UNIVERSAL
LIBRARY
OU_172109
UNIVERSAL
LIBRARY

BIBLICAL CYCLOPÆDIA;

DICTIONARY

EASTERN ANTIQUITIES, GEOGRAPHY, NATURAL HISTORY, SACRED ANNALS BIOGRAPHY, THEOLOGY, AND BIBLICAL LITERATURE,

ILLUSTRATIVE OF

THE OLD AND NEW TESTAMENTS.

EDITED BY

JOHN EADIE, D.D., LL.D.,

LATE PROFESSOR OF BIBLICAL LITERATURE AND EXEGESIS TO THE UNITED PRESBYTERIAN CHURCH.

With Maps and Pictorial Illustrations

DRAWN FROM THE MOST AUTHENTIC SOURCES.

"The discoveries which in one age were confined to the studious and enlightened few, become, in the next, the established creed of the learned, and, in the third, form part of the elementary principles of education."

DUGALD STEWART.

TWENTY-THIRD EDITION.

LONDON:

THE RELIGIOUS TRACT SOCIETY.

INSTITUTED 1799.

DEPOSITORIES:—56 PATERNOSTER ROW; 65 ST. PAUL'S CHURCHYARD; AND 164 PICCADILLY.

1883.

By the Rev. Professor EADIE, D.D., LL.D.

FORTY-SEVENTH EDITION, 3s. 6d.

CRUDEN'S CONCORDANCE TO THE HOLY SCRIPTURES.

With Portrait on Steel of ALEXANDER CRUDEN, M.A., and Introduction by the Rev. Dr. KING.

Post 8vo, 576 pages, handsome cloth.

*** Dr. EADIE's has long and deservedly borne the reputation of being the COMPLETEST and BEST CONCORDANCE extant.

PREFACE.

THE First Edition of this book was published in 1848, and twenty-four thousand copies have been sold in the interval,—more than a thousand every year. The Work has been altered and re-touched from time to time; but being stereotyped, no thorough emendation and enlargement could be made. It was therefore judged necessary to submit it to a complete revisal—correcting several errors, giving fresher geographical details, and retrenching not a little which had become superfluous, in order to insert over 300 new articles, with numerous additional cuts. So that this New Edition is not a mere re-issue; for the changes, small and great, are so numerous and important that it might be almost called a new production.

The Work retains its original character. It is strictly a Biblical Cyclopædia, confining itself to the illustration of Scripture. The extraneous topics of Biblical Literature are only introduced so far as they bear directly upon the evidences, structure, and interpretation of the Word of God. Information of this nature has been copiously employed—not arranged, indeed, under separate heads, but brought forward as occasion served, to confirm or explain any observations made on the style, allusions, and history of the sacred oracles.

The Work, both originally and in its present form, has been prepared on the following general principles:—

I. Almost no word is introduced as the subject of an article which is not found in the canonical books of the common English translation of the Bible; and one passage at least is usually cited in which the word occurs. Of course, such words as APOCRYPHA, ANTELOPE, APOCALYPSE, DELUGE, are excluded; but all necessary information will be found under other heads, such as SCRIPTURE, HART, REVELATION, NOAH. Any other rule would be too indefinite for practical application; but we have made an exception in favour of two or three words, such as PETRA, for its Hebrew names, SELA and JOKTHEEL, are not familiar to ordinary readers.

II. Scarcely any word is introduced simply for the purpose of defining it, unless it has a peculiar Scriptural use or signification.

III. Whatever could be regarded as sectarian by any denomination of evangelical Christians is scrupulously excluded, especially in all that relates to ritual and government.

IV. The leading articles embrace each, as far as practicable, the various topics that properly fall under it. For example, under the word DWELLINGS will be found the principal facts in relation to the structure of Eastern houses, as the *court*, *roof*, *windows*, *doors*, *parlours*, *chambers*, &c., so that the article is in itself a concise history of the subject. The various topics are generally distinguished, however, by putting the principal words in italics, thus enabling the reader to select them at pleasure. So of the articles ARMS, BOOK, BURIAL, CLOTHES, CHRIST, FEASTS, JESUS, HEBREWS, MEASURES and WEIGHTS, SACRIFICES, SCRIPTURE, WAR, WINE, &c.

Our distinctive purpose has been to give a popular view of Biblical subjects upon an accurate and scientific basis, embodying the results, but usually dispensing with the forms, of learning and criticism. The diffusion of sacred knowledge, even though it be divested of those minutiæ and technical accompaniments which interest the scholar, and are the proofs of thorough skill and disciplined erudition, is yet a work which one may earnestly covet, for the Bible is essentially a People's Book. In unison with such a view, it is the main design of this Dictionary to give full and attractive Biblical knowledge to parents and teachers of youth—to afford sound and necessary assistance to the ordinary readers of the Book of God.

Such being the principles on which it has been constructed, this Biblical Cyclopædia does not come into direct competition with any Work bearing a similar title. It occupies an independent position, and contains many exegetical notes not to be found in any existing dictionary. Assistance has been sought from every available quarter; and the source has usually been named, whenever such a name may be supposed to add weight or authority to the quotation. Many excellent Dictionaries have been published; and we may refer to the able and erudite volumes of Calmet, Winer, Kitto, Herzog, Smith, Fairbairn, the quarto published by Cassell without the editors' names, and to the less learned and popular productions of Brown, Watson, Buck, Jones, Bastow, &c., and other compilers of theological and ecclesiastical Cyclopædias.

Biblical science has not been stationary. Travellers are returning from the East laden with spoils. The lonely rock-hewn structures of Petra, the mountains and wadys of the Sinaitic peninsula and desert, the hoary monuments of Egypt, the great palaces of Babylon and Nineveh, of Persepolis and Shushan, are now presented to us in vivid form, confirmatory and illustrative of the facts and scenery of the Scriptures. But especially has Palestine itself been engaging earnest attention and research, for the land of promise has many mysterious associations and hallowed memories clinging to it. The patriarchs wandered in it; angels visited its chosen scenes; the voice of Divine prophecy was heard in its halls and rang through its valleys; the daily sacrifice was offered in the court of that temple which glittered like a diadem on mount Moriah; the priesthood of Aaron was mated with the throne of David; while the more awful death of Calvary has knit the Holy Land to the wide world beyond and around it "in a perpetual covenant that shall not be forgotten." Amidst all the

vicissitudes through which that country has passed, from the days of Chedorlaomer to those of Ibrahim the conqueror, and though Assyria, Egypt, Babylon, Persia, Rome, and Turkey have trodden it under foot, it is "the glory of all lands." From our earliest years we are familiar with the cedars of Lebanon, the beauty of Carmel, the dews of Hermon, the rose of Sharon, and the clusters of Eshcol. The charm of household words belongs to the lake of Tiberias, where lingered so often the "blessed feet,"—to the Jordan, on which the great miracle was done at the invasion, and by the banks of which occurred a greater wonder when the Holy One was baptized,—to the sea so salt and so solitary as to be called the Dead Sea,—as also to the sultry desert, with its strange rocks and sweeps of sand on which fell the daily rain of manna,—and to the hoary, rugged mountain that quaked and flamed when Jehovah came down and spoke in thunder the words of the ten commandments. Throngs of pilgrims, under these fascinations, have gone to Palestine in all centuries, and many of them have published books on their return. These literary travellers began with the pilgrim of Bordeaux, who visited Palestine about A. D. 333; and he has had crowds of successors in every century. Not to speak of the geographical works of Reland, Bochart, Raumer, Mannert, Ritter, Munk, Schwartz, and Arnaud, we may refer on this subject to Maundrell, Shaw, Robinson, Stanley, Niebuhr, Burckhardt, Olin, Seetzen, Irby and Mangles, Lord Lindsay, Lamartine, Laborde, Schubert, Wilson, Thomson, Porter, Bonar, Van de Velde, De Saulcy, Lynch, Sepp, Osborn, Dixon, and the papers of Mr. Groves in "Smith's Dictionary;" and to Tobler, Barclay, Pierotti, Williams, Thrupp, Lewin, Bartlett, Krafft, Unruh, Rosen, De Vogüé, and Fergusson, who have written specially about Jerusalem. The Palestine Exploration Society is working out its researches with great skill and astonishing success; Tristram's admirable volume has given us new and welcome information on the Natural History of the Holy Land; and a party of engineers are also leaving to survey the wilderness of Sinai. The rational study of language by the aid of comparative grammar has now superseded the eccentric etymologies of former days. The literary history and structure of the various books of Scripture may be freely treated, without the fetter of mere dogma and tradition. Materials are thus rapidly accumulating which are not to be confined to the libraries of the learned, but dispensed to the Christian world. There is now a thirst for substantial knowledge about the history of the Scriptures as well as their theological contents. Christians are desirous of the "strong meat which belongs to them that are of full age."

The First Edition had three columns in the page, but this has only two; still, in consequence of the smallness of the type, this volume contains a very large quantity of matter—as much as would fill several octavos printed in the usual form. The Maps, originally constructed with characteristic accuracy and taste by Messrs. W. & A. K. Johnston of Edinburgh, have been revised and corrected by them for this edition. The Woodcuts have been taken from the most authentic sources; and those of them relating to the antiquities of Egypt have been drawn by Mr. Bonomi, who has acquired high celebrity in this walk of art.

The cuts have been inserted, not for embellishment, but illustration. The value of such pictorial comments, taken from the paintings and sculptures still found on the tombs, temples, and palaces in the great valley of the Nile, and among the ruins of Babylon and Nineveh, is now universally and gratefully recognized. The labours and discoveries of Young, Champollion, Rosellini, Wilkinson, Lepsius, Osburn, Bunsen, Gliddon, Osborn, Birch, and Brugsch; and of Layard, Kerr Porter, Loftus, the Rawlinsons, Hincks, Oppert, and Norris, have been of singular utility on many points for the fuller understanding and confirmation of the sacred records.

In conclusion, the Work is commended to the blessing of Him by whose inspiration all Scripture has been given, and by the influences of whose Spirit we are enabled to "know the things that are freely given us of God."

6 Thornville Terrace, Hillhead,
Glasgow, *October, 1868.*

INSCRIPTION OF MESHA THE MOABITE.

TRANSLATION OF THE INSCRIPTION OF MESHA THE MOABITE.

1. I, Mesha, son of Chemosh-*gad*, king of Moab, *the Di*
2. bonite—my father reigned over Moab thirty years and I reign
3. ed after my father. And I made the high-place for Chemosh in Korchoh, a high place *of de*
4. liverance, because he delivered me from all enemies, and let me see my desire upon all my haters. *Then* arose *Om*
5. ri, king of Israel, and he oppressed Moab many days, because Chemosh was angry with his
6. land. And his son (*i.e.* Ahab) succeeded him, and he, too, said, I will oppress Moab. In my days he said *this*
7. But I looked upon (the ruin of) him and his house, and Israel perished for ever. And Omri had taken possession of the *plain*
8. *of* Medeba, and dwelt in it, and *they oppressed Moab, he and* his son, forty years, *but looked*
9. upon him (*i.e.* Moab) Chemosh in my days. And I built Baal-Meon, and constructed in it the moat, and I *built*
10. Kirjathaim. And the men of Gad were dwelling in the land of A*t*aroth from of old, and the *king of Is*
11. rael had built for himself *the city;* and I fought against the city, and took it, and slew all *the inhabitants of*
12. the city (as) a (pleasing) sight to Chemosh and to Moab, and carried off thence the . . . . . *of Jehovah*, and drag
13. ged it (or them) before Chemosh at Kirjath. And I made dwell in it (*i.e.* Ataroth) the people of Shirun, and the people of
14. M—ch—rath (?) And Chemosh said to me, "Go, take Nebo from Israel." *And I*
15. went by night and fought against it from the dawning of the morning until mid-day, and I
16. took it, and slew the whole of it, seven thousand (men; but I did not kill the women
17. and maidens), for to Ashtar Chemosh I had devoted them, and I took away thence *the*
18. *vessels* of Jehovah, and dragged them before Chemosh. And the king of Israel built
19. Yahaz, and abode in it while he was fighting against me; but Chemosh drove him out before my face,
20. *and* I took of Moab two hundred men with all chiefs, and I led them up to Yahaz and took it
21. in addition to Dibon. I built Korchoh, the wall of the woods and the wall of
22. the mound; and I built its gates, and I built its towers, and
23. I built the palace; and I made the reservoirs for rain-water (?) in the midst *of*
24. the city. And there was not a cistern in the midst of the city, in Korchoh; and I said to the whole people, "Make *for*
25. yourselves each a cistern in his house." And I cut the moat for Korchoh with (the labour of) *the captives*
26. *of* Israel. I built Aroer; and I made the road over the Arnon.
27. I *re*built Beth-Bamoth, for it had been pulled down. I built Bezer, for . . . .
28. . . . . men of Dibon, fifty (in number) for all Dibon was submission. And I
29. . . . . in the cities (?) which I added to the land. And I *built*
30. (Beth-gamul), and Beth Diblathaim, and Beth-Baal-Meon, and I took up (?) thither the Moabites
31. to take possession of the land. And Horonaim dwelt there.
32. And Chemosh said to me, go down and make war against Horonaim and take it.
33. Chemosh in my days . . . . .
34. Year and I . . . . .

BIBLICAL CYCLOPÆDIA.

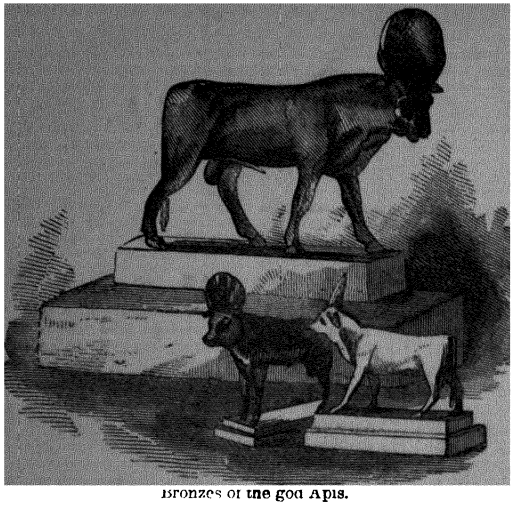
AARON. The word means "enlightened," if it be of Hebrew origin, and it is the same with the name Harûn, so common in the East. Aaron (Exod. vi. 20), the first high priest of the Jews, was the son of Amram, of the tribe of Levi. He was three years older than his brother Moses, and being a more ready and fluent speaker, he was appointed by the Lord to assist Moses in guiding and controlling the Israelites in their journey from Egypt to Canaan. The important but subordinate relation which Aaron sustained was thus expressed by the Lord to Moses,—"He shall be thy spokesman unto the people. He shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exod. iv. 16). "I have made thee a God to Pharaoh; and Aaron, thy brother, shall be thy prophet" (Exod. vii. 1). Aaron married Elisheba, the daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar. The two former were punished with death for a heinous sin, and the priesthood remained in the two survivors. (See ABIHU.)

As most of the important events in the life of Aaron are intimately connected with his brother's history, they will be reserved for that article. (See MOSES.) Those in which Aaron was only or principally concerned, are briefly the following:—

Aaron, even before the emancipation, seems to have exercised no little influence among the people. Moses, after forty years' absence, was introduced by him to the Hebrew chiefs, and with his advice and assistance, the plan of future co-operation seems to have been adopted. At an early period after the departure of the children of Israel from Egypt, Aaron and his sons were set apart by God's direction, and with the most solemn ceremonies, to minister in the priest's office, which Aaron continued to fill until his death.

Before his consecration, and while Moses was on the mount, receiving the law from God, the people became impatient at the prolonged absence of their leader, and besought Aaron to make them idol-gods. He thereupon commanded them to break off the golden earrings of their wives and children; which being collected and brought to him, he made out of them an idol in the shape of a calf, like one of the idols of Egypt. Before this image the people danced and shouted, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." This act, and the aggravating circumstances connected with it (Exod. xxxii. 25), involved Aaron in great guilt. No sufficient apology can be made for his vacillation at this crisis. His toleration of idol-worship may be ascribed, however, not to his approval of it, but to his want of that decision and force of character which belonged to his younger brother; or perhaps he may have found some means of self-vindication in the thought that the calf was only a symbolic representation of the Deity, and not his rival, for when he had built an altar before it, his proclamation as to its worship was announced in these words, "To-morrow is a feast to Jehovah." His mind had not been elevated to the purer conceptions of the spirituality of the Godhead with which Moses had been favoured, and the taint of Egyptian superstition had not been thoroughly eradicated. The calf or young bullock, formed and consecrated on this occasion, was evidently an intended imitation of the worship of the country which the Hebrew tribes had so recently left—was designed to represent the idol Apis or Mnevis, the principal object of Egyptian homage. The kind of worship which the Hebrews paid to the golden calf—for it is said of them, "They sat down to eat and drink, and rose up to play"—is precisely the mode of celebration which Herodotus describes as being practised in Egypt at the feast of Apis. "Some of the women play on castanets, and the men on the flute; all indulge in feasting; when Apis appears, all the Egyptians manifest their joy by feasting" (Herodotus ii. 60; iii. 27). (See CALF.) Aaron's own apology to his indignant brother, when challenged by him on his unexpected return to the camp, was—the perversity and headstrong determination of the people. They suffered severely for their folly: three thousand were slain. At a later period, Aaron, with his sister Miriam, jealous of the higher position and influence of their brother, attempted to lower his reputation by taunting him as to his marriage with a foreigner. Miriam was struck

with leprosy; but, upon confession of his sin, Aaron was pardoned.



Bronzes of the god Apis.

Korah and others were offended with Moses and Aaron, and charged them with taking upon themselves authority which belonged as much to others as to them. The conspirators were persons of rank and influence, and the feeling of dissatisfaction and insubordination seems to have spread to some extent among the people. Moses expostulated with them, and especially with Korah; but his remonstrance was all in vain, and the next day the rebel and his companions were suddenly destroyed. (See KORAH.)

Immediately after this fearful exhibition of the anger of God, and while we should suppose the terror of such judgments might still possess their minds, the people of Israel renewed their murmurings against Moses and Aaron (Num. xvi. 41). A dreadful plague having appeared suddenly in the midst of them, which threatened the tribes with utter and immediate destruction, Aaron, at the command of Moses, took a censer with incense, and ran quickly into the midst of the congregation, and stood between the living and the dead, until he had made an atonement for them, and the "plague was stayed" (Num. xvi. 44-50).

A signal attestation was now granted to Aaron's official authority in the following manner:—Twelve rods or branches of the almond tree were taken, one for the head of each house, or tribe, of Israel; and upon the rod of the tribe of Levi was written the name of Aaron. The rods were laid together in a particular place in the tabernacle; and the next day, when Moses went into the tabernacle, the rod which had Aaron's name upon it "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This wonderful miracle was made known to the people by an exhibition of the rod; but it was immediately taken back into the tabernacle, to be kept there for ever, "for a token against the rebels" (or the children of rebellion) (Num. xvii. 10). Some infer from this sacred deposition of the rod, that it retained afterwards its supernatural outgrowth of foliage, blossoms, and fruit.

When the supply of water was miraculously furnished in the desert of Zin, Aaron neglected to acknowledge the power of God, and for this was denied the privilege of entering into the promised land. In the fortieth year after he had left Egypt, he was commanded to go up with Moses his brother, and Eleazar his son, into mount Hor, in sight of all the congregation, that he might die there (Num. xx. 28). The place of Aaron's death is called Mosera, in Deut. x. 6; but the same spot is denoted in both passages. (See HOR.)

The circumstances of Aaron's death are peculiarly interesting and impressive. On his way to the mount, his official robes were transferred to his son and successor in the priesthood, and he died on the top of the mount, aged one hundred and twenty-three years (Num. xxxiii. 39). When Moses and Eleazar came down, and the people saw that Aaron was dead, they mourned for him thirty days, "even all the house of Israel" (Num. xx. 29).

Aaron is called "the saint of the [illegible]" (Psa. cvi. 16). The idea that he assisted Moses in writing parts of the Pentateuch—an idea based on supposed differences of style—is both fanciful and unnecessary. With all the faults and defects of Aaron's character, we cannot but admire his ardent patriotism and warm endeavours to promote the interests of his people, as well as his general deference to the authority of Moses, and his hearty labours in carrying out his measures, without jealousy or ostentation.

AARONITES (1 Chr. xii. 27)—Levites of the family of Aaron: the priests who served the sanctuary. Eleazar, Aaron's son, was their chief (Num. iv. 16).

AB—the fifth month of the sacred, and the eleventh of the civil year among the Jews. The name seems not to have been used till after the return from Babylon. It began, according to some, with the new moon of July, and according to others, with the new moon of August. It was a black month in the Jewish calendar. On its first day a fast was observed for the death of Aaron, and on its ninth another was held in memory of the divine edict which excluded so many that came out of Egypt from entering the promised land, and in memory, at the same time, of the overthrow of the first and second temple. (See MONTH.)

ABADDON (Rev. ix. 11)—the Hebrew name for the angel of the bottomless pit, and answering to the Greek name Apollyon. They both signify *the destroyer*.

ABANA (2 Ki. v. 12)—a river of Syria, near Damascus, supposed to be the Barada, or Chrysorrhoas. It rises in the Antilibanus, at a spot about 1,149 feet above the city, and twenty-three miles distant from it. Pharpar, the other stream, is now supposed to be the Awaj, which rises on mount Hermon, but does not come nearer Damascus than seven miles. The Abana, flowing into Damascus, supplies its numerous baths and cisterns; while its other branches water and fertilize the rural districts in the vicinity. The river continues its course till it empties itself into a small marshy lake, fifteen or twenty miles distant from the city.

Abana and Pharpar supplied abundance of water, and rendered the country around Damascus, though on the edge of a desert, one of the most beautiful and fertile spots in the world; while the streams of Judea or Israel, with the exception of the Jordan, are nearly dry the greater part of the year, and, running in deep and rocky channels, give but partial fertility to the land through which they flow. This striking fact may well account for the question of Naaman—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (Porter's *Five Years in Damascus*. London, 1855.) (See DAMASCUS.)

ABARIM—*passages;* used always with the definite article (Deut. xxxii. 49)—a general name given to a mountainous ridge, running from north to south, east of Jordan and on the northern border of Moab. Nebo was one of the conspicuous mountains in the chain, or on the portion of it called Pisgah. The modern mount Dhana is supposed to be a part of Abarim. Ije-abarim (Num. xxi. 11), meaning "heaps of Abarim," is another name for the same chain, or some portion of it.

ABBA (Rom. viii. 15). Abba, the emphatic Chaldee form of the Hebrew word *ab*, signifying *father*. The title, *abba*, was not allowed to be used by servants or slaves when addressing the head of the family—a circumstance which gives much force to the word in the passage cited. The full meaning of this term cannot be expressed in our language. It implies a high degree of love, confidence, and submission, as well as a most endeared and intimate connection and fellowship (Mark xiv. 36; Gal. iv. 6). The word *ab* (meaning *father*) is mentioned as one of the first and simplest words of infancy, as its sound is produced by the mere shutting of the lips (Isa. viii. 4).

ABEDNEGO—*servant of Nego*, perhaps another form of *Nebo* (Dan. i. 7)—the Chaldee name given by an officer of the king of Babylon to Azariah, one of the four youths of Judah taken captive from Jerusalem, and ordered by the king to be trained for his particular service. (See DANIEL.) It was customary for masters to give new names to their servants or captives. The other three were, Daniel (or Belteshazzar), Hananiah (or Shadrach), and Mishael (or Meshach).

After Daniel's promotion to be ruler over the whole province of Babylon, his three companions were, at his request, elevated to places of trust. Nebuchadnezzar the king saw fit to make a golden image, the worship of which was to be a test of loyalty; for at its dedication with great pomp, he commanded that, at a certain signal, the people of all nations and languages should fall down and worship the image, and that those who refused should be cast into the midst of a burning furnace. In this act of idolatry, Shadrach, Meshach, and Abednego would not unite, though commanded by the king himself. They replied that they were not anxious to answer the king in this matter, as the God whom they loved and served was able to deliver them, to whatever extremity they might be reduced. The king was filled with fury, and commanded the furnace to be heated sevenfold hotter than was usual; and "most mighty men" were employed to bind them, and cast them into the flames. Perhaps the phrase, "most mighty men," used here, means the chief officers of the army, who were selected to make the punishment more imposing and exemplary. With all their garments on, they were cast into the furnace; and so intense was the heat that the executioners themselves were destroyed by it. The king was present to witness the execution of the sentence; and, though the three men at first fell down bound in the midst of the flames, yet when he looked, expecting to see them destroyed, he beheld them loosed from their bonds, walking unhurt in the midst of the fire, and a fourth person with them, whose form was "like the son of God." This was the king's language; and whatever *he* might have intended by the term, "Son of God," the fourth person, to whom he refers, was probably an angel of God, sent for this purpose, as he was afterwards sent to shut the mouths of lions for the protection of his servant Daniel; or it might have been the eternal and uncreated Son of God, appearing to protect and deliver his faithful servants in the time of their calamity (Matt. xxviii. 20).

Upon the call of the king from the mouth of the furnace, these three servants of the most high God came forth, in the presence of the princes and rulers of the country; and so completely had they been protected by the mighty power in which they trusted, that not a hair was singed, the colour of their coats was not changed, nor was there even the smell of fire upon them.

The monarch, astonished at this evident interposition of the Almighty in their behalf, forthwith passed a decree, threatening to punish in the severest manner any one who should speak against the God of Shadrach, Meshach, and Abednego; "because (said he) there is no other god that can deliver after this sort;" and the men were restored to their places in the province, (Dan. iii.) (See NEBUCHADNEZZAR.)

ABEL—*vanity* (Gen. iv. 2)—was the second

son of Adam and Eve. He was occupied as a keeper or feeder of sheep; and in process of time brought of the firstlings of his flock, an offering unto the Lord. God was pleased to accept his offering, and to give him evidence of it (Heb. xi. 4). At the same time Cain brought of the fruit of the ground an offering unto the Lord. But his oblation was rejected. The superiority and excellence of Abel's sacrifice are ascribed by the apostle to his faith (Heb. xi. 4). Now faith implies a previous revelation, for it "cometh by hearing, and hearing by the word of God." May there not have been some previous command in reference to the rite of sacrifice, which Abel complied with, and Cain disobeyed? They both brought the kind of offering which their respective occupations furnished them with; yet, if we may believe in early revelations of mercy through the atonement of a coming Messiah, and in sacrificial types appointed to prefigure the blood of the Lamb of God, the inference is warrantable, that Cain offered only a thank-offering of fruits, expressed merely his naked obligations to God as a creature; while Abel, conscious of his guilt, confessed his faith in the presentation of living victims, laid a sin-offering on the altar, and was accepted. If, with some, we render the clause in God's expostulation with Cain, "sin lieth at the door," by the words, "a sin-offering croucheth at the door"—that is, a sin-offering is easily procured—then the divine reproof points to the sin of Cain, and to its aggravation; for though he was not a keeper of sheep, yet a victim whose blood might be shed as a symbolical propitiation could without any difficulty have been secured and presented. But perhaps the simple clause may not bear this deeper theological meaning. The acceptance of Abel's sacrifice was probably manifested by the descent of fire from heaven, which kindled and consumed the oblation. Cain was enraged that his sacrifice was rejected; "his countenance fell;" the scowl of a fierce malignity lay on it. His works were also evil (1 John iii. 12); for, while his brother and he were in the field, he seized the opportunity to slay him. Thus the first death was a murder—a murder by the hand of a brother—perpetrated in connection with religious service.

Our Saviour distinguishes Abel by the title "righteous" (Matt. xxiii. 35). He is also one of the faithful "elders" mentioned in the epistle to the Hebrews (ch. xi.), and is justly called the first martyr.

BLOOD OF ABEL (Heb. xii. 24). One opinion of the meaning of this passage is, that the blood of sprinkling, or the blood of Jesus Christ shed for the remission of sins, speaks better things than the blood of Abel, inasmuch as the latter speaks only of the malice and madness of the heart of man, and cried to God from the ground for vengeance on the murderer's head; while the blood of Christ, which flowed freely for the guilty and ruined sinner, speaks peace and pardon to every penitent and believing soul (1 John i. 7). But the words are simply, "better than Abel;" and Abel himself is said to speak in the 4th verse. Abel spoke of a coming atonement, and his sacrifice foreshadowed it. But Christ's blood speaks of a past and perfect propitiation, on which every one is invited to trust with implicit confidence.

ABEL, GREAT STONE OF (1 Sam. vi. 18)—was in the field of Joshua of Beth-shemesh, where the ark of the Lord rested when it was returned by the Philistines to Kirjath-jearim.

ABEL—a grassy place or meadow, found in connection with many names of places. Thus—

ABEL-BETH-MAACHAH (2 Ki. xv. 29)—a city in the northern district of the tribe of Naphtali, lying south-east of Cesarea-Philippi, and north of the Huleh. To this place Sheba, the son of Bichri, fled and posted himself when pursued by Joab, general of the army of David. The citizens, however, who feared a siege if they harboured him, cut off his head, at the suggestion of a woman, and threw it over the wall to Joab (2 Sam. xx. 14-22). The city was afterwards captured twice; first by Benhadad, and two centuries after by Tiglath-pileser (1 Ki. xv. 20; 2 Ki. xv. 29). Perhaps the phrase, "mother in Israel" (2 Sam. xx. 19), if it was designed to apply to the place at all, may denote its size and importance. Van de Velde and Thomson identify it with a ruin called Abel, on the side of a small stream.

ABEL-CERAMIM—*meadow of vineyards*—a village of the Ammonites, and still famed in later years for its abundant vintage (Judg. xi. 33).

ABEL-MAIM—*meadow of the waters* (2 Chr. xvi. 4)—is called Abel-beth-Maachah (1 Ki. xv. 20), and appears to have been the same place.

ABEL-MEHOLAH—*meadow of the dance* (Judg. vii. 22; 1 Ki. xix. 16)—a town in the northern part of the valley of the Jordan, mentioned in connection with Bethshean; distinguished as the birthplace of Elisha, and as the refuge of the Midianites when pursued by Gideon.

ABEL-MIZRAIM (Gen. l. 11)—explained to mean *the mourning of the Egyptians*. It was probably in the plains of Jericho, and is placed by ancient writers between that city and the river Jordan. The threshing-floor of Atad was here, and the name Abel-mizraim was derived from the circumstance, that here Joseph and his company halted seven days to mourn, as they were passing from Egypt to Canaan to bury Jacob (Gen. l. 10, 11). If the term, "beyond Jordan," used in describing the place, refers to the situation of the sacred writer at the time of writing, then, as he was on the east of the river, Abel-mizraim was "beyond," or on the west side. But the narrative seems to imply plainly that it was on the east of the Jordan.

ABEL-SHITTIM, or SHITTIM—*meadow of acacias* (Num. xxxiii. 49; xxv. 1)—a place on the east bank of the Jordan, in the plains of Moab, and the scene of the last encampment of Israel on that side of the river. According to Stanley, the acacias still mark with a line

of verdure the upper terraces of the Jordan valley (*Sinai and Palestine*, p. 298). It was at this place, so close to the end of their journeyings, that the people of Israel fell into the snares of the daughters of Moab, and committed the grossest idolatry, for which they were visited with a plague which destroyed 24,000 of them. The spies whom Joshua sent to Jericho went from Shittim (Josh. ii. 1).

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

ABIATHAR—*father of plenty* (1 Sam. xxii. 20)—the tenth high priest of the Jews, and fourth in descent from Eli. Doeg, at the command of King Saul, fell upon the priests of the Lord at Nob, and slew them. Among the slain was Ahimelech. His son, Abiathar, escaped from the carnage, and taking with him the ephod, a distinctive and essential part of the sacerdotal vestments, fled to David at Keilah, and told him what Saul had done. David received Abiathar, and protected him, and he afterwards became high priest, when his patron obtained the sovereignty of Judah. There were two high priests at this time—Abiathar and Zadok (2 Sam. viii. 17); but it is not easy to account for a double priesthood. In consequence of his supporting Adonijah in his pretensions to the throne of David, Solomon, upon becoming king, thrust Abiathar out of the priesthood (1 Ki. ii. 27), and conferred the office exclusively upon Zadok. Thus was fulfilled the word of God to Eli (1 Sam. ii. 31), for Abiathar was the last of the priests of the house of Ithamar, to which Eli belonged; and Zadok, who succeeded him, was of the family of Eleazar; and so the priesthood passed into its former channel. Abiathar, mentioned in Mark ii. 26, has been supposed by some to be the same with Ahimelech. Others have thought (though without much reason) that the evangelist refers to some public document, known as the "history of the days of Abiathar," in which the conduct of David and Ahimelech in the matter of the showbread was recorded, and that the allusion was well understood by those who heard it. The most probable solution of the difficulty is, that as Abiathar was the son of Ahimelech, both officiated at the same time, and both received the title: the name of either was therefore used to designate that period.

ABIB—*green ear*—the month of green ears; the first month of the Hebrew sacred year. It was afterwards named *Nisan*, and probably began with the new moon of March; some later critics say, of April.

ABIEZER—*father of help* (Judg. viii. 2). The passage contains a highly figurative expression. Gideon was of the family of Abiezer. The Ephraimites complained because they were not called upon to go out to battle against the Midianites. Gideon attempted to pacify them by a dextrous appeal to their vanity; representing his own victory, with a force of three hundred men, chiefly of the family of Abiezer, as of very little importance, in comparison with the capture of two of the princes of Midian, which the men of Ephraim had accomplished. Though the latter, in respect to numbers, might be as the gleaning of the vineyard, yet, in the glory and importance of it, it was more than the whole vintage which the men of Abiezer had gathered.

ABIGAIL—*father of joy* (1 Sam. xxv. 3)—the prudent and beautiful wife of the churlish and wicked Nabal. When her husband had exposed himself to the anger of David, by his rude and contemptuous treatment of his messengers, Abigail hastened to meet him, while he was on his way with 400 men to revenge the insult. She presented to him a handsome gift, and managed the affair with so much prudence as to pacify David, and obtain his blessing. About ten days after her return, Nabal died, and she ultimately became David's wife.

Also a sister of David, and mother of Amasa by Jether an Ishmaelite (1 Chr. ii. 17).

ABIHU—*my father, He* (Exod. xxviii. 1)—one of the sons of Aaron, who, with his brothers, Nadab, Eleazar, and Ithamar, were separated or set apart by God to the office of the priesthood. Soon after they entered on their sacred duties, Nadab and Abihu were guilty of a violation of God's commands respecting the manner of offering incense, and were instantly consumed (Lev. x. 1, 2). This event happened in the wilderness of Sinai. The nature of their offence is very obvious; they used strange, or common fire, instead of the fire which they were required to use, which was fire taken from off the altar of burnt offering. The supposition is probable that they were drawn into this presumptuous sin by the too free use of wine. Such an inference is warranted by the solemn command issued in connection with their sin and fate—viz., that the officiating priest was to drink neither wine nor strong drink when he went into the tabernacle of the congregation.

ABIJAH—*my father, Jah.* 1. (1 Ki. xiv. 1) A son of Jeroboam, who died under interesting circumstances in early life. In the midst of a corrupt family and court, his young heart was filled with pious principles; and his death, according to the prophet's prediction, produced a general mourning. (See JEROBOAM.)

2. (2 Chr. xiii. 1) Abijah, or ABIJAM, the son of Rehoboam and Michaiah, succeeded his father as king of Judah, about B.C. 968. He made war against Jeroboam, king of Israel, and defeated him, with a loss of 500,000 men. These very large numbers are corruptions that happen in the copying and transmission of MSS. —50,000 was probably the true and original reading. He began to reign in the eighteenth year of Jeroboam, and was succeeded by his son Asa, in the twentieth year of Jeroboam, so that he reigned only a part of three years.

There is an apparent contradiction in respect to the parentage of this person, as it is given in 1 Ki. xv. 2 and 2 Chr. xiii. 2, which may be explained as follows:—Abishalom is the same with Absalom (2 Chr. xi. 21). The term daughter is given indifferently in the Bible, not only to one's own child, but to a niece, granddaughter, or great-granddaughter. Rehoboam had already taken two wives from the family of David (2 Chr. xi. 18), and of course would find no difficulty in taking a third wife from the same family, in the line of Absalom. Maachah and Michaiah are thus the same person—the daughter of Uriel, and the granddaughter of Absalom.

ABILENE (Luke iii. 1)—a province or tetrarchy of Syria, so called from its capital town Abila, of which Lysanias was tetrarch in the time of John the Baptist.

Abila, now called Suk Wady Barada, lies in the picturesque gorge through which the Barada rushes down to the plains of Damascus. It was called in later times Abila of Lysanias, to distinguish it from Abila of Perræa. But the Lysanias in Luke is not to be confounded with an earlier governor of the same name in the days of Cleopatra, by whom he was put to death.

ABIMELECH—*father of the king.* 1. (Gen. xx. 2, and xxvi. 1) Was king of Gerar, and being deceived by Abraham, he sent and took Sarah to be his wife. God warned him, however, in a dream, of Sarah's relation to Abraham, and thus withheld him from the commission of sin, because he did it in ignorance (Gen. xx. 6). Abimelech, having rebuked Abraham, restored Sarah to him with many gifts, and offered him a dwelling-place in any part of the land. God afterwards remitted the punishment of the family of Abimelech. At a subsequent period, Abimelech (or rather his successor of the same name, for the term Abimelech seems to have been not a proper name, but a royal Philistine designation) was deceived in like manner by Isaac, respecting his wife Rebekah, while they dwelt in Gerar, during a time of famine in Canaan. The property of Isaac during his sojourn among the Philistines was unwonted and great, and himself and the sovereign of the country renewed the covenant originally made between their fathers.

2. (Judg. viii. 31) A son of Gideon, who, after the death of his father, persuaded the men of Shechem to make him king (Judg. ix. 18). He afterwards put to death seventy of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham the youngest alive. It was on this trying occasion that Jotham employed the famous satirical parable of the trees choosing a king. At length the subjects of Abimelech revolted; and in the course of the subsequent warfare he met with several defeats, and was at last mortally wounded by a piece of a millstone thrown upon his head by a woman from the top of a tower in Thebez. That it might not be said a woman slew him, he called to his armour-bearer to stab him with his sword, and thus he died (Judg. ix. 54-57).

ABINADAB—*father of willinghood.* 1. (1 Sam xvi. 8) One of the eight sons of Jesse, and one of the three of his sons who followed Saul in battle.

2. (1 Sam. xxxi. 2) One of Saul's sons who was slain at the battle of Gilboa.

3. (1 Sam. vii. 1, and 1 Chr. xiii. 7) A Levite of Kirjath-jearim, with whom the ark of the Lord was deposited when it was brought back from the Philistines.

4. (1 Ki. iv. 11) One of the twelve officers appointed by Solomon to provide alternately, month by month, food for the king and his household.

ABIRAM—*father of height.* 1. (Num. xvi. 1) One of the sons of Eliab, the Reubenite, who were destroyed with Korah for a conspiracy against Moses. (See KORAH.)

2. The first-born of Hiel, the Bethelite. (See JERICHO.)

ABISHAG—*father of error* (1 Ki. i. 15)—a fair woman of Shunem, in the tribe of Issachar, who was selected by the servants of David to minister to him in his old age, and to cherish him. After David's death, and the ascension of Solomon to the throne, Adonijah desired Abishag in marriage; but Solomon perceived his policy (see ADONIJAH), and caused him to be put to death (1 Ki. ii. 25). Such a connection as Adonijah sought with one of the royal harem, was either a proclamation of his right to the throne, or an intended means of defending his title to it at some future period.

ABISHAI—*father of gifts* (2 Sam. ii. 18)—a son of Zeruiah. He was a nephew of David, and among the chief of his mighty men. He accompanied David to the camp of Saul, and counselled him to take Saul's life. Abishai, with Joab his brother, attacked and defeated the Syrians and the children of Ammon, (2 Sam. x.) David appointed him, in conjunction with Joab and Ittai, to the command of the people when they went forth to battle against Israel in the wood of Ephraim (2 Sam. xviii. 2). Abishai afterwards rescued David from the giant Philistine Ishbi-benob, whom he smote and killed (2 Sam. xxi. 16, 17). He was also chief of the three heroes who, with such intrepidity, procured David a draught of water from the well of his native village. The victory over the Edomites in the valley of Salt, which is ascribed to David, 2 Sam. viii. 13, is ascribed to Abishai, 1 Chr. xviii. 12. Probably Abishai actually obtained the victory; but the victory of one of his officers might be spoken of as David's achievement. Abishai was associated with Joab in the assassination of Abner (2 Sam. iii. 30).

ABISHALOM. (See ABIJAM.)

ABJECTS (Ps. xxxv. 15)—an old term, signifying low, base persons; thus, in Shakespeare—"We are the queen's abjects, and must obey."

ABNER—*father of light* (1 Sam. xiv. 50)—the son of Ner, was a near relation of Saul, and a faithful and distinguished general of his armies. We first hear of him, particularly, as the captain of the host, of whom Saul inquired

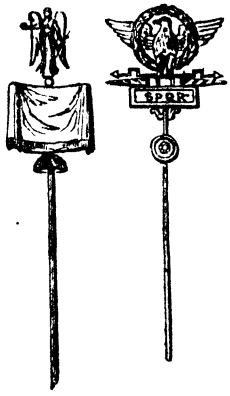
concerning the stripling David, whose victory over Goliath had excited his astonishment; and after a little time Abner introduced David to Saul, with the head of the giant Philistine in his hand. It was through the want of vigilance in Abner that Saul's life was placed in David's power in the wilderness of Ziph, (1 Sam. xxvi.) (See DAVID, SAUL.)

After David was anointed king of Judah, Abner procured the appointment of Ish-bosheth, Saul's son, as king of Israel; and in process of time the army of David, under Joab, and the army of Israel, under Abner, arrayed themselves on either side of the pool of Gibeon. While occupying this position, twelve men of each army met and fought desperately. This contest was followed by a general battle which resulted in Abner's defeat. He fled, but was pursued by Asahel, who "was light of foot as a wild roe." During the heat of pursuit, Abner counselled him to desist, and threatened to turn upon him and slay him if he did not; but Asahel refused to turn aside, and Abner "with the hinder end of his spear" smote him so that he died. Joab and Abishai were also engaged in the pursuit; but at Abner's entreaty they desisted and returned.

As David's strength increased, the house of Saul, though faithfully served by Abner, became gradually weaker, till at length Ish-bosheth charged Abner with an offence against Saul's family. The offence was taking to him one of Saul's harem, an act, on the part of a subject, that in those days wore a suspicious and treasonable aspect. He was exceedingly irritated by the charge, and immediately forsook the interests of Saul's house, and espoused the cause of David. David received him cordially, and sent him away in peace to persuade Israel to submit to the new government. While he was gone on this errand, Joab returned; and hearing what had been done, he went to the king, and warned him against Abner as a spy and traitor. Soon after, and without David's knowledge, Joab sent for Abner; and when he arrived, took him aside privately, and murdered him, in revenge for the death of his brother Asahel; "and they buried him in Hebron." The estimation in which he was held by the king and people appears from the sacred history. The king wept and refused his food, and all the people wept; "and the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 38.)

ABOMINABLE, ABOMINATION. 1. (Gen. xlvi. 34) An abomination, or an abominable thing, is a thing hateful or detestable, as the employment or calling of shepherds was to the Egyptians. This aversion of the Egyptians to shepherds did not arise from horror at the occupation itself, though the sheep was held in small estimation both for food and for sacrifice. A band of Nomades, the terrible Hyksos, had invaded Egypt, and during the period of their tyranny had exercised great cruelties. The remembrance of such wrongs seems to have made the very name of Nomade, or wandering shepherd, hateful to them. 2. (Lev. xi. 13, and Deut. xxiii. 18) Under the Mosaic law those animals and acts are called abominable, the use or doing of which was prohibited. 3. (Jer. xliv. 4, 2 Ki. xxiii. 13, and Isa. lxvi. 3) Idolatry of every kind is especially denoted by this term.

The ABOMINATION OF DESOLATION (Matt. xxiv. 15, and Dan. ix. 27, and xii. 11) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and therefore abominable, images upon them, as in the annexed cut, the approach of which would warn the city of its desolation. When the city should be besieged, and these idolatrous standards should be seen "in the holy place," or in the vicinity of the holy city, thus threatening a complete conquest and speedy destruction, it would be the time for the men of Judea to flee to places of refuge to save themselves from tribulation and death. But the abomination, according to others, was the profane sins of the zealots who had command of the temple.



ABRAM, ABRAHAM—*father of elevation, father of multitude* (Gen. xi. 27)—was the son of Terah, and tenth in descent from Shem in the line of Heber, and was born at Ur of Chaldea. (See UR.) While he was dwelling in his father's house at Ur, God directed him to leave his country and kindred, and go to a land which should be shown him; promising, at the same time, to make of him a great nation, and to bless him, and to make his name great, and that in him all the families of the earth should be blessed. Obedient to the heavenly calling, Abram took Sarai his wife, and with Terah his father, and other members of the family, left Ur to remove to Canaan, and stopped at Haran. (See HARAN.) It is supposed by some that, while they dwelt in Ur, Abram fell into the idolatrous practices which prevailed around him, for Terah and his family served other gods (Josh. xxiv. 2); but in the absence of all evidence on this point, the contrary may surely be inferred from the readiness with which he obeyed God, and the faith he manifested in a manner so exemplary and rare. Many of the traditional and mythological theories as to Abram's early life and character have been evidently borrowed from the word Ur, the place of his nativity, a term which signifies *light* or *fire*. The phrase, "Abram the Hebrew" (Gen. xiv. 13), may mean simply, "Abram the emigrant." While the emigrants were dwelling at Haran, in Mesopotamia, Terah died. Abram, who was then seventy-five years old, pursued his journey to Canaan; and having reached Sichem,

one of the oldest cities of Palestine (see SHECHEM), and pitched his tent under the terebinth of Moreh, the Lord appeared to him, and repeated his promise to give him that land.

The first call which Abram obeyed when he left his fatherland, as related by Stephen before the Jewish council, was indefinite in its nature. It merely summoned him to emigrate; and "he went out, not knowing whither he went." The second which he seems to have received (Gen. xiii.) was more precise, and pointed to Canaan as destined to be his inheritance and that of his numerous progeny—yet he was at this period childless. While he was encamped between Bethel and Ai, a grievous famine visited the country, and Abram was obliged to go into Egypt. Fearful that Sarai's beauty might attract the notice of the Egyptians, and that, if they supposed her to be his wife, they would kill him to secure her, he proposed that she should pass for his sister. It happened as he expected. The servants of Pharaoh, the king of Egypt, commended her beauty so much, that he sent for her, and took her into his house, and loaded Abram with tokens of his favour; but the Lord punished him severely, so that he sent away Abram and his wife, and all that he had.

Having become very rich in cattle, silver, and gold, he returned from Egypt to Canaan. Lot, his nephew, had been with him, and shared his prosperity; and it happened that his servants fell into some strife with the servants of Abram. As it was evident that their property was too great for them to dwell together, Abram, though in every respect entitled to deference, generously proposed to his nephew to avoid controversy by an amicable separation. He offered Lot his choice of the territory, on the right or left, as it pleased him—a rare illustration of meekness and condescension. Lot chose to remove to the eastward, and occupy that part of the fertile plain of Jordan where Sodom and Gomorrah stood. Thus Abram was gradually and finally severed from all his kindred, and prepared for the enjoyment of the great promise. Then the Lord appeared again to Abram, and renewed the promise of the land of Canaan as his inheritance, in the most explicit manner. He then removed his tent to the plain or oak-grove of Mamre in Hebron. In an invasion of the cities of the plain by several of the kings of the Euphratean countries, Sodom was taken, and Lot and his family carried captive. When Abram received intelligence of it, he armed his trained servants, born in his house (318 in number), pursued the kings, attacked them by night, defeated them, and brought Lot, his family, and their substance back to Sodom; restoring to liberty the captives who had been taken, with all their property, of which he generously refused to take any part as the reward of his services or as the spoils of victory. The customs and laws of war prevalent in the East, even to the present day, entitled Abram to the spoils, for he had won them back; yet, with a disinterested generosity, in keeping with his entire character, he would not retain them: only, as on his return he was met by Melchisedek, king of Salem, and priest of the most high God, who bestowed on him the sacerdotal benediction, he gave him a tenth "of all;" not of all he possessed, but of the booty acquired in this successful expedition. (See MELCHISEDEK.)

Two or three years after this the Lord appeared again to Abram in a vision, repeated to him the promises, accompanied them with a most gracious declaration of his favour, and contracted with him a formal covenant. He appointed a certain sacrifice for him to offer, and towards night caused a "deep sleep" to fall upon him, attended by a "horror of great darkness," during which there were revealed to him some of the most important events in his future history, and in that of his posterity, which were all accomplished in due time, and with wonderful exactness. The revelation related—1. To the captivity of Israel by the Egyptians, and their severe and protracted bondage; 2. To the judgments which Egypt should suffer because of their oppression of God's chosen people, and the circumstances under which they should leave Egypt; 3. To Abram's death and burial; and, 4. To the return of his posterity to the promised land. The victims of this sacrifice were severed, as usual in covenant sacrifices, that the contracting parties might pass between them. Thus the "smoking furnace and burning lamp"—that is, the Shechinah, or symbols of the divine presence—passed between them, in token that God was on his part contracting the covenant,—pledging himself to implement his promise, and bestow the stipulated blessings (Jer. xxxiv. 18). Thus, at that period, and by such impressive ceremonies, the covenant respecting the land of promise was renewed, and confirmed with the strongest expressions of divine favour. Sarai, however, was childless; and thinking to secure the fulfilment of the promise in her own way, she proposed to Abram that Hagar, an Egyptian woman living with them, should be his secondary wife, so that any issue by such a connection might be reckoned her own. Accordingly, by Hagar, Abram had a son named Ishmael, who, for a certain period, was recognized as his heir.

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

should have a son, and be the mother of nations and kings. It seemed so entirely out of the course of nature that they should become parents at their advanced age, that Abraham, filled with reverence and joyful gratitude, fell upon his face, and said in his heart, "Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?"

Abraham, finding that the blessings of the covenant were to be bestowed on his future offspring, immediately thought of Ishmael, in whom he had probably before supposed the promises were to be fulfilled, and he uttered the solemn and affecting prayer, "O that Ishmael might live before thee!" God heard him, and almost while he was yet speaking, answered him by making known to him his great purposes respecting Ishmael (Gen. xvii. 20, and xxv. 16). As soon as the vision had closed, Abraham hastened to obey the divine command, and with Ishmael his son, and all the men of his house, was circumcised on the self-same day. He was not long without another divine communication. As he sat in the door of his tent in the heat of the day, three men approached him. He received them with all the courtesy and hospitality which distinguished eastern manners, and after they had refreshed themselves they inquired of him respecting Sarah, and repeated the promise respecting the birth of her son. It was on this occasion, or in connection with these circumstances, that a divine testimony was given to the elevated character of Abraham (Gen. xviii. 19). It was because of his faith, which brought him into friendship with God, that he was favoured with a revelation of God's purposes respecting the devoted cities of the plain, and with an opportunity to plead for them; and it was for Abraham's sake, and probably in answer to his prayers, that Lot and his family were rescued from the sudden destruction which came upon Sodom. After this, and probably influenced by the awful judgments inflicted on the wicked cities of the vale, Abraham removed to Gerar, and here he made a second attempt to have Sarah taken for his sister. (See ABIMELECH.) Here, also, the prediction was fulfilled respecting the birth of a son. Sarah bore a son whom he called Isaac, and who was duly circumcised on the eighth day.

Abraham was much tried by an unhappy occurrence in which Hagar and Ishmael were principally concerned; for Ishmael, in consequence of Isaac's birth, had lost his former status and prospects, and his mother and himself began to cherish feelings of jealousy and hatred toward the favourite child and his mother. God supported Abraham by an explicit promise, that in Isaac his seed should be called (Gen. xxi. 10-13; Gal. iv. 22-31). Abraham so obviously had the favour and blessing of God in all that he did, that Abimelech the king proposed to make with him a covenant of perpetual friendship; and a matter of wrong about a well, of which Abimelech's servants had violently deprived Abraham, was thus happily adjusted. This transaction was at a place which was thereafter called Beersheba —*the well of the oath*, or *the well of swearing* (Gen. xxi. 23-31).

We now come to one of the most impressive and most awful passages in the patriarch's history. God was about to try him, that he might exhibit to the world, in all following time, an illustrious example of the power of faith. He was commanded to take his son—his only son Isaac, whom he loved, and in whom all the promises of God were to be accomplished—and to offer him up for a burnt offering upon a distant mountain. Without an inquiry or a murmuring word, and with a promptness which showed the most entire submission, Abraham obeyed the mysterious command. A journey of three days was accomplished, and perhaps the length of this journey—three days of calm reflection and affectionate complacency in the company of the darling victim—was the severest element of the trial. Every preparation for the offering was made, and the knife was in his hand which was uplifted to slay his son, when his purpose was arrested by a voice from heaven requiring him to spare the lad, inasmuch as the proof of the father's faith and obedience was full. In the neighbouring thicket a ram was provided, which he took and offered up; and after having been favoured with special tokens of the divine approbation, he returned with his son to Beersheba. The controversy about the scene of the offering of Isaac will be found under MORIAH. In commemoration of it, he gave to the place the name *Jehovah-jireh* (*the Lord will see or provide*), intimating a general truth respecting the divine faithfulness and care; and in prophetical allusion, as some suppose, to the great sacrifice which, in fulness of time, was to be offered upon that same spot for the sins of men (Gen. xxii. 14).

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

Isaac had now arrived at mature age, and Abraham called one of his servants, probably Eliezer (Gen. xv. 2), and made him swear that he would obtain a wife for Isaac, not among the Canaanites (where they then dwelt, and who were to be cut off according to the revealed purpose of God), but in Abraham's native country, and from among his own kindred. This enterprise terminated successfully, and every desire of the patriarch respecting Isaac's marriage was realized. (See ELIEZER.)

Abraham married a second time, and had several sons. As Abraham was very old ere Sarah died, and as his sons were of such age before his own death, that they were dismissed with requisite portions in order to found new colonies, it is not improbable that Keturah had been a secondary wife to the patriarch before Sarah's death, but after that event, raised to proper rank and dignity by marriage. Their

children might be born before the decease of Sarah. Abraham, however, made Isaac his sole heir, having in his lifetime distributed gifts among the other children, who were now dispersed; and at the great age of one hundred and seventy-five years, he died in peace, and was buried by Isaac and Ishmael at Hebron in the same sepulchre with Sarah. (See HEBRON.) The character of Abraham is one of the most wonderful and interesting recorded in Scripture. His property was immense. He was a prince in the land, and was bold and skilled in warlike stratagem. His retinue must have been numerous, when he had 318 home-born slaves able to carry arms. He evidently commanded the respect of the Aborigines with whom he sojourned. Yet so really was he a stranger and pilgrim, that he needed to buy a burial-place in the land which God had given him. Distinguished by his unsullied integrity, noble generosity, and princely hospitality, he is yet more honoured in the simplicity and earnestness of his faith, a faith that obeyed without hesitation and followed without delay, that shrunk not from arduous duty and recoiled not from a trial the most fearful that had ever been imposed on humanity. Abraham was called "the friend of God," and he still has the same name over all the East—*el-Khalil*.

ABRAHAM'S BOSOM. (See BOSOM).

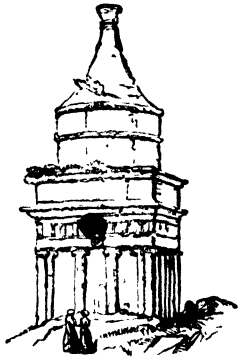
ABSALOM—*father of peace* (2 Sam. iii. 3)—was a son of David, by Maacah, daughter of Talmai, king of Geshur. He was remarkable for his beauty, and for his hair, which is said to have weighed 200 shekels when cut off,—not "every year," as our version has it, but as the Hebrew formula merely implies, at stated times. As to the precise meaning of this weight, however, there has been much speculation. It is supposed that the shekel by which its weight is expressed means a lighter weight, by one third or one half, than the common shekel. Others suppose that the value, and not the weight, is denoted; and others, still, contend that what with gold-dust and powder, which were both profusely used in dressing the hair, the weight (supposing weight to be meant, and the common shekel to be used) is not at all incredible, being, according to Michaelis, not quite three pounds Troy weight, though it may be sufficiently remarkable to be noticed by the historian.

Absalom had a fair sister whose name was Tamar; and Amnon his half-brother having injured her, Absalom was revenged by taking Amnon's life at a feast to which he had invited him (2 Sam. xiii. 29). In a family where there are several mothers, the children by one mother feel a peculiar bond of connection. Absalom, according to usage, as well as prompted by affection, espoused the cause of his own full sister, and slew her ravisher. Immediately after this he fled to the house of Talmai, his mother's father, at Geshur. Joab, in order to secure Absalom's return and restoration to his father's favour, employed a woman of Tekoa to appear before David, and feign a case similar, in its leading circumstances, to the situation of Absalom, and having obtained his decision, to apply the principle to the real case. After a favourable decision was obtained in the feigned case, the woman began to plead for Absalom's return. The king immediately suspected Joab's concern in the plot, and the woman confessed that it was wholly planned by him. David therefore directed Joab to go to Geshur, and bring Absalom back to Jerusalem, after an absence of three years; but his father would not receive him into favour, nor admit him to his presence; nor did he see his face for two years more. Wearied with his banishment, Absalom often attempted to obtain an interview with Joab; but for some cause Joab was not disposed to go to him. To compel him to come, Absalom resorted to the singular expedient of directing his servants to set fire to Joab's fields. Joab immediately came to Absalom; was persuaded to plead with the king in his behalf, and succeeded in his effort, so that Absalom was received into full favour.

But with a proud and wicked heart, he could not cease to do evil. His father's throne became the object of his ambition, and he procured chariots and horsemen, and other appendages of rank and royalty; and stood in the public places courting the favour of the people by the meanest arts; persuading them that their rights were not regarded by the government, and that it would be for their interest to elevate him to power, so that equal justice might be administered to all. By these and other means Absalom "stole the hearts" of the men of Israel. He might also regard himself as the rightful heir to the throne, as being the only son of David whose mother was of royal blood. And his assassination of his elder brother might spring from other motives than the mere desire to avenge a sister's disgrace. Solomon was at this time in early youth, and his destined succession to the kingdom may not have been known. The reason of this unnatural rebellion thus becomes somewhat apparent. Perhaps, too, Absalom, from his handsome person and other qualities, was David's favourite son, nursed and fondled as the heir-apparent. The great tribe of Judah had also become disaffected to David, its old favourite, though it is difficult to assign the reason of the change. In pursuing his wicked and traitorous design, and with a pretended regard to filial duty, he asked his father's permission to go to Hebron, and pay a vow which he said he had made. The unsuspecting king consented; and Absalom immediately sent men throughout the country, who were, at a given signal, to proclaim him king in Hebron. He also took 200 men with him from Jerusalem, though they did not know his plan; and then sent for Ahithophel, who was David's counsellor, that he might have his advice and assistance. Ahithophel's first counsel to the rebel was to take public possession of the royal harem, thus ratifying so far his succession to the throne, and inducing his partizans to commit themselves to his faction without reserve, since such an act made recon-

ciliation impossible in the future. Absalom's party increased rapidly, intelligence of the conspiracy was communicated to the king, and so alarmed him that he fled from the city. At length David persuaded Hushai to go to Absalom, who had now come back to Jerusalem with his party, and to become his servant; and when opportunity occurred, to give such counsel as should defeat Ahithophel's plans, and bring confusion and discomfiture upon Absalom. By a train of singular providential interpositions (an account of which belongs rather to the life of David than to this article) Absalom's ruin was hastened. Before David's men went out to battle with the revolted party, he gave them special charge respecting Absalom, and commanded them to deal gently with him for his father's sake. The two parties met in the wood of Ephraim, and the battle was severe and bloody. Absalom rode upon a mule; and in passing under the thick boughs of an oak, he was caught by his head in the fork or angle of two branches, and the mule passed onward, leaving him suspended in the air. Joab, being informed of it, took three darts and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak; and they took his body and cast it into a pit in the wood, and covered it with stones.

ABSALOM, PILLAR OF. (See PILLAR, JERUSALEM.) The peculiar monument (a sketch of which is seen in the adjoining cut) which bears this name, is proved by various circumstances to be of comparatively modern origin. It is chiefly hewn out of the rock, and is a conspicuous object in the valley of Jehoshaphat. There is no real ground for giving it the title of Absalom's Pillar.



ABYSS — rendered in our version sometimes DEEP (Luke viii. 31), and uniformly BOTTOMLESS PIT, in the book of Revelation. It signifies a deep without bottom, or a very deep pit—referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the East, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world (Rom. x. 7). In the Apocalypse, it symbolizes the abode and the doom of those powers which are hostile to Christ and his Church.

ACCAD (Gen. x. 10) — a city in Shinar, built by Nimrod. Its site is unknown, some contending for Nisibis, and others for Akkerkuf, where there is a remarkable ruin called Tel-Nimrud. Akkad is read by Rawlinson as the name of an early Hamite race who ruled in Babylonia; and in one of Sargon's inscriptions the same name is given to the Armenian mountains.

ACCESS—introduction into the presence of a superior. Used in the New Testament of the peculiar relation which believers bear to God, and of the blessings resulting from it. In Rom. v. 2 it signifies our entrance into a state of friendship with God; and in Eph. iii. 12; ii. 18, it denotes that free intercourse which we enjoy with God in the exercise of prayer.

ACCHO (Judg. i. 31)—now Acca or Acre, or, from its connection with the knights of St. John, St. Jean d'Acre, or Ptolemais (so called after the first Ptolemy, king of Egypt, into whose hands it fell about one hundred years before Christ), was a seaport town, on the bay of Acre, over against mount Carmel and about thirty miles south of Tyre. It was in the territory assigned to the tribe of Asher, and one of the cities from which they were unable to expel the Canaanites; and it is even now considered the strongest place in Palestine. It is mentioned in Acts xxi. 7. Its population is 5,000, and it has a strong garrison. The ruinous remains of this ancient city are very numerous, and are now used in the erection of new buildings, and all appearances of ancient grandeur are fading away. It was a famous place during the crusades, and it has been noted in modern times for the successful resistance it made, under Sir Sidney Smith, to the French army in 1799. In 1832 the place was under the dominion of the pacha of Egypt. In that year Ibrahim besieged it for six months; and in 1840 it suffered a severe bombardment from the English fleet. The plain of Acre is one of the richest in Palestine.

ACCURSED, CURSED (Josh. vi. 17)—devoted to destruction (1 Cor. xii. 3; Gal. i. 8, 9). In Rom. ix. 3 the apostle says, "I could wish that myself were accursed from Christ." The translation is correct. He is not referring to what he had felt in his unconverted state, but to what he now felt "for his brethren, his kinsmen according to the flesh." The imperfect tense employed by him means, "I could wish, *were it possible*," showing the intensity of his love and sorrow for them. (See ANATHEMA.)

ACELDAMA—*field of blood* (Acts i. 19)—a field for the burial of strangers, which the chief priests bought with the money returned by Judas, as the price of the Saviour's blood (Matt. xxvii. 6-8). Hence its name, *Aceldama*, or *field of blood*. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Aceldama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But, according to Robinson, it has long been abandoned for sepulchral purposes. It is not

fenced in, and the charnel-house, now a ruin, is all that remains to point out the site.

ACHAIA (Acts xviii. 12; Rom. xvi. 5; 2 Cor. xi. 10). In the most comprehensive use, this term was applied to all the region lying south of Thessaly and Macedonia as far as the Morea. The geographical phrase Achaia and Macedonia means the whole of Greece: but in a limited use Achaia embraced only the district between Macedonia and the Peloponnesus, of which Corinth was the capital. (See CORINTH.) This was its signification under the Romans; and in the New Testament it is only applied to this smaller tract of country.

ACHAN, or ACHAR (Josh. vii. 18)—a son of Carmi, of the tribe of Judah, who secretly took and concealed several valuable articles from among the spoils of Jericho, in direct violation of the divine command (Josh. vi. 17, 18). For this sin judgment came upon the whole camp of Israel. (See JOSHUA.) By a process which God appointed, Achan's guilt was discovered, and he was taken into a valley north of Jericho, thence called the valley of Achor, and was there stoned to death. (See ACHOR.)

ACHISH (1 Sam. xxi. 10)—a king of Gath, to whom David fled, and with whom he afterwards formed an alliance through fear of Saul.

ACHMETHA (Ezra vi. 2)—the Ecbatana of ancient Media, and the place where the records of the kingdom were preserved. The place is occupied, as it is supposed, by the modern city Hamadan, in Persia. It was surrounded by seven walls, and at one period was considered the strongest and most beautiful city of the East, except Nineveh and Babylon. (See MEDIA.)

ACHOR, VALLEY OF—*distress* (Hos. ii. 15)—a place in the vicinity of Jericho, where Achan was stoned for an offence which brought trouble upon the whole camp. (See ACHAN.) The figurative use of the word in the passage cited is susceptible of divers interpretations. The most common is, that as the valley of Achor was the place of great distress and trouble to Israel, on their first entrance into Canaan, it would become a place of hope and joy on their return from the captivity which they were then enduring. This opinion is perhaps confirmed by Isa. lxv. 10.

ACHSHAPH (Josh. xii. 20)—a city conquered by Joshua, and afterwards assigned to the tribe of Asher. It was not far from Accho (Josh. xix. 25).

ACHZIB. 1. (Josh. xix. 29) A city of Asher (Judg. i. 31), called also Ecdippa, and now es-Zib. It is near the sea-coast, ten or twelve miles north of Ptolemais, and has been visited of late years and described by various travellers. 2. (Josh. xv. 44, and Mic. i. 14) A town in the low country of Judah.

ACRE (1 Sam. xiv. 14). In the passage cited, it is supposed to be used proverbially for a very small space. The Roman acre consisted of 3,200 square yards, and the Egyptian aroura of 3,698 and seven-eighths.

ACTS. The fifth book in the order of the New Testament is called "The Acts of the Apostles," and is commonly referred to as *The Acts*, and sometimes *Acts*—without the article. It contains the history of the Christian church during the interesting period which elapsed from the ascension of our Saviour to the imprisonment of Paul at Rome—a period of about thirty years. It gives a minute account of the descent of the Holy Spirit on the day of Pentecost; the manner and success of the preaching of the apostles; and the gathering and establishing of Christian churches by them, both among Jews and Gentiles; the conversion of Paul, and the travels and labours of himself and his companions; the trials and sufferings they endured in propagating the Gospel, and the signs and wonders which were wrought in attestation of their authority. This book is particularly valuable as containing a vast body of evidence of the divine power and mission of Jesus Christ, and of his grace and faithfulness; by which the religion he taught was established and widely propagated, and the salvation offered by his Gospel was most clearly and gloriously illustrated.

This book is called by some of the oldest writers *the Gospel of the Holy Ghost*, and *the Gospel of our Saviour's resurrection*. It consists of two leading divisions; the first embraces the history of the Judaic-christian church up to the period when the Gospel was preached to the Gentiles. The second section records the mission of Peter to Cornelius, the conversion of Paul, and his labours and travels in founding and building up the Gentile Christian church. It is evident that the title, *Acts of the Apostles*, though a very old one, is scarcely appropriate; for the book describes not the deeds of the whole apostles, nor even gives an entire biography of any one of them. It details some deeds of Peter by himself, and of him in company with John; and though it be principally occupied with the career of Paul, it does not give any account either of his last days or of his martyrdom. Of the majority of the apostles, it gives no information. It is not, therefore, to be viewed as a regular history, but only as a series of detached memoirs, necessary to give Theophilus such knowledge as might enlighten his mind and sustain his Christian profession. There is no doubt that Luke, the writer of the third Gospel, was also the author of the Acts. Both treatises are dedicated to the same individual. The *Acts* are a sequel to the gospels. The gospels exhibit the new religion in the person and life of its Founder on earth: the treatise appended as the "Acts of the Apostles" portrays his life and government in heaven; shows the same religion in its early establishment and subsequent extension; describes how it has in it no national limits and no geographical barrier, but is meant for mankind, without distinction of colour or country; how the universal sovereignty of its exalted Author, the outpouring of his Spirit, and the vital power of his truth secured its early success, and will, in spite of all opposition, effect its ultimate triumph throughout the world. Luke

was for a considerable period the companion of the apostle Paul; and this treatise was probably composed at Rome—perhaps about A.D. 63. His style is purer Greek than the other books of the New Testament, and is at the same time fresh, simple, and graphic. A very great number of spurious "Acts" have been in circulation, such as Acts of Christ, of Peter, of Paul, of Pilate, &c. (See LUKE.)

ADAM (Gen. ii. 19)—the great ancestor of the human family. On the sixth and last day of the work of creation man was made of the dust of the ground, yet in God's image and after his likeness. The Lord God breathed into his nostrils the breath of life, and caused him to become a living soul. He also gave him dominion over the fish of the sea, and the fowls of the air, and every living thing that moves upon the earth. The complete dominion which was given to him is expressed in a variety of forms (Gen. i. 26-30; ii. 16-20). The origin of the name Adam is suggested by the history. The first man was called Adam, as he was made from *Adamah*—the ground. And, in truth, the various chemical elements which exist in the human body form a very large proportion of the materials composing the soil. But vital energy was imparted to this corporeal organization from a higher source. His Maker "breathed into his nostrils the breath of life." Nothing can be more interesting than the history of man's creation. The fabric of this beautiful world was finished; the firmament was established; the mountains were fixed upon their deep foundations, and to seas and oceans were assigned the bounds which they should not pass; the heavens were stretched out like a curtain, and the sun, moon, and stars appointed to their courses; the earth was adorned with grass, and herbs, and trees suited for the comfort and sustenance of the living creatures, cattle, and creeping things that had just commenced their existence upon its surface, and all had been pronounced good by the infinite Creator himself.

To enjoy this glorious revelation of divine power, wisdom, and goodness—to have dominion over this vast multitude of living creatures—and, more than all, to be the happy subject of God's government, bearing his image and likeness, and having communion with him, as the former of his body and the father of his spirit, MAN WAS FORMED; not born, but created—not in feeble, helpless infancy, but in the maturity of his physical and intellectual nature; not a sinful, diseased, dying creature, but in the image and after the likeness of the perfectly holy and eternal Creator.

. . . . "A creature who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect his stature—
And upright, with front serene,
Govern the rest, self-knowing; and from thence
Magnanimous to correspond with heaven."

It is difficult for us to form an adequate conception of the intellectual condition of Adam before he reaped the results of experience and observation. Yet God must have imparted to him all requisite knowledge, and given him a sufficient stock of vocables to express his wants and desires, with an instinctive power to use others as they were needed. His mind was filled with divine illumination, and his heart with holy emotion. The teaching of God precluded error, and embraced all that was indispensable to life and happiness.

A garden or paradise, in the district called Eden, was planted by the hand of God for the residence of Adam. Every tree that was pleasant to the sight, or good for food, grew there. And it was refreshed and fertilized by a river that flowed through the midst of it. This garden was committed to his care, to dress it and to keep it, and of every tree but one he was allowed to eat. There grew in it the tree of life—a tree, the participation of the fruit of which was symbolically connected with Adam's abode in innocence and immortality; but of the other tree, the tree of knowledge of good and evil, he was forbidden to eat, under the penalty of death. The name of this tree was derived from the awful results of eating of it. As soon as he was fixed in this happy abode, God brought to him the beasts of the field and the fowls of the air which he had created, "and Adam gave them names; and whatsoever Adam called every living creature, that was the name thereof." (See EDEN.)

But it was not good that man should be alone, and his Creator formed a companion for him; bone of his bone, and flesh of his flesh;—a help meet for him—that is, as a friend and associate fitted to aid and comfort him, and, like him, pure and immortal. They were perfectly happy in each other, and in the favour and communion of God—

"Reaping immortal fruits of joy and love—
Uninterrupted joy, unrivalled love—
In blissful solitude."

We are not informed how long they continued in this pure and happy state, but we know they lost it. Adam disobeyed the simple and reasonable command of God. At the suggestion of Eve, his wife, who had been herself tempted by the serpent to eat, he partook with her of the fruit of the only forbidden tree, and thus they incurred the displeasure of their Maker and the penalty of his just law.

This prohibition was *positive* in its nature. The only origin of the duty to abstain was the simple expressed will of God, and lay not in the *nature* of the command itself. Therefore it became a very fit test of obedience; and the violation of it proved that respect for God's will had ceased to reign in the hearts of the transgressors. The first indication of guilt was the consciousness of shame; and the next a vain attempt to hide themselves from the presence of Him whose eyes are in every place, "beholding the evil and the good." Without delay, each of the parties to the fatal transaction received a dreadful doom. (See SERPENT, EVE.) As for man, the ground was cursed for his sake, and he was condemned to eat bread in the sweat of his face till he should return to the dust of which he was formed, or

suffer the death to which he was now sentenced. Not only should his body decay and perish, but the death to which he was thus doomed included separation from the favour of God, and condemnation to endless sorrow and suffering. Thus, by one man, "sin entered into the world, and death by sin." Their nakedness, which was now their shame, being covered, they were both driven from their happy home in Eden, never to return; and, in the hardship of toil and labour, and in the sorrow and sufferings of childbirth, they began at once, respectively, to feel the woes in which their transgression had involved them.

Researches in physiology, ethnography, and comparative philology prove conclusively that men have sprung from one pair. Varieties of form, colour, and language are produced by numerous causes and circumstances. Man is but one species, essentially one, though externally modified. Many things make it probable that man has been longer on the earth than the common chronology would allow. But the premises are still insufficient to warrant that assertion of a very high antiquity which many would draw from them. The Bible does not profess to settle the point. (See CREATION.)

The history of Adam closes abruptly. At the age of one hundred and thirty he had a son whom he called Seth, and who was born in his own likeness and after his own image (no longer in the likeness and after the image of God). He lived 800 years after the birth of Seth, making the whole term of his life 930 years.

Adam, says the apostle, "is a type or figure of him that was to come," that is, Christ. The one, as our representative, forfeited our happiness; by the other, holding a similar relation to us, paradise is regained. Intimations of coming mercy by a woman-born Emancipator were blended with the very curse which the Divine Being pronounced on our fallen progenitors. (See MAN, CHRIST.)

ADAMANT (Ezek. iii. 9)—one of the hardest and most costly of precious stones. The original is elsewhere translated diamond. It is employed as an emblem of the heart of the wicked (Zech. vii. 12). Some suppose it was used as emery for cutting and polishing other hard stones and crystals. (See DIAMOND.)

ADAR—the sixth month of the civil, and the twelfth of the sacred Hebrew year. In it occurred the famed feast of Purim. It corresponded to portions of February and March. When the year was an intercalary one, this month occurred twice, and Purim was likewise twice observed, and observed the second time with peculiar magnificence.

ADDER (Gen. xlix. 17)—a venomous serpent whose poison is very subtile, and almost instantly fatal. The word translated *adder* in various passages of the Bible, does not always mean what the English word denotes, and is absurdly rendered cockatrice (Isa. xi. 8; xiv. 29; lix. 5; Jer. viii. 17). In Gen. xlix. 17, the original word denotes a serpent of the viper kind, the cerastes, which is of the colour of sand, which lurks in the tracks of the wheels, and bites the unwary traveller or his beast. In Ps. lviii. 4, and xci. 13, the word translated adder is supposed to mean an asp. In Ps. cxl. 3 a peculiar term is used, and is derived from the folded form of the serpent (Rom. iii. 13). "Adder" represents four different Hebrew names.

The psalmist remarks of some kind of adder, that he is not moved or affected by sounds which fascinate other serpents; and some suppose that the most venomous of the adder species is naturally meant. Other kinds of serpents are often charmed and tamed. The exhibition is frequently made by jugglers in India and in Egypt. Hence this allusion in Ps. lviii. 4. (See ASP, CHARM.)

ADJURE. 1. (Josh. vi. 26) To bind under a curse. 2. (Matt. xxvi. 63) Solemnly to require a declaration of the truth at the peril of God's displeasure. Such is considered the language of the high priest, "I adjure thee," &c., or, "I put thee to thy oath," when the Saviour replied to the inquiry to which he had before been silent (Matt. xxvi. 63. Compare 1 Sam. xiv. 24, 38, and 1 Ki. xxii. 16, with Josh. vi. 26).

ADMAH (Deut. xxix. 23)—one of the five cities of the plain or vale of Siddim, which were miraculously destroyed by fire, because of their great wickedness. Some infer from Isa. xv. 9, the last clause of which is translated by the Septuagint, *and upon the remnant of Adama*, that Admah was not entirely destroyed; but the word is rightly rendered in the English version.

ADONI-BEZEK—*lord of Bezek* (Judg. i. 5)—lord or king of Bezek. He fled from the armies of Judah, but was caught, and disabled by having his thumbs and great toes cut off, so that he could neither fight nor fly. He was then carried to Jerusalem, where he died. He seems to have regarded the maiming he suffered as a just requital of his own cruelty, he having mutilated seventy kings or chieftains in the same inhuman manner.

ADONIJAH—*Jehovah is my Lord* (2 Sam. iii. 4)—David's fourth son. He was born at Hebron, and after the death of his brothers Ammon and Absalom, he made pretensions to the throne of his father, as his eldest surviving son. He prepared himself with horses and chariots, and other marks of royalty, and took counsel with Joab and Abiathar, the head of the army and the head of the church, how he could best accomplish his purpose.

Bathsheba, fearing that her son's title to the throne might be disturbed, immediately informed the king of the revolt; and Nathan, the prophet, confirming her statement of the matter, David gave her the strongest assurances that her son should reign after him; and he caused Solomon to be actually anointed and proclaimed king with great shoutings (1 Ki. i. 39). Adonijah was just ending a feast when he heard the noise of the ovation, and Jonathan came in and told him all that had taken place. His

guests fled precipitately, and Adonijah himself ran and caught hold of the horns of the altar, as a place of safety from violence.

After David's death, Adonijah persuaded Bathsheba to ask Solomon her son, who was now on the throne, to give him Abishag for his wife. Solomon saw at once through the policy of Adonijah and his self-interested advisers. He knew that he might as well have asked for the kingdom at once as ask for one of the king's harem; for then, being the elder brother, he could make a plausible claim to the throne at the first favourable juncture; which would directly contravene the express appointment of God made known to David, and probably to his family also (1 Chr. xxviii. 5). He was accordingly put to death by the hand of Benaiah. (See ABISHAG.)

ADONIRAM. (See ADORAM.)

ADONI-ZEDEK—*lord of justice* (Josh. x. 1)—king of Jerusalem at the time the country was entered by the Israelites. Hearing of Joshua's victories over Ai and Jericho, and finding that the inhabitants of Gibeon (one of the most important cities of the kingdom) had made a league with him, he called four other kings of the Ammonites to his aid, and laid siege to Gibeon with a view to destroy it, because it had made peace with Joshua and the children of Israel. But the Lord was against them, and with the edge of the sword, and by a violent hailstorm which overtook them, they were completely overthrown and destroyed. The victory was attended with what is generally supposed to have been a signal miracle. (See JOSHUA.)

Adoni-zedek, with his allies, fled and concealed themselves in a cave at Makkedah. They were soon discovered, however, and were confined and watched, until the last of their adherents was either cut off or driven into some fortress. They were then called out of the cave, and brought before Joshua. In the presence of the men of Israel, who were summoned for the purpose, Joshua required the captains of his army to put their feet upon the necks of the captive kings, declaring, at the same time, that such would be the doom of all the enemies of Israel. He then caused them to be slain, and to be hanged on separate trees until the evening, and then their bodies were taken down and cast into the cave in which they had concealed themselves (Josh. x. 27).

ADOPTION (Gal. iv. 5) is an act by which one is received into a man's family as his own child, and becomes entitled to the peculiar privileges of that connection, as fully and completely as a child by birth (Exod. ii. 10; Esth. ii. 7). Females often adopted offspring when they had no child of their own, by giving their slave as a concubine to their husband. The issue of such a connection was reckoned their own. Thus did Sarah and Rachel. Again, a father, having an only daughter, might marry her to a manumitted slave, and the offspring was accounted to the grandfather as his children. Instances of such occur in Scripture. But this was not adoption proper. The practice of adoption was regulated by law under the Greeks and Romans.

In the figurative use of the term by the sacred writers, it implies that filial relation which we sustain to God, when, by his grace, we are converted from sin to holiness. The spirit of adoption is received, and we are made children (or *sons*), "heirs of God, and joint-heirs with Christ."

ADORAM. 1. (2 Sam. xx. 24) An officer of the tribute under David.

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

ADRAMMELECH. 1. (Isa. xxxvii. 38) A son of Sennacherib, king of Assyria. He and his brother Sharezer killed their father while he was in the act of idolatry. Their motive for this parricidal act is not known. They both fled to Armenia, and Esar-haddon succeeded to the crown.

2. (2 Ki. xvii. 31) An idol-god of Sepharvaim, supposed to represent the sun, while another idol, called Anammelech, represented the moon. Sacrifices of living children were made to these idols.

ADRAMYTTIUM (Acts xxvii. 2)—a seaport of Mysia, opposite the island of Lesbos, in the north-western part of Asia Minor. It is still known by the modern name of Adramyti, and lies about 60 or 80 miles north of Smyrna. It was in a ship belonging to this port that Paul embarked when he was about to go from Cesarea to Rome as a prisoner.

ADRIA (Acts xxvii. 27) is the gulf which lies between Italy on one side, and the coast of Dalmatia on the other, and now called the Gulf of Venice. In the apostle's time it is supposed to have denoted the whole breadth of the Mediterranean sea, from Crete to Sicily. (See MELITA.)

ADRIEL. (See MERAB.)

ADULLAM (Josh. xv. 35)—an ancient city that lay in the Shephelah or lowlands of Judah. The king of the place was slain by Joshua. It was fortified by Rehoboam, and probably on account of its strength was called the glory of Israel (Mic. i. 15). It is thought by some that near to this city was the cave where David secreted himself when he fled from Achish. The limestone rocks of the locality are full of caverns, many of them of large size. One of them is described as uneven, intricate, and so very capacious that 400 men might conceal themselves in the sides of the cave, as David's men did, and escape observation (1 Sam. xxii. 1). But according to monkish tradition, the cave of Adullam lay in a different direction, was contiguous to the land of Moab, and situated among the rocky fastnesses which abound toward the Dead Sea.

One such cavern, not far from Bethlehem, David's birthplace, has been described by Irby and Mangles.

ADULTERY (Jer. iii. 9; Matt. v. 28)—a crime expressly prohibited by the seventh commandment, and always obnoxious to severe penalties, both by divine and human laws. In Jewish law adultery was only or principally the infidelity of a wife. Such also is the idea of this sin in all countries where polygamy and concubinage are tolerated. Intercourse between a married man and an unmarried woman is only on his part a breach of the law of chastity. The Roman law is similar in enforcing what constitutes the crime. Only a married female could be guilty of it, and the partner of her guilt might be married or not; if married, he was also an adulterer. The mysterious mode of detecting and punishing it among the Jews is detailed in Num. v. 11-31. The term is often employed with great force in the Bible, to denote the unfaithfulness and idolatry of the people of God, and their wanton violation of the most sacred engagements.

ADUMMIM (Josh. xv. 7)—a rising ground at the entrance of the wilderness of Jericho. The name signifies *red* or *bloody*, in allusion, as it is supposed, to the frequent murders committed in its vicinity. It is still the noted haunt of robbers. The scene of our Saviour's parable of the good Samaritan was laid here (Luke x. 30-36)—that is, on the road which lies along the south face of the Wady-Kelt.

ADVOCATE (1 John ii. 1)—one that pleads another's cause. In its technical sense, the office of advocate was unknown among the Jews till they became the victims of Roman supremacy. It is one of the official titles of Jesus Christ the righteous, and its import may be learned from John xvii.; Rom. viii. 34; and Heb. vii. 25.

ÆNON. (See ENON.)

AFFINITY (1 Ki. iii. 1)—relation by marriage, in contradistinction from consanguinity, which is relation by blood or birth. The degrees of affinity, or the nearness of relationship which should prevent marriage under the law, may be found in Lev. xviii. 6-17. Some of these degrees are still matter of debate; and the case of a man's marrying a deceased wife's sister has been oftener than once a matter of discussion before the British parliament.

AGABUS (Acts xi. 28)—a prophet who foretold (A.D. 43) the famine which, as profane history informs us, took place the following year, when contributions to assist the suffering Jews were sent by Paul and Barnabas from Antioch. A few years after (Acts xxi. 10), he met Paul at Cesarea, and warned him of the sufferings he would endure if he prosecuted his journey to Jerusalem. Some have supposed that Agabus was one of the seventy disciples, and that he suffered martyrdom at Antioch.

AGAG (Num. xxiv. 7) was a king of the Amalekites. Probably this was the common name of their kings, as Pharaoh was the common name of the kings of Egypt. From the allusion to him in the prophetic passage above cited, we may suppose him to have been one of the greatest kings then on the earth.

Another person of the same name was captured by Saul at the time the Amalekites were destroyed (1 Sam. xv. 8), but his life was spared, and he was afterwards brought to Samuel, who hewed him in pieces (1 Sam. xv. 33)—a punishment not uncommon in other places and later times.

Hammedatha, Haman's father, is called an Agagite (Esth. iii. 1), probably because he was of Amalek, or sprung from its royal family.

AGAR, or HAGAR (Gal. iv. 25). The history or condition of Hagar is used allegorically in this passage to illustrate the nature of the dispensation given from Mount Sinai. (See ALLEGORY, HAGAR.)

AGATE, or the ruby (Exod. xxviii. 19; xxxix. 12)—a precious stone, semi-transparent, and beautifully variegated. It often presents a group of figures, disposed with so much regularity as to seem like a work of art; such as trees, plants, rivers, clouds, buildings, and human beings. The name is supposed by some to be derived from the river Achates in Sicily, where the stone was formerly found in great abundance. It is the rendering of two different Hebrew words in Isa. liv. 12 and Ezek. xxvii. 16.

AGE, AGED (Job xv. 10). In the East great and devout respect is paid to age. The Mosaic law contained the following express enactment:—"Thou shalt rise up before the hoary head, and honour the face of the old man" (Lev. xix. 32). In Athens, Sparta, and Egypt, a similar custom, founded in nature, prevailed. If Job be supposed to be an Arabian, then in his country there was the like veneration given to the old. They delivered their opinion first—"Now Elihu had waited till Job had spoken, because they were elder than he" (Job xxxii. 4)—and great stress was laid on their experience. Hence the challenge, "With us are both the gray-headed and very aged men, much elder than thy father" (Job xv. 10). The Jews regarded longevity as a special blessing. The promise is, "Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. cxxviii. 6); and in another form, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (Job v. 26). Old age was therefore coveted—"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. xvi. 31); "The beauty of old men is the gray head" (Prov. xx. 29). Abundance of old men in a land was a proof or token of peace and prosperity; and thus the prophet pictures it—"Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zech. viii. 4). The experience of many years gave old men peculiar qualification for various offices; and *elders*, or men of a ripe or advanced *eld* or age, were variously employed under the Mosaic law. The ferocity of the Chaldean conquerors is very forcibly depicted, when it is

said that they "had no compassion on the old man, or him that stooped for age" (2 Chr. xxxvi. 17). (See ELDERS.)

AGONY (Luke xxii. 44)—the name given to the awful and mysterious suffering of Jesus in Gethsemane. The word denotes conflict or struggle, and marks the intensity of our Lord's suffering.

AGRIPPA, or HEROD AGRIPPA (Acts xxv. 13)—son and successor of Herod the persecutor referred to in Acts xii. 1. Porcius Festus, the successor of Felix in the government of Judea, came to Cesarea; and while there, Agrippa (who was governor or king of several of the eastern provinces of the Roman empire) came, with his sister Bernice or Berenice, his incestuous connection with whom was generally suspected, to pay him a visit of congratulation upon his accession to office. The conversation between them turning upon Paul, who was then in confinement in Cesarea, and whose remarkable history must have been very notorious, Festus stated the whole matter to Agrippa, and greatly excited his curiosity to see and hear the illustrious prisoner. Festus, to gratify his friends, but under the pretence of getting from Paul the subject of his complaint, that he might communicate it to the emperor, to whom the apostle had appealed, ascended the tribunal with great pomp, and surrounding himself with the chief men of the city, ordered Paul to be brought into his presence. When the devoted apostle appeared before them, Festus, addressing himself particularly to Agrippa, assigned the reasons for requiring Paul to appear at that time, and then gave the prisoner an opportunity to state his own case, which he did with unparalleled force and eloquence. Festus could only meet his arguments with the charge of madness; but Agrippa, to whose conscience he made an abrupt, though not the less respectful and irresistible appeal, was compelled to make that memorable exclamation, "Almost thou persuadest me to be a Christian." Paul closed his address by a most affectionate exhortation to the king. The assembly then separated, and we hear nothing more of Agrippa but an expression of his regret (Acts xxvi. 32) that the faithful and eloquent apostle could not be set at liberty. (See HEROD.)

AHAB—*father's brother.* 1. (1 Ki. xvi. 29) The son of Omri, and his successor as king of Israel. He reigned twenty-two years, and the seat of his kingdom was at Samaria. He married Jezebel, a Zidonian woman of proverbially wicked character. She was a gross idolater, and Ahab followed her in all Phœnician superstitions. She acquired a powerful ascendancy over the mind of her husband, and was the prime instigator of all his acts of cruelty and superstition. Ahab became at once a worshipper of Baal, and even made a grove and built an altar for this abominable service. At a very early period of his history, the sacred historian says of him, that he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. He was warned by the prophet Elijah of approaching drought and consequent famine, which were very sore in Samaria. In the third year of the famine, Ahab called Obadiah, the governor of his house, and a godly man, to pass through half the land, while he would pass through the other half, and see if they could not collect grass enough on the margins of fountains and brooks, to save their horses and mules from perishing. In the course of his journey, Obadiah met Elijah, who had been commanded by God to show himself to Ahab; and at Elijah's request Ahab came to meet him. When Ahab appeared in Elijah's presence, he abruptly said to him, "Art thou he that troubleth Israel?" The prophet replied by a faithful rebuke of the king's idolatry, and proposed to demonstrate to him that the gods he was serving were no gods. To this end he persuaded Ahab to gather the prophets of Baal, whom he worshipped, into one company in Mount Carmel; and there the folly of their idolatry was exposed in a most signal manner. (See ELIJAH.) The prophets of Baal were all taken and destroyed at Elijah's command; and before Ahab could return to Samaria there was a great rain.

About six years after this, Benhadad, king of Syria, with a vast army, besieged Samaria; but Ahab sallied out upon him by surprise, cut off a large proportion of his army, and put to flight the residue, Benhadad himself escaping upon a horse. The king of Syria, supposing that his defeat was owing to some advantage of location which Ahab's army enjoyed, flattered himself that if he could go to battle in the plain, he should conquer him. Accordingly, in about a year he laid siege to Samaria again. Of this Ahab had an intimation from the prophet immediately after the former victory, and he had prepared himself accordingly. God again gave him the victory, and the Syrians lost 100,000 infantry in one day, besides 27,000 who were killed by a wall which fell upon them at Aphek, whither they fled. Benhadad was among the captives; and after making a treaty with the victorious Ahab, he went his way. Ahab was immediately informed that he had been guilty of a great sin in suffering the king of Syria to escape, inasmuch as he had been delivered into his hands by a marvellous interposition of God's providence, and his character and conduct had been such as to mark him for the Divine displeasure. Besides this, the motives of Ahab in making the treaty may be regarded as ambitious, if not corrupt; and he was therefore informed that his own life should go for the life of Benhadad, and his people for Benhadad's people.

Heavy and fearful as this sentence was, we find the wicked king of Israel sinking deeper and deeper in guilt. Naboth, one of his neighbours, had a vineyard, which was situated just by Ahab's palace; and as it was a convenient and desirable spot for him to possess, he asked Naboth for it, promising, at the same time, to give him a better vineyard, or the worth of it in money, as he might choose.

All this seemed very fair; but Naboth did not wish to part with his vineyard on any terms. It was the inheritance he had received from his fathers, and for this and other causes its value to him was peculiar, and such as neither money nor any other vineyard in exchange could compensate. He therefore declined the king's proposal. Mortified and disappointed by Naboth's refusal, he laid down upon his bed, and refused to eat. Jezebel, his wicked wife, inquired the cause of his sadness, and assured him that he might set his heart at rest, for he should have his desire; and she forthwith commenced a train of unprincipled measures which resulted in the murder of Naboth; and Ahab then took possession of the vineyard. But his judgment lingered not. Elijah was sent to charge him with the sin to which he had been accessary, and to forewarn him, not only of his own fearful doom, but of the certain and utter destruction of his posterity: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Guilty as Ahab was, he had not yet lost all sense of sin, and when the judgments of God were so near him, he humbled himself and fasted; and for this he was exempted from the punishment in his own person, but it was inflicted on his son.

The circumstances of Ahab's death are deeply interesting and instructive. He proposed to Jehoshaphat, king of Judah, to make war on Ramoth-gilead, which was in the possession of the king of Syria. Jehoshaphat expressed his willingness to join him, but suggested the propriety of first inquiring what the will of the Lord was respecting the enterprise; so Ahab summoned his four hundred false prophets, and they all prophesied favourably. Jehoshaphat seems to have been suspicious of the character of Ahab's prophets, and he therefore inquired if there was no prophet of the Lord besides them. Ahab referred him to Micaiah, expressing at the same time his aversion to him, because his prophecies were always evil. However, Micaiah was sent for, and the messenger (having probably been instructed to that effect by Ahab) informed him of what had passed, and desired him to prophesy favourably, as the other prophets had done. When Micaiah came before the two kings, who were seated each on a throne at the entrance of the gate of Samaria, and all the prophets before them, the question was proposed to him, as it had been proposed to the other prophets, "Shall we go against Ramoth-gilead to battle, or shall we forbear?" The prophet advised him to go, but evidently with such a tone and manner as indicated that he was not speaking in the spirit of prophecy. He therefore solemnly and earnestly urged him to tell him nothing but the truth, in the name of the Lord. Micaiah then disclosed to him the whole matter, and showed him not only that his enterprise against Ramoth-gilead would be defeated, but that God had suffered the prophets who had prophesied favourably of it to be filled with a lying spirit, that they might lead him on to the certain ruin which awaited him.

Ahab sent the faithful prophet back to Samaria, and ordered him to be imprisoned till his return from the battle. So the infatuated kings of Israel and Judah, in the face of the counsel of the Almighty, went up to battle against the king of Syria at Ramoth-gilead. In order to secure himself against the direct aim of the enemy, Ahab entered the battle in disguise. But a certain man drew a bow, as he supposed, at a venture, yet the arrow was directed with unerring aim to the heart of the wicked Ahab, and the blood flowed out into the chariot, so that he died that night. His army was scattered, in literal accordance with Micaiah's prophecy. His body was carried to Samaria to be buried, and the blood was washed from the chariot in the pool of Samaria, and the dogs licked it, as had been foretold (1 Ki. xxi. 19).

2. (Jer. xxix. 21, 22) A son of Kolaiah, and a false prophet, who, with Zedekiah, another false prophet, prophesied falsely to the children of Israel, when in captivity at Babylon. Jeremiah was commanded to make known to them that they should be delivered into the hands of the king of Babylon, who would slay them; and so dreadful would be their end, that thereafter it should be a form of cursing—"The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted on the fire." This was a common Chaldean punishment (Dan. iii. 6).

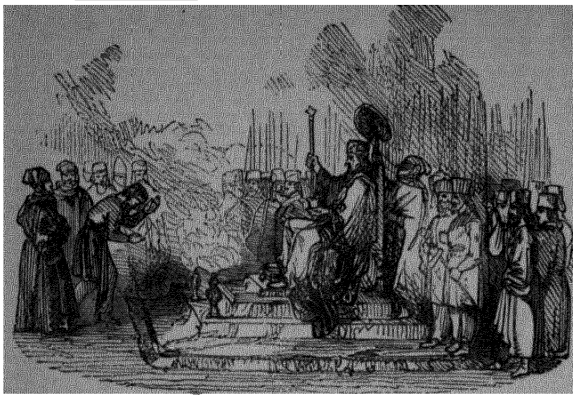
AHASUERUS is, perhaps, like Pharaoh and Abimelech, a royal title and not a personal name. 1. (Dan. ix. 1) The father of Darius the Median, and the same with Cyaxares.

2. (Ezra iv. 6) Supposed to be Cambyses, the son and successor of Cyrus.

3. (Esth. i. 1) The husband of Esther, and probably the famous Xerxes. We are told that he reigned from India to Ethiopia, over one hundred and twenty-seven provinces; that his palace was in Shushan, the royal city of Persia; and that in the third year of his reign he made a splendid feast for his princes, probably in preparation for his invasion of Greece. In the height of this magnificent entertainment, the king summoned Vashti, his wife, into the royal presence, that he might show his guests her great beauty. She declined going, as it was contrary to all etiquette. For that cause she was separated from the king and from the royal estate. Xerxes, after his ignominious defeat in Greece, returned to Persia, and abandoned himself to sensual pleasures. "Fair young virgins" were sought for him, and Vashti was succeeded by Esther, the niece and adopted daughter of Mordecai, a Jew, who resided at the palace.

Haman, the chief officer of the king's household, considering himself insulted by Mordecai, obtained a royal decree that all the Jews of the kingdom should be destroyed. Esther, having received intelligence of this cruel plot, embraced a favourable opportunity to make it known to the king, and implore his protection of herself and her people. The king could not indeed reverse the decree, but he caused Haman to be

to be advanced to [redacted] Judah, were abo[redacted] dom; and also despatched [redacted] to lay siege to Jerusalem. At this juncture, God directed his prophet Isaiah to take his son, Shear-jashub, and go to Ahaz, who should be found at a particular spot in the city of Jerusalem, and make known to him the counsel of the Lord. This favour was shown to the wicked king as the representative of the house of David, and for the people's sake with whom God had made a covenant (Isa. vii. 1).



Suppliant before a P[redacted]

Isaiah, having found Ah[redacted] at the place designated, to[redacted] him that the bounds of the invading army were fixed; that their purpose respecting Jerusalem would be defeated, and that in a limited time the kingdoms from which they came should be destroyed; and, to confirm the prophetic testimony, the king was told to ask any sign which would satisfy him. Probably from a wicked indifference, but professedly from a better motive, he refused to ask a sign; but God saw fit to give him one of unerring import: "Behold," said he, "a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. vii. 14; Matt. i. 23; Luke i. 31-35). Some have understood this remarkable prophecy to mean that, notwithstanding the extraordinary conception and birth of the promised child, he shall eat butter and honey as other children do, and, like them, shall gradually advance from one degree of knowledge to another; but before he shall have attained that measure of discrimination which would enable him to choose between good and evil, the land of the Israelite and the Syrian, who cause your distress and perplexity, shall be forsaken of both her kings. Again, various opinions exist as to the child to which allusion is made in Isa. vii. 16; some supposing that it denotes the boy whom the prophet took with him; and others, with greater probability, suppose that it refers to the child Jesus, as in verse 14; and that the meaning is, that in less time than would be required, after the birth of the promised Immanuel, for him to attain to the capacity of distinguishing good from evil (that is, within the space of two or three years), the enemies of Judah should perish. We know that, within three or four years after the prophecy was uttered, the kings of both Israel and Syria were destroyed (2 Ki. xv. 30; xvi. 9). This was probably the primary accomplishment of the prophecy, but it received its far more striking and literal fulfilment in the birth of Immanuel; for Herod the Great was the last who could be called the king either of Judah or Israel, and though he lived till Immanuel was born, he died while he w[redacted] infant; and then, Shiloh being com[redacted] re de[redacted] parted finally from Judah, as it had long before departed from Israel (Gen. xlix. 10).

messengers in every direction, to inform the Jews that they were at liberty to gather themselves together for self-defence, and to destroy all that should assault them.

The name Ahasuerus—Ahashverosh—is only the Hebrew mode of pronouncing the Sanscrit *kshatra;* on the Persian monuments, *kshershe;* in Greek, Xerxes, and signifying king. Cyaxares is only another form of the same word. The two names, Ahasuerus—Xerxes, are the same, and the characters correspond. The tyrant who invaded Greece, who scourged the Hellespont, laid his royal mandate on Mount Athos, and ruthlessly murdered the son of Pythius, has a close resemblance to the frantic and debased monarch who repudiated his wife because she would not expose herself to the gaze of drunken revellers, and who was so far under the influence of an intriguing and ambitious favourite, as, at his suggestion, to devote a large body of his industrious subjects to wanton massacre and pillage.

AHAVA (Ezra viii. 15)—a river in Chaldea, where Ezra assembled the captives who were returning to Judea, and where he proclaimed a fast, and solemnly asked for divine assistance and protection on their journey. Its precise situation is not known.

AHAZ—*possessor* (2 Chr. xxviii. 1)—was the son of Jotham, and at the age of twenty succeeded him as king of Judah. Ahaz gave himself up to gross idolatry, and even sacrificed his own children to the gods of the heathen. This course of wickedness brought upon him and upon his kingdom severe judgments. Ahaz at last abandoned himself to the most desperate iniquity, and the kingdom of Judah was brought low and made waste because of his great sin.

Early in his reign (probably the second year) the kings of Syria and Israel, who, just at the close of Jotham's reign and life, had confeder-

Though Ahaz and his kingdom were thus saved from the hands of the Syrians and Israelites, he had warning of the terrible judgments which were in store for him because of his idolatry; but neither mercy nor judgment could divert him from the wicked purposes of his heart. He sent ambassadors to Tiglath-pileser, king of Assyria, and made him a magnificent present of all the gold and silver of the temple, and besought his assistance against the Syrians. In compliance with his wishes, the king of Assyria besieged Damascus, took it, and slew the king. Ahaz went thither to congratulate Tiglath-pileser on his victory, and there he saw an altar, the fashion of which particularly pleased him, and he ordered one to be made, and put up in the stead of God's altar which he removed into an obscure place. Here he sacrificed to the gods of Damascus, saying, "Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me; but they were the ruin of him and of all Israel," says the sacred historian. So greedy was this abandoned man to commit iniquity, that he wantonly mutilated and abused the furniture of the temple, broke the vessels in pieces, made him altars in every corner of Jerusalem and on the house-tops, for the worship of the stars. He seemed resolved to show how utterly reckless he was of the consequences of sin. But his impious career was cut short, for he was taken away in his iniquity at the early age of thirty-six, and was succeeded by his son Hezekiah (2 Chr. xviii. 27). Though he was buried in the city of Jerusalem, his body was not admitted to the sepulchres of the kings, but was treated with ignominy, as were the bodies of Jehoram and Joash, according to Chronicles. (See TIGLATH-PILESER.)

AHAZIAH—*Jehovah sustains.* 1. (1 Ki. xxii. 40) Was the son and successor of Ahab, king of Israel. So wicked was he, that when Jehoshaphat, king of Judah, had joined with him to build a fleet at Ezion-geber for the Tarshish trade, God sent his prophet to tell him that, because of his alliance with Ahaziah, even in this secular enterprise, his fleet should be destroyed; and the ships were accordingly shattered to pieces by the winds. Ahaziah was severely injured by a fall from an upper gallery in his house at Samaria, and he sent to an idol-god at Ekron, to inquire if he should recover. His messengers were met by the prophet Elijah, who informed them that Ahaziah's sickness would be fatal. They returned, and made the occurrence known to the king, who, supposing from the description that Elijah was the man they met, forthwith sent an officer and fifty men to seize him. The prophet was sitting on the brow of a hill when the officer approached, and announced the king's summons. At the prayer of Elijah, the officer and his men were instantly consumed by fire from heaven. The same doom came upon a second officer and his party of fifty men. The third officer fell on his knees before Elijah, and besought him to spare his life and the lives of his men. At an intimation from God, Elijah went down with them, and told the king in person that he should not recover; and he soon after died, and Jehoram his brother succeeded him.

2. (2 Kings viii. 25) Called also AZARIAH (2 Chr. xxii. 6)—was a son of Jehoram and Athaliah, and at the age of twenty-two succeeded his father as king of Judah; though in 2 Chr. xxii. 2 it is said he was forty-two years old when he began to reign, which is an error. His uncle, Joram, the king of Israel, was wounded in a battle at Ramoth-gilead, and was carried to Jezreel to be healed. There Ahaziah visited him; and Jehu, who was left to sustain the siege (and who was in the meantime anointed king over Israel), came down to Jezreel to execute the judgment of the Lord upon Joram, the son of Ahab, and the representative of the house of Ahab. As soon as his approach was announced by the watchman, Joram and Ahaziah went out, each in his chariot, to meet him. And they met in the "portion of Naboth," with which one of Ahab's daring crimes was so closely associated. (See AHAB.) Jehu reminded Joram of the iniquities of his house, and he, suspecting treachery, warned Ahaziah to flee. Jehu then smote Joram (or Jehoram, as he is called, 2 Ki. ix. 24) through the heart with an arrow. He pursued and slew Ahaziah also, though he had strength to reach Megiddo, where he died, and was carried thence to Jerusalem, and buried, from respect to the memory of Jehoshaphat, his ancestor. (See JEHU.) In 2 Chr. xxii. the circumstances of the death of Ahaziah are stated differently; but the variation is not substantial, and does not require a separate discussion.

AHIAH. 1. (1 Ki. iv. 3) The son of Shisha, one of Solomon's scribes or secretaries.

2. (1 Sam. xiv. 3, 18) Supposed by some to be the same with Ahimelech (1 Sam. xxi. 1)—was the son of Ahitub, and his successor in the priest's office. (See AHIMELECH and AHITUB.)

3. (1 Chr. viii. 7) A descendant of Benjamin.

AHIJAH (1 Ki. xi. 29)—a prophet of God who lived at Shiloh. For the most interesting and important transactions with which Ahijah was connected, see JEROBOAM. He lived to a great age (1 Ki. xiv. 4).

AHIKAM (2 Ki. xxii. 12)—a son of Shaphan, and the father of Gedaliah, was one of those whom Josiah sent to Huldah, the prophetess, to inquire of her concerning the book of the law which had been found in the temple. His influence was of great service to the prophet Jeremiah (Jer. xxvi. 24).

AHIMAAZ—*brother of anger* (1 Sam. xiv. 50)—son and successor of Zadok, the priest. During the revolt of Absalom, Zadok and Abiathar stayed in Jerusalem with Hushai, David's friend; while Ahimaaz and another young man (son of Abiathar), whose name was Jonathan, stationed themselves at Enrogel, a short distance from the city; and it was agreed that whatever Hushai should hear respecting Absalom's plans, he should communicate to Zadok and Abiathar, and they to their sons, Ahimaaz and Jonathan, by whom the intelligence should be communicated to David. As

soon as Absalom had rejected the counsel of Ahithophel, and adopted that of Hushai, Zadok and Abiathar were promptly informed of it, and directed to send with all possible haste to David. But (perhaps to avoid suspicion) the message was sent by a female. The transaction was seen by a lad, who went immediately and informed Absalom. Ahimaaz and his companion set off at once, however; and when they came to Bahurim, the site of which is now uncertain, they concealed themselves in a well, to escape the observation of their pursuers. The woman of the house near which they were concealed covered the mouth of the well with a blanket, on which she spread corn to dry; and when Absalom's messengers came up in the pursuit, and inquired where they were, she deceived them, and told them that the young men were in great haste, and had passed on. Thus they escaped; and while their pursuers returned to Jerusalem, they hastened to David with their message. At his own urgent request, Ahimaaz was employed to carry the intelligence of Absalom's death to David his father. He outran Cushi, who had been previously despatched on the same errand. Before he had delivered his message, however, Cushi came up, and made known the sad event. (See DAVID.)

AHIMELECH—*brother of the king* (1 Sam. xxi. 1)—is supposed by some to be the same with Ahiah; but others suppose Ahiah to have been the son of Ahitub, and his successor in the priesthood, and Ahimelech to have been his brother and successor in the same office. It is immaterial which of these opinions is correct. David, in his flight from Saul, came to Nob, where Ahimelech the priest dwelt. He represented himself to be in great haste on the king's urgent business, and by this means obtained from Ahimelech some of the hallowed bread, and also the sword of Goliath, which was preserved among the sacred things. Doeg, the Edomite, a principal servant of Saul, who happened to be at Nob, and to be a witness of the interview between David and Ahimelech, told Saul of the matter, who immediately summoned Ahimelech and all the priests that were with him (eighty-five persons) into his presence. He charged them with a conspiracy in aiding and abetting his enemy; and they replied by declaring their ignorance of any hostile views, on the part of David, towards Saul or his kingdom. This defence, sufficient as it surely was, availed them nothing, however; and the king commanded his guard to slay them. The guard declining to lay violent hands on the priests of the Lord, the king commanded Doeg to fall upon them. The foreigner did so, and smote them, and also the city of Nob where they dwelt, and all the men, women, and children, as well as all the beasts which were found there. Abiathar, Ahimelech's son, was the only one who escaped, and he fled with an ephod in his hand to David. (See ABIATHAR.)

AHINOAM. 1. (1 Sam. xiv. 50) The daughter of Ahimaaz and the wife of Saul.

2. (1 Sam. xxv. 43) A woman of Jezreel and one of David's wives. She was taken captive by the Amalekites in the siege of Ziklag, and afterwards rescued from captivity by David (1 Sam. xxx. 18).

AHIO (2 Sam. vi. 3)—a son of Abinadab, who, with his brother Uzzah, was intrusted by David with the transportation of the ark from Kirjath-jearim to Jerusalem. (See UZZAH).

AHITHOPHEL—*brother of foolishness*—a singular name for a man of such reputed wisdom (2 Sam. xv. 12). A native of Giloh, and the familiar friend, companion, and counsellor of David (1 Chr. xxvii. 33). He was, indeed, one of the most eminent counsellors of his age (2 Sam. xvi. 23). David is supposed to refer to his treachery, and to term him, "my companion," "my guide," and "my familiar friend," in Psalm lv. 12-14. Absalom persuaded him to join in the conspiracy against his father David; but the cunning measures which Ahithophel proposed for the accomplishment of Absalom's ambitious plans were all defeated by the counsel of Hushai. Ahithophel, seeing that the probable issue would be the utter ruin of Absalom and his cause, which would almost necessarily involve his own destruction, returned to Giloh, and deliberately hung himself.

AHITUB. 1. (1 Sam. xiv. 3) The son of Phinehas and grandson of Eli. Some suppose that he succeeded Eli in the priesthood. (See AHIMELECH.)

2. The name of Zadok's father (1 Chr. vi. 8).

AHOLIAB (Exod. xxxv. 34)—son of Ahisamach, of the tribe of Dan, who, with Bezaleel, was divinely appointed to construct the tabernacle and its furniture.

AHOLAH and AHOLIBAH (Ezek. xxiii. 4)—symbolical names for Judah and Samaria, descriptive of the spiritual lewdness of the two countries. The first name means *a tent;* and the second, *my tent in her.* God's habitation among them was polluted by their idolatries.

AHUZZATH (Gen. xxvi. 26)—a particular friend of Abimelech, king of Gerar, and one of those who attended him when he met Isaac, and made a treaty with him at Beersheba.

AI (Josh. vii. 2)—called also Aiath (Isa. x. 28) and Aija (Neh. xi. 31)—was an elevated spot east of Bethel; the scene of Joshua's defeat, and afterwards of his victory, (Josh. viii.) (See JOSHUA.)

AIN or EN—a term denoting a *fountain,* and often used in names of places—as En-gedi, fountain of kids; Enmishpat, fountain of judgment; Enrogel, fountain of the foot, or fuller's fountain; Ænon, where John baptized, signifies springs of water. (See EN.)

AIN (Num. xxxiv. 11)—"Riblah, on the east side of Ain"—one of the north-eastern boundaries. The Septuagint renders, *on the east side of the fountain,* perhaps the spring of the Orontes.

AIN (Josh. xv. 32)—originally a city of the tribe of Judah, but afterwards allotted to the tribe of Simeon (1 Chr. iv. 32), and given to the priests (Josh. xxi. 16).

AJALON. 1. (Josh. x. 12) A village of

Canaan given to the tribe of Dan. In the vicinity of Ajalon is the valley of the same name, memorable for the miracle of Joshua. It is now known by the modern name of Yalo, and lies about fourteen miles from Jerusalem, to the north of the Jaffa road.

2. (Josh. xix. 42) A town in the country of Zebulun, where Elon was buried. Its site is now unknown.

AKRABBIM—*ascent of* (Num. xxxiv. 4)—or Maaleh-Acrabbim (Josh. xv. 3)—was a range of hills on the southern border of Judah towards the Dead Sea. Its name would seem to denote that it was infested with scorpions.

ALABASTER (Matt. xxvi. 7)—a stone of which there are several varieties. It is a bright and elegant substance, susceptible of a fine polish, and so easily wrought that it is made into vessels of every form. The druggists in Egypt use it at the present day for the purpose of keeping medicines and perfumes. Theocritus speaks of gilded alabasters of Syriac ointment. The phrase "she brake the box," used Mark xiv. 3, seems to mean only that she opened or unsealed the vessel, as we say familiarly, "to break a bottle," when we mean to open it by drawing the cork. It was the custom in the East then, as it is now all over the world, to seal with wax anything from which it is desirable to keep the air, and this is especially necessary for the preservation of precious perfumes and ointments. The breaking of the wax would be naturally denoted by the expression.

ALEXANDER. 1. (Mark xv. 21) The son of Simon the Cyrenian.

2. (Acts iv. 6) A distinguished Jew, who, with others, took part against Peter and John.

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

4. A convert and apostate (1 Tim. i. 19, 20; 2 Tim. iv. 14). Perhaps the same with the coppersmith whom Paul rebukes.

ALEXANDRIA (Acts xviii. 24; xxvii. 6)—a celebrated city of Egypt, founded by Alexander the Great, about B.C. 332. It was situated on a strip of land on the southern coast of the Mediterranean, and between that and the lake Marcotis, rather south of the present city of the same name. Ancient Alexandria was at one time the centre of scientific knowledge; the rival of Rome in size, and the first commercial city of the earth. Historians tell us that its free population exceeded 300,000, and it had at the same time an equal number of slaves. Its ancient magnificence may be known from the ruins of spacious streets, and the fragments of colonnades, obelisks, and temples. After Alexander's death it became the regal capital of Egypt, and was the residence of the Ptolemies for 292 years. They enriched it with numerous elegant edifices, and furnished it with a library of 700,000 volumes, which was burnt by the Saracens in the seventh century. It was famous also for its lighthouse, built on the island of Pharos. From the days of the apostles to the Saracen invasion, it was under the dominion of Rome; and as it was an

extensive market for grain, the centurion who had charge of Paul on his way as a prisoner to Rome readily "found a ship of Alexandria, laden with corn, sailing into Italy." Some of the persecutors of Stephen were from this city, and so was the eloquent Apollos. Here also lived Clement and Origen, the famous Christian fathers. And here, too, was the Greek or Alexandrian version of the Bible made, usually called the Septuagint. Many Jews lived in Alexandria, having a governor of their own, called the Alabarch, and they had several synagogues. (See SCRIPTURES.)

Modern Alexandria is built of the ruins of the ancient city. It is merely the port of Cairo, where vessels touch, and exchanges of merchandise are made. It is 125 miles northwest of Cairo, is the residence of many European merchants and factors, and has a population of about 40,000.

ALEXANDRIANS (Acts vi. 9)—Jews from Alexandria who were present at Jerusalem when Stephen preached there, and where they had a synagogue by themselves. Perhaps the Libertines and Cyrenians worshipped with them, or each sect or school might have had separate synagogues. In either case they are properly described as being "certain of the synagogue which is called the synagogue of the Alexandrians," &c.

ALGUM. (See ALMUG.)

ALIEN (Exod. xviii. 3)—a foreigner or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. The force of the figure, Eph. ii. 12, is sufficiently obvious.

ALLEGORY (Gal. iv. 24)—a figure of speech, nearly resembling the parable or fable, common in the Scriptures and among all oriental nations. It personifies irrational and inanimate objects or moral qualities, and enforces and illustrates truth by their conduct or by a supposed conversation between them. Bunyan's *Pilgrim's Progress* is a beautiful allegory.

The clause, Gal. iv. 24, in which the word "allegory" occurs, should be rendered "which things are allegorized." Certain events in the history of Isaac and Ishmael are adduced as foreshadowing important truths, which the reader of the simple narrative might not easily discover. But the assertion that a portion of early history is allegorized is very different from saying that it is an allegory.

ALLELUIA (Rev. xix. 1), or HALLELUJAH—a Hebrew word signifying *Praise ye the Lord.* It was a common exclamation of joy and praise in the Jewish worship, and begins and concludes several of the psalms, as cvi., cxi., cxiii., cxvii., and cxxxv.

ALL-TO (Judg. ix. 53)—"And all to break his skull." The words "all to" do not mean "and all for the purpose of" breaking. All-to is an old English word, and signifies "thoroughly,"—"and completely broke his skull."

ALMOND (Gen. xliii. 11)—a well-known fruit, and among the best that Canaan produced. The leaves and blossoms of the almond tree resemble those of the peach tree, and it is remarkable for its early maturity. It flowers in January and gives its fruit in April. The fruit is enclosed in a tough shell, and this again within a horny husk, which opens of itself when the fruit is ripe. It is cultivated with great care at the present day in England for its early and beautiful flowers, and in the south of Europe for exportation. The tree blossoms on the bare branches, and hence the striking allusion of the poet:—

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

The original word from which almond is derived, means to make haste, or awake early, denoting its hasty growth and early maturity. Hence the allusion in Jer. i. 12, is to the haste with which God would send his judgments, or the vigilance with which he watched over his word to fulfil it. So the chiefs of the tribes had almond rods, emblematical of the vigilance which became them as the leaders of God's chosen people (Num. xvii. 6-8). In Ecc. xii. 5 allusion may be made to the white silvery hair which, ere one is well aware, covers the head in old age, and which, if found in the way of righteousness, is a crown of glory. Others, however, render the clause, "and the almond shall be despised," that is, by the old man who is toothless.

ALMS, ALMS-DEEDS (Matt. vi. 1; Acts ix. 36)—deeds of charity, or (Luke xi. 41) the thing given in charity. The giving of alms is an important duty enjoined by the Scriptures, and the manner of it is prescribed (see Acts x. 2-4, and the passages already cited).

The regulations of the Mosaic law in reference to the poor were very judicious, considerate, and kind. Ample provision was made for the unfortunate by a variety of statutes. Yet, in consequence of national degeneracy, we find that begging was a common practice in the time of our Lord. Alms-giving, therefore, became a necessary duty. (See POOR.)

ALMUG TREES (1 Ki. x. 11), or ALGUM TREES (2 Chr. ii. 8)—one of the kinds of timber which Solomon ordered from Tyre for the building of the temple. Jewish historians describe it as a fine white, glossy wood, and used for musical instruments, and the ornamental work of the temple. Dr. Shaw supposes it to have been the cypress, which is still used for harpsichords and other stringed instruments. Kimchi supposed it to be Brazil wood; and Maria Callcott (*Scripture Herbal*) identifies it with thyine wood. The Vulgate has *thyina.* But there seems little doubt that it was the far-famed sandal wood of the East, so highly prized for its fineness, fragrance, durability, and the beautiful polish which it takes.

ALOES (Song iv. 14). One species is a plant with broad thick prickly leaves. The juice of this plant, when boiled, produces the medicinal article called aloes; and it is said to have been used in embalming (John xix. 39). The Cape of Good Hope and the islands of Sumatra and Ceylon furnish many varieties.

Lign-aloe, or Aloe, was a different plant from the preceding, and was otherwise named agallochum (Num. xxiv. 6). The smell of it is very fragrant, and the wood of some species is worth more than its weight in gold. Besides its use as a strong perfume, it was employed for fine cabinet and ornamental work. Perhaps, after all, one kind of aloe, or the agallochum, is referred to in Scripture.

ALPHA (Rev. i. 8; xxi. 6; xxii. 13)—the name of the first letter of the Greek alphabet. "I am Alpha and Omega, the beginning and the end, the first and the last," is the expressive language employed by our Saviour in reference to himself. The phrase among the Jews to denote from first to last was, "from Aleph to Tau," which are the names of the first and last letters of the Hebrew alphabet. The expressions in the passages cited denote the eternity and perfection of the Being to whom they are applied; and their force will appear by comparing them with Isa. xli. 4, xliv. 6; xlviii. 12.

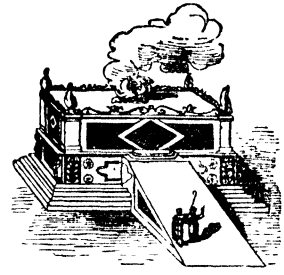
ALPHEUS. 1. (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13) The father of the apostle James. 2. (Mark ii. 14) The father of

Levi, or Matthew, as he is called, Matt. ix. 9. Many suppose that the first Alpheus was the same person as Cleophas, who is mentioned John xix. 25, and he is by many conjectured to be the husband of Mary, sister of our Lord's mother, so that James, his son, is called our Lord's brother. (Compare Matt. xiii. 55 and xxvii. 56, and Mark vi. 3 and Luke xxiv. 10.) (See JAMES, JOSES.)

ALTAR (Gen. viii. 20)—a structure appropriated exclusively to the offering of sacrifices. (See SACRIFICES.) Though sacrifices were offered before the flood, the word altar does not occur until the time of Noah's departure from the ark. The building of them in connection with the invocation of the name of God is often referred to in the patriarchal history.

Altars were of various forms, and at first very rude in their construction, being nothing more, probably, than a square heap of stones, or mound of earth. The altar on which Jacob made an offering at Bethel was the single stone which had served him for a pillow during the night (Gen. xxviii. 18). The altar which Moses was commanded to build (Exod. xx. 24) was to be made of earth. If made of stone, it was expressly required to be rough, the sculpture of ornaments, which might easily degenerate into images, being strictly forbidden, and the use of an iron tool being regarded as polluting (Exod. xx. 25). It was also to be made without steps (Exod. xx. 26. See also Deut. xxvii. 2-6, and Josh. viii. 31). The altar also had horns (Exod. xxvii. 2; 1 Ki. ii. 28; Rev. ix. 13). They were probably used to confine the victim (Ps. cxviii. 27). Altars were erected to commemorate important events, as at the defeat of Amalek (Exod. xvii. 15). For idolatrous purposes, altars were often built in groves and on high places, which very speedily became scenes of pollution and idolatry.

The altars required in the Jewish worship were—1. *The altar of burnt offering*, or the *brazen altar*, in the tabernacle in the wilderness; this altar stood directly in front of the principal entrance. It was made of shittim wood, and was about 7 feet and 6 inches square, and 4 feet and 6 inches high. It was hollow, and covered or overlaid with plates of brass. The horns (of which there was one on each corner) were of wood, and overlaid in the same way. A grate or network of brass was also attached to it, either to hold the fire or to support a hearth of earth. The furniture of the altar was all of brass, and consisted of such articles as a shovel to remove the ashes from the altar, and a pan to receive them; the skins or vessels for receiving the blood of the victims, and hooks for turning the sacrifice. At each corner was a brass ring, and there were also two staves or rods overlaid with brass which passed through these rings, and served for carrying the altar from place to place. The fire used on this altar was perpetually maintained. It was kindled miraculously, and the sacred flame was cherished with the most devoted care. It was also a place of constant sacrifice: fresh blood was shed upon it continually, and the smoke of the burning sacrifice ascended up towards heaven without interruption.



Altar—Temple.

In the first temple (which, in its general plan was constructed after the pattern of the tabernacle in the wilderness, that being a tent and this a house of larger dimensions), the altar of burnt offering stood in the same relative position as in the tabernacle. It was much larger, however, being 30 feet square and 15 feet high; its particular plan being appointed expressly by divine authority (1 Chr. xxviii. 11-20). It was ascended either by a series of three platforms according to some, or according to others by an inclined plane—steps are attached to the east side of the altar in Ezekiel's vision. And in the second temple it occupied the same position, though it was still larger and more beautiful than the first. We refer to the one built by Herod, described both by Josephus and in the Talmud.

2. The *altar of incense*, or the *golden altar*, stood within the holy place, and near to the inmost vail (Exod. xxx. 1-6). It was made of the same wood with the brazen altar, and was 18 inches square and 3 feet high. The top, as well as the sides and horns, was plated with pure gold, and it was finished around the upper surface with a crown or border of gold. Just below this border four golden rings were attached to each side of the altar, one near each corner. The staves or rods for bearing the altar passed through these rings, and were made of the same wood with the altar itself, and richly overlaid with the same precious metal. The incense altar in Solomon's temple was very similar. What became of the one in the second temple, which was restored by Judas Maccabaeus, is not known. It does not appear on the arch of Titus among the representations of the spoils of the temple. Upon this altar incense was burnt every morning and every

evening (see INCENSE), so that it was "perpetual" (Exod. xxx. 8). Neither burnt sacrifice, nor meat offering, nor drink offering, was permitted upon this altar; nor was it ever stained with blood except once a year, when the priest made atonement (Lev. xvi. 18, 19).

The altar was an important portion of religious furniture among the ancients, and forms of it among various nations, both square and round, have been preserved. Altars were generally dedicated to certain divinities whose name they bore. Some, however, were anonymous; and one in Athens bore the remarkable inscription, "To the unknown God"—that is, at some crisis (a time of plague, according to Diogenes Laertius) they knew not what god to propitiate, and therefore built this nameless altar. The Romans often festooned their altars with garlands and flowers, while their sides were sculptured with symbols of the gods to whom they were consecrated. The altar was also an asylum for criminals, both among the Jews and other ancient people. Persons in dread of death fled and "laid hold upon the horns of the altar" (1 Ki. i. 50).

AMALEK (Gen. xxxvi. 16). He was the son of Eliphaz, and grandson of Esau. Some have supposed him to be the father of the Amalekites, but they are mentioned as a powerful people long before the birth of Amalek (Gen. xiv. 7). The Arabians have a tradition that he was the son of Ham.

AMALEKITES (1 Sam. xv. 6)—a powerful people who occupied the country between Palestine and Egypt, called, Num. xxiv. 20, "First of all the nations." They were the first who attacked the Israelites, and made an onslaught on the feeble who lingered on the march. This predatory horde, who seem to have subsisted wholly by plunder (a nest of "land-pirates"), were signally defeated in a contest with the children of Israel at Rephidim; and for their guilt in opposing the progress of God's people, they became objects of his terrible judgments. They were afterwards defeated and repulsed by Gideon (Judg. vii. 12), and by Saul (1 Sam. xv.), and by David (1 Sam. xxx.); till at last the word of the Lord was fulfilled to the very letter, and their name was blotted from the earth (1 Sam. xxx. 17, and 1 Chr. iv. 43).

AMANA (Song iv. 8)—a peak of one of the mountains of Lebanon; probably so called from a river of similar name which flowed from it. (See ABANA.)

AMASA (1 Chr. ii. 17)—a son of Jether, who is elsewhere called Ithra (2 Sam. xvii. 25). Absalom placed him at the head of his troops in the rebellion against his father David; but he was defeated by his cousin Joab. Afterwards, David recognizing the relationship between them, not only pardoned Amasa, but made him captain of his host in the room of Joab. On the revolt of Sheba, David required Amasa to assemble the people within three days, and march with them to suppress it; but in consequence of his delay, the king despatched Abishai with such an army as could be mustered at the moment, and together with Joab they pursued after Sheba. At a particular place in Gibeon, Amasa joined them. The envious and mortified Joab approached to salute him, and seized the opportunity to inflict upon him a deadly wound.

AMASAI (1 Chr. vi. 25)—a Levite, and one of the sons of Elkanah. He was chief of a gallant party that came to David when he was flying from Saul (1 Chr. xii. 16-18). David gladly availed himself of their aid, and gave them commissions in his army.

AMAZIAH—*Strength of Jehovah* (2 Ki. xiv. 1-20)—the eighth king of Judah, was son and successor of Jehoash. He commenced his reign in the twenty-fifth year of his age. His character is peculiarly described. His religion was not the result of sincere conviction, nor was it uniform and consistent. It was moulded and modified by circumstances. "He did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chr. xxv. 2; 2 Ki. xiv. 3). At the commencement of his reign he showed an outward regard to the law of the Lord; but power and ambition turned his heart. At length a powerful conspiracy was formed against him, and he was destroyed by the hand of violence.

On his accession to the throne, Amaziah resolved to make war upon the Edomites, who had revolted from the kingdom of Judah several years before (2 Ki. viii. 20); and for this purpose he raised an army of 300,000 men from among his own subjects, and hired 100,000 men of Israel, for whose services he paid £40,000. Before he commenced the expedition, however, he was directed by divine authority to disband his hired soldiers, and was told that if he did not, he should certainly fall before his enemies. After some hesitation he dismissed the Israelitish army and sent them home. Amaziah met the Edomites in a place called the Valley of Salt, and gained a signal victory over them, slaying 10,000, taking 10,000 prisoners, and capturing Selah or Petra, their capital. Elated by his success, and forgetful of the God of battles who had given him the victory, he took the idols which his vanquished enemy had worshipped, and set them up as his own gods. The anger of the Almighty was kindled against him, and he sent a message to him, the very terms of which exposed and rebuked his sin (2 Chr. xxv. 15). The king was already hardened enough to question the authority of God's messenger, and even to threaten him with death. He was warned of the destruction he would bring upon himself for his idolatry and unbelief. Thus given up to follow his own devices, he sought occasion of war with the king of Israel. The answer of that king to the challenge was given in the form of a fable, but was expressive of the utmost contempt, and contained at the same time a severe rebuke to the king of Judah for his pride and vain-glory. Amaziah was not to be deterred from his purpose; and he met the army of Israel at Bethshemesh in Judea, and it is said by Jewish historians that the army of Judah was sud-

denly seized with a panic, and fled before Israel without a blow on either side. Amaziah was taken prisoner by the king of Israel, who forthwith proceeded to break down a section of the city wall 600 feet in length, and marched through the breach; plundered the temple of its gold and silver vessels; seized the king's treasures, and, taking such hostages as he pleased, returned in triumph to Samaria, leaving the king of Judah to reflect on the folly and madness of rejecting the counsel and disobeying the command of God, (2 Ki. xiv.) About fifteen years after this disgraceful defeat, Amaziah fled from Jerusalem to Lachish to escape assassination, but he was followed by the conspirators to the place to which he fled, and put to death. His body was taken back to Jerusalem and buried with his fathers. (See AMOS.)

AMBASSADOR (Josh. ix. 4; Isa. xxxiii. 7) —a person appointed to some business in a foreign country, in the transaction of which he represents the government that appoints him (2 Chr. xxxii. 31). Many instances occur in the Old Testament. The word is used of the apostles (2 Cor. v. 18-20), to denote that they were sent forth by divine authority, and furnished with divine credentials, to proclaim the terms of pardon and eternal life to the rebellious and condemned subjects of God's government in this world. The imprisoned apostle calls himself an ambassador in bonds—among states a violation of all international law.

AMBASSAGE (Luke xiv. 32)—a public message. The term may include the messenger or ambassador as well as his message.

AMBER (Ezek. i. 4, 27; viii. 2)—a beautiful bituminous resin, susceptible of a fine polish, and presenting several colours, though chiefly yellow and orange. It is found in Prussia, and near the shores of the Baltic Sea. In the passages cited the allusion is simply to the colour of amber, and does not imply that it is indestructible by fire; or rather, as others suppose, the reference is to a peculiar metal of dazzling brilliancy—a mixture of gold and copper, or gold and silver.

AMEN—*true, faithful* (Deut. xxvii. 15). This word, though variously used, has substantially the same meaning. It is an affirmative response, and is used to denote assent, or entire acquiescence. After a creed, it means, "so it is;" after a prayer, "so let it be" (Deut. xxvii. 15-26). It is sometimes translated *verily*, and was frequently used by our Saviour when he was about to utter some distinct, important, and solemn truth. Its repetition, "verily, verily, I say unto you," strengthens the assertion.

It was the custom among the early Christians for all the worshippers to say amen at the close of the prayer, or of the giving of thanks (1 Cor. xiv. 16). One may say that this is almost the only *form* of worship prescribed in the New Testament. The promises of God are amen, because they are made sure and certain in Christ (2 Cor. i. 20). Amen is one of the titles of our blessed Saviour (Rev. iii. 14), as he is the faithful and true witness.

AMETHYST. This gem has its name, which is a Greek compound, from the notion that it was a kind of amulet which charmed away the effects of drunkenness. It was one of the most valuable of the precious stones. It has a variety of colours, though purple prevails (Exod. xxxix. 12). It was one of the stones in the high priest's breastplate.

AMMINADAB (Exod. vi. 23)—Aaron's father-in-law. The allusion to the chariots of Amminadab, or Amminadib (Song vi. 12), may refer to the known beauty and swiftness of the vehicles of some famous charioteer. In the margin, however, it is rendered, "my willing people."

AMMONITES, or *children of* AMMON (Gen. xix. 38)—were the descendants of Benammi, a son of Lot, by incest. He was born in the neighbourhood of Zoar, but his posterity spread northwardly, and occupied the mountainous regions of Gilead, between the rivers Arnon and Jabbok. In fact, they had conquered an earlier people—the Rephaim, or Zamzummims—and seized their territory. Originally their possessions were bounded north by the river Jabbok, west by Jordan, south by Arnon, and stretched eastward into Arabia. The Amorites, under Sihon their king, expelled them from the richest part of their possessions, which lay between the two rivers; but Moses recovered it from the Amorites, and divided it between Reuben and Gad. The western boundary of the Ammonites then became a branch of the river Jabbok, on which their capital city, Rabbah or Rabbath-Ammon, stood, and the mountains of Gilead bounded them on the east, while the main stream of the Jabbok continued to be their northern boundary, and the land of Moab the southern. This last is intended by the kingdom of Ammon as used in the sacred history.

The children of Ammon were gross idolaters (Judg. x. 6). Their chief idol was Moloch, the same with Baal, Milcom, &c.; and their history is full of the judgments which their sins brought upon them, though they were spared, by God's express command, when Israel passed by them from Egypt. Yet they showed no friendship for the Hebrew wanderers, and so were perpetually excluded from entering into the congregation of the Lord (Deut. ii. 19; xxiii. 3; 2 Chr. xx. 10).

Three hundred years afterwards the king of the Ammonites made war upon the Israelites, under the pretence that they had taken his land (Judg. xi. 13); and after a severe battle the Ammonites were routed with great slaughter. In the beginning of Saul's reign (1 Sam. xi. 1) the Ammonites, under Nahash their king, attacked Jabesh-gilead, but proposed to spare the inhabitants, provided they would all consent to lose the right eye. During the time allowed for their answer, they collected a sufficient force to meet the Ammonites, and so completely routed them, that two of them were not left together. Fifty or sixty years after this, one of the kings of the Ammonites died; and David, who seems to have been under some

obligation to him, sent a message of condolence to his son and successor. This friendly act was not received kindly, and the messengers of David were grossly abused and insulted. (See HANUN.) Expecting that David would attempt to revenge the insult, they obtained large supplies of men from the Syrians; and when David heard of their preparation for war, he sent Joab with a chosen troop from the army of Israel to meet them. The result was fatal to the Ammonites. They and their allies were subdued, and fled. Rabbah, their capital, and all the rest of their cities, were afterwards destroyed by the Israelites, the king's crown was taken from his head and put on David's, and the people were reduced to a state of abject servitude (2 Sam. xii. 29-31). In this condition they remained till the reign of Jehoshaphat, when they united with the Moabites and others, made war upon Judah, and were miraculously cut off, (2 Chr. xx.) Jotham fought and prevailed against them, and made them tributary for several years. The most dreadful judgments were threatened against them and their chief city, because they seized and occupied a part of the territory of Israel (Jer. xlix. 1-6); and again, because they insolently triumphed over the Israelites in the days of their captivity (Ezek. xxv. 2-7, 10); and every threat was executed to the very uttermost in due time, as profane history abundantly attests. They soon became extinct as a nation; and Origen, a writer of the third century, assures us, that in his time they were only known under the general name of Arabs. They were never better at any time than Arabs, for they had always been a wild, unsettled, and predatory race. (See RABBAH.)

AMMON-NO. (See AMON, NO.)

AMNON (1 Chr. iii. 1) was the eldest son of David, and was guilty of violating the chastity of his half-sister, Tamar, (2 Sam. xiii.) David was very angry, though he did not punish Amnon; but his brother Absalom determined to revenge the injury; and, after cherishing his purpose for two years, he finally executed it in his house, at a feast to which he had invited Amnon, with the rest of his father's family. (See ABSALOM.)

AMON—*artificer* (2 Ki. xxi. 18-26)—the fourteenth king of Judah, and the son and successor of Manasseh. Amon resembled his father in many things—copied all the bad elements of his character. He addicted himself to the worship of idols, and scorned the national faith; "forsook the Lord God of his fathers, and walked not in the way of the Lord;"—nay, "he served all the carved images which his father had made." Such is the dark account of him given in the books of Kings and Chronicles. But he did not imitate his father's penitence and reformation—"he trespassed more and more." His reign lasted only two years. A conspiracy was formed against him among his courtiers, for what reasons we know not. The assassination of a king is, under despotic governments, the short, sharp way of obtaining redress or political change. "His servants conspired against him, and slew him in his own house." But his assassins had not gained the popular sympathy or approbation—"the people of the land slew all those that had conspired against king Amon." Manasseh was "buried in the garden of his own house," otherwise called "the garden of Uzza;" and Amon was buried in the same place. He was succeeded by his son Josiah.

2. In Jer. xlvi. 26 our version reads, "the multitude of No;" but the margin has, rightly,

Amun-ra.

"Ammon of No"—that is, Thebes. Amon-ra was one of the eight great gods, and was worshipped in that Egyptian city. Ra means sun, and the name shows his connection with that luminary.

AMORITES (Gen. x. 16). They are described as "those who dwell in the mountains" (Num. xiii. 29), or highlanders, in contrast to Canaanites or lowlanders, who dwelt in the valleys. They were of gigantic stature and great courage (Amos ii. 9), and inhabited one of the most fertile districts of the country, being bounded on three sides by the rivers Arnon, Jabbok, and Jordan. But their territory, or conquests, stretched as far as Hermon (Deut. iii. 8). The Israelites asked permission of their king to travel through their territory, but it was refused. The Amorites collected and attempted to oppose their progress, but were defeated and their territory taken and divided between the tribes of Reuben and Gad. A portion of the

same people dwelt early among the precipices west of the Dead Sea (Gen. xiv. 7). The name is sometimes used with a rude significance, as if equivalent to Canaanite.

AMOS—*a burden* (Amos i. 1)—one of the lesser prophets, who lived in the reign of Uzziah king of Judah, and in the latter part of the reign of Jeroboam the second, nearly 800 years before Christ. He was a contemporary of Hosea. While employed as a herdsman at Tekoah, he was divinely appointed to prophesy against Israel. He was driven from Bethel upon the false representation made to the king by the idolatrous priest Amaziah. The time and manner of his death are uncertain.

In the days of Amos the kingdom of Israel had regained somewhat of its ancient grandeur and territory. The proud Israelites are depicted by the prophet as exclaiming, "Have we not acquired dominion?" Yet their consequent luxury, injustice, and impiety rendered their temporal prosperity short-lived, and brought down upon them the curse of Jehovah. The denunciations of Amos were delivered to the guilty people at this crisis, but their hearts were hardened, the prophet was ridiculed, and his message contemned. The prophecy begins with awful fulminations against the surrounding kingdoms, but the doom at length concentrates on Israel itself. Israel is warned and admonished, is beset with severest menaces, and indulged again with glowing invitations to repentance. The poetical style of this old Hebrew bard is full of vivid imagery. His images are both natural and striking—"as if a man fled from a lion, and a bear met him; or leaned upon the wall, and a serpent bit him." His figures are often taken from his occupation. The vineyard and the pasture ground supply him with varied and ever-recurring symbols. How beautiful and original his description of the extreme fruitfulness of the land! "The plougher shall overtake the reaper, and the treader of grapes, the sower of seed." He excels in powerful delineation. His spirit was fresh and vigorous as the verdant fields where he had wandered. His metaphors are often startling as a thunder-clap. Nay, what is more surprising, this shepherd-prophet writes with no little eloquence and polish. His language has no rustic awkwardness, but its rhythm is smooth and uniform. Variations in orthography give but a pleasing zest to his style. Jerome was in error, therefore, when he thought him unskilled in speech—judging him rashly from his early employment. He is equal to any of the prophets, not only in splendour and variety of imagery, but also in beauty and elegance of diction. The estimate of Lowth is nearer the truth, "our shepherd is not a whit behind the very chief of the prophets." In the first and second chapters occur regular strophes—a proof of his literary skill and taste.

AMPHIPOLIS (Acts xvii. 1)—a city of European Turkey, originally founded by Cimon, the renowned Athenian general (B.C. 500), and formerly the capital of Eastern Macedonia. It lay on the river Strymon, about seventy miles east of Thessalonica. Now an obscure place called by the Turks Jeni-Keni, or New Town.

AMRAPHEL (Gen. xiv. 1-16)—the Hamite king of Shinar (Gen. xi. 2) who, confederate with other kings, made war on Sodom and the other cities of the plain, plundering them, and making prisoners of their inhabitants. Among the captives was Lot, Abraham's nephew. (See LOT.)

ANAH. (See MULES.)

ANAK (Num. xiii. 22) was the son of Arba, who gave the name of Kirjath-arba, or city of Arba, to what is otherwise called Hebron (Josh. xiv. 15). Anak had three sons, who were giants; and their children, who were called Anakims, were also remarkable for their stature and fierceness. In the time of Moses they occupied the territory between Hebron and Jerusalem, and were divided into several tribes or clans (Josh. xi. 21, 22). They were, however, cut off by Joshua and Caleb, and the Israelites entered into their possessions. The messengers who were sent forward by the Israelites to search the land reported themselves to be as grasshoppers in comparison with the children of Anak. (See GIANTS.)

ANAMMELECH. (See ADRAMMELECH.)

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

2. (Acts xxii. 12) A primitive disciple who lived at Damascus, and was commissioned to visit Paul soon after his conversion, and restore him to sight. The apostle tells us what took place on that occasion, and also speaks of Ananias as a devout man, and highly esteemed in the place of his residence. It is thought by many that he was one of the seventy disciples, and that he died a martyr.

3. (Acts xxiii. 2) A Jewish high priest. When Paul was commencing his defence before the Jewish Sanhedrim, Ananias, who became, in 48 A.D., high priest, ordered him to be struck upon the mouth. The apostle, sensible of the violation of his rights, rebuked the high priest for his breach of the very law he was appointed to administer. Upon being reminded of the official character of Ananias, as "God's high priest," the apostle replied, "I wist not that he was God's high priest." The apostle does not plead defective eyesight, or that he did not identify the high priest, or that he regarded him as a usurper; but he simply says that, in speaking as he had done, the fact that he was

addressing the high priest was not at the moment present to his mind. The prophetic doom pronounced upon him by the apostle was verified, for he fell by the daggers of the Sicarii, at the beginning of the Jewish war. He was a venal and ambitious hypocrite.

ANATHEMA (1 Cor. xvi. 22). It means the devoting of an animal, person, or place to God, or to divine vengeance (Lev. xxvii. 28; Josh. vi. 16), that he may be glorified on it. Another Greek form of the same word (anathêma) signifies any gift presented to God, that he may be glorified in it, and is used in the original of Luke xxi. 5. (See ACCURSED.)

ANATHEMA MARANATHA is a Syriac exclamation, signifying *accursed, our Lord cometh.* These resemble the words with which the Jews began the sentence of utter excommunication; not only cutting the subject off from their communion, but consigning him, as far as it was possible, to everlasting perdition.

ANATHOTH (Josh. xxi. 18)—a sacerdotal city of the tribe of Benjamin, situated a few miles north of Jerusalem. It was the birthplace of Jeremiah (Jer. i. 1), and the subject of one of his prophecies (Jer. xi. 19-22), as well as of Isaiah's (Isa. x. 30). It is also an interesting place in connection with the Jewish history (2 Sam. xxiii. 27; 1 Ki. ii. 26; Neh. vii. 27). Robinson identifies it as the village of *Anata*—about four miles from Jerusalem.

ANCHOR (Acts xxvii. 29). (See SHIPS.)

Used symbolically, the word denotes whatever sustains the soul amidst the storms of griefs and fears that may assail it. The grace of hope has such an influence on the believing heart, and is called its anchor (Heb. vi. 19).

ANCIENT OF DAYS (Dan. vii. 9, 13, 22) is applied to Jehovah, and evidently refers to his eternal and unchanging essence.

ANDREW (John i. 40)—the son of Jonas and brother of Simon Peter, was a native of Bethsaida, in Galilee, and originally a disciple of John the Baptist, whom he left to follow our Saviour. When he had found the Messiah, he forthwith sought his brother Simon, and brought him to Jesus, and soon after they both attached themselves to the little band of his disciples, and followed him till the close of his ministry. The events with which Andrew was particularly connected are recorded in Matt. iv. 18-20; Mark xiii. 3; and John i. 35-40; vi. 3-13; xii. 22. Tradition varies as to the scene of his apostolical labours, though it is generally agreed that he suffered martyrdom.

ANGEL (Gen. xxiv. 7). This word, both in the Greek and Hebrew languages, signifies a *messenger.* The original word is often applied to men (2 Sam. ii. 5; Luke vii. 24; ix. 52). When the term is used, as it generally is, to designate spiritual beings, it denotes, not the nature they bear, but the office they sustain as God's messengers, or agents by whom he makes known his will and executes the purposes of his government.

Our knowledge of the existence of such beings is derived wholly from revelation, and that rather incidentally. We know, from their residence and employment, that they must possess knowledge and purity far beyond our present conceptions; and the titles applied to them denote the exalted place they hold among created intelligencies. They are a race of creatures above man, more highly exalted in the great scale of being, and not furnished with an animal constitution. "He maketh his angels spirits"—that is, they are not corporeal—have not an animal organism like man.

Of their appearance and employment we may form some idea from the following passages:—viz., Gen. xvi. 7-11. Compare Gen. xviii. 2; xix. 2, with Heb. xiii. 2; Judg. xiii. 6; Ezek. x.; Dan. iii. 28; vi. 22; Matt. iv. 11; xviii. 10; xxviii. 2-7; Luke i. 19; xvi. 22; xxii. 43; Acts vi. 15; xii. 9; Heb. i. 14; ii. 16; 2 Thess. i. 7; Rev. x. 1, 2, 6.

Of their number some idea may be inferred from 1 Ki. xxii. 19; Ps. lxviii. 17; Dan. vii. 10; Matt. xxvi. 53; Luke ii. 9-14; 1 Cor. iv. 9; Heb. xii. 22.

Of their strength we may judge from Ps. ciii. 20; 2 Pet. ii. 11; Rev. v. 2; xviii. 21; xix. 17.

And we learn their inconceivable activity from Judg. xiii. 20; Isa. vi. 2-6; Matt. xiii. 49; xxvi. 53; Acts xxvii. 23; Rev. viii. 13.

These are but a few of the leading passages in which some intimations are given of this superior order of spiritual beings. There is also an order of evil spirits, fallen from their first estate, ministering to the will of the prince of darkness, and both active and powerful in their opposition to the will and government of God (Matt. xxv. 41). There are various degrees or classes among them (Eph. i. 21; 1 Pet. iii. 21). The above references, if examined closely, will afford very satisfactory knowledge respecting the character, employment, &c., of the heavenly messengers. It may not be amiss to remark, however,—

1. That the expression (Matt. xviii. 10) seems to denote the relation which the children of God sustain to him, and of course to his people, and the watchful care and protection which they enjoy. The angels which minister to them behold the face of God—that is, though high in honour and dignity, yet they rejoice to do service to "these little ones." The same idea is suggested in other passages, as Ps. xci. 11, 12; Luke xv. 10; Acts xii. 15. Or the angels guarding the little ones are so lofty in honour that they are among the spiritual magnates whose prerogative it is to stand in the divine presence and near to the throne.

2. The angels in heaven have never sinned, and are not therefore partakers of the benefit of Christ's blood, as men are. Yet, as this wonderful scheme of mercy and grace declares and illustrates the infinite glory of the divine perfections, so their conceptions of the divine character are enlarged by the contemplation of it, and their happiness greatly increased (Eph. iii. 10; 1 Pet. i. 12).

3. They will be the future companions of the heirs of salvation (Heb. xii. 22, 23; Rev. v. 11, 12). They carry souls to paradise (Luke xvi. 22).

4. Angels are to sustain an important office in the future and final administration of God's government on earth (Matt. xiii. 39; xxv. 31-33; 1 Thess. iv. 16).

5. Angels are not proper objects of adoration (Col. ii. 18; Rev. xix. 10).

The ministration of angels is not the less real, though it be mysterious. In former times they assumed the appearance of humanity, and were seen as *young* men, to denote their immortal youth; young men in *shining raiment*, to symbolize their purity and felicity. But the Scripture gives no distinct sanction to the idea of tutelary spirits. Their agency is always in subordination to the will of God, and is employed in carrying on the designs of his providence. They are never to be regarded as intercessors; yet they are depicted as in some way presenting "the prayers of all saints," according to Rev. viii. 3.

ANGEL OF HIS PRESENCE (Isa. lxiii. 9) by some is supposed to denote the highest angel in heaven, as "Gabriel, who stands in the presence of God;" but others believe it refers to none other than the incarnate Word, the brightness of the Father's glory.

ANGEL OF THE LORD (Gen. xvi. 7) is one of the common titles of the pre-incarnate Messiah in the Old Testament (Exod. xxiii. 20. Compare Acts vii. 30-32, and 37, 38).

ANGEL OF THE CHURCH (Rev. ii. 1). It is said that the chief officer, secretary, minister, or representative of the Jewish synagogue, was called the angel of the church, because he addressed God in their behalf, and offered supplications as their messenger, or angel, and transacted their necessary business. Others take "angel" in an ideal sense, but others take the word in its literal meaning—each church having a mysterious relation, like the "little ones," to one of the spiritual beings or guardians.

ANGEL OF LIGHT. (See DEVIL.)

ANGER (Ps. vii. 11; xc. 11)—a strong emotion, which is sinful or otherwise, according to its object and degree. When ascribed to holy beings, it is used to denote high displeasure at sin. In this sense good men may be angry and sin not (Neh. v. 6; 2 Pet. ii. 7, 8); and even God is said to be "angry with the wicked every day." Anger is severely rebuked (Eph. iv. 31; Col. iii. 8; and numerous passages in Proverbs). "Let not the sun go down upon your wrath," means, do not cherish it so *long* that it degenerates into malignity and revenge.

ANGLE (Isa. xix. 8; Hab. i. 15)—the art of taking fish by means of a hook, line, and rod. In the passage of Isaiah referred to, the various modes of fishing practised in Egypt are graphically described. The Egyptian fisheries were very valuable, and Isaiah pronounces the doom of Jehovah against them as a principal source both of national amusement and sustenance. Many representations of the various modes of fishing by hook, spear, and net, both in rivers and "sluices and ponds," are found among the Egyptian monuments. (See FISH, NET.)

ANISE (Matt. xxiii. 23)—properly *dill*, or a plant of the same family with dill. It grew abundantly in Judea, and the tithe of it was scrupulously paid by the Pharisees. (See MINT.)

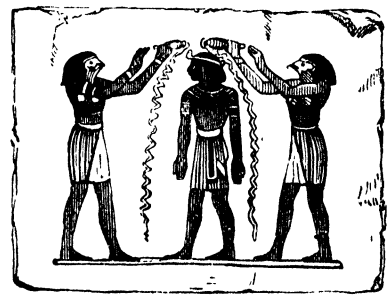
ANNA (Luke ii. 36)—a descendant of Asher, and a prophetess. She was very constant in her attendance on the services of the temple. At a very advanced age she listened to the prophetic blessing which Simeon uttered while he held the infant Redeemer in his arms, and joined in it with great fervour.

ANNAS (Luke iii. 2). At the commencement of John's ministry, Caiaphas and Annas were high priests. Annas had held the office before, and it was customary to continue the title to one who had held the office, after he ceased to officiate. This was the case with Annas. He is mentioned first because he was eldest in years and office. Two of his sons had filled the office in succession; and he was father-in-law to the incumbent at that time. Five of his sons were high priests. When our Saviour was apprehended, he was carried before Annas first, to secure the favour and sanction of one who had great influence, and by him was sent in bonds to Caiaphas (John xviii. 13-24).

ANOINT (Gen. xxxi. 13). The earliest use of this word in the sacred writings is in the passage cited; and it signifies in that connection the pouring of oil upon the stone which Jacob had set up for a pillar (Gen. xxviii. 18).

The anointing of persons, places, and things, with oil or ointment of a particular composition, was a mode of consecration prescribed by divine authority, and extensively practised among the Hebrews (Exod. xxviii. 41). The ingredients of the ointment, embracing the most exquisite perfumes, are minutely given (Exod. xxx. 23-33), and the common use of it was expressly forbidden (Exod. xxx. 33).

It was customary at festivals, and on other great and joyful occasions, to anoint the head with fragrant oils; hence it became a sign of joy or happiness. This fact explains 2 Sam. xiv. 2; Ps. xxiii. 5, xcii. 10; Eccl. ix. 8; Matt. vi. 17. It is supposed that anointing was a daily custom; oil maketh the face to



Anointing.

shine (Ps. civ. 15; Ruth iii. 3). The anointing of kings and rulers is particularly prescribed, and we have frequent accounts of the process (2 Sam. xix. 10; 1 Ki. i. 39; xix. 15, 16).

Anointing was sometimes done privately by a prophet (1 Sam. x. 1; xvi. 1-13; 1 Ki. xix. 16; 2 Ki. ix. 1-6), and was a symbolical intimation that the person so anointed would at some future day ascend the throne. After the monarchy was established, the anointing was done by the priest (1 Ki. i. 39), probably in some public place (1 Ki. i. 32-34), and, at least on one occasion, in the temple, surrounded by the royal guards (2 Ki. xi. 12, 13).

It was common to anoint the person, or some part of it (as the head, feet, hair, &c.), for the sake of health or cleanliness, or as a token of respect, and also in connection with religious observances (Matt. vi. 17; Luke vii. 46; John xii. 3). When practised to show respect, as toward Christ, the most expensive materials were used, and the ceremony was performed in such a manner as to denote the most humble and submissive reverence. The anointing of the sick with oil was also common. Such unction is still practised in the East. The healing properties of oil are well known, and though the cures wrought by the disciples of our Lord were obviously miraculous, they still employed the ordinary means of remedy (Mark vi. 13). The apostolic direction (Jas. v. 14) respecting the anointing of the sick, shows us that, together with prayer, the appropriate means of healing should be employed in dependence upon or in the name of the Lord. This anointing, it will be observed, is commended with a view to its healing effect, for which purpose it was in constant use among the Jews. Of course, to employ it for the professed purpose of sanctifying the soul, or preparing it for death, is sinful and highly superstitious. It is clear that the use of this passage to justify such practices is a gross perversion of language.

The bodies of the dead were often anointed, to preserve them from corruption. It was, in short, the Jewish method of embalming (Mark xiv. 8; xvi. 1; Luke xxiii. 56).

THE ANOINTED, or Messiah (or in Greek the Christ), applied to Jesus, signifies that he was consecrated, and qualified by Jehovah to the great work of man's redemption. The term Messiah, or anointed, is given by God to Cyrus, because God had consecrated him to the work of relieving the captive Jews in Babylon. Such a divine consecration applies in a far higher sense to Jesus, the Son of God, who is constituted our high priest and intercessor, was anointed with the Holy Ghost, of which the anointing of priests, prophets, and kings, under the Jewish dispensation is supposed to be typical (Ps. xliv. 7; Isa. lxi. 1; Dan. ix. 24; Luke iv. 18, 21; Acts iv. 27; x. 38). The terms *anoint*, *anointed*, and *anointing*, are employed also in a variety of forms to illustrate the sanctifying influences of divine grace upon the soul (2 Cor. i. 21; 1 John ii. 20-27; Rev. iii. 18).

ANSWER. In addition to the ordinary meanings of this term, it often denotes in Scripture simply to continue a discourse.

ANT (Prov. vi. 6; xxx. 25)—a little insect, remarkable for industry, economy, and architectural skill. They are called by an inspired writer "exceeding wise;" and Cicero was so filled with wonder at their wisdom that he declared they must have mind, reason, and memory. But the account of the manner in which they collect grain, and prevent it from germinating, by nibbling out the germ, is entirely fanciful, as is also the supposition that they lay up grain for winter. That they provide themselves food in the season of it is rightly inferred from their whole character and habits; and the reproach of the sluggard is, that he lets the summer pass and the harvest end, while he is indulging in sloth and idleness (Prov. vi. 6). This is all that Solomon means to say; and the inference usually deduced is as erroneous in interpretation as it is false in fact. The wise man only affirms that the ant improves the propitious opportunity, but the sluggard neglects it. He says nothing of the ant collecting food and storing it in magazines for consumption during winter; for in winter ants are torpid, and need no food. The vulgar error as to the foresight of the ants has no support in the sacred writings nor in natural history. Yet the blunder has been a prevalent one, for Bochart adduces men of all ages and countries who believed it.

ANTICHRIST (1 John ii. 18, 22). This word occurs only in the Epistles of John. Theologians have supposed it to denote—

1. A great power to arise at a period succeeding the apostolic days, and which would oppose, with great virulence and blasphemy, the doctrines and disciples of Christ. The same power is supposed by many to be meant in 2 Thess. ii. 3, 8, 9; Rev. xvii., xviii. Or,

2. False teachers, who are hostile to the church of Christ, and to the spirit and precepts of his religion. This antichrist was in the world in the days of the apostles (1 John iv. 3).

The views of our ordinary theology as to the nature of antichrist are neither distinct nor well-founded. Whatever predictions of the rise, growth, and malignity of the papal power may be found in Timothy, Thessalonians, or Revelations, it is clear that the antichrist of John is not to be identified with them. John specifies what he means by antichrist, for he was in existence in his own day; nay, "There were many antichrists." The error of antichrist is declared to be, denial of the Father and Son,—or still more precisely, denial that "Jesus Christ is come in the flesh." The emphasis lies on the last words, *in the flesh*. Denial of the real humanity of Jesus was the error of antichrist. Now, we know that this denial of Christ "in the flesh" was the capital error of the Gnostic heresy. This heresy existed in the days of the apostle, wrought great havoc in the church, and answers to these depicted features of antichrist. The man who held it became anti-christ—against Christ—against him in his actual, anointed, and consecrated humanity or flesh.

ANTIOCH. 1. (Acts xi. 26) The capital of Syria, founded by Selenius Nicator, 300 B.C. It was situated on a bend of the Orontes, and

was once a place of great opulence, learned refinement, and commercial enterprise. Its citizens enjoyed peculiar civil privileges, and it ranked as the third city of the Roman provinces. The beauty and salubrity of its situation, amidst flowing streams and cypress groves, was unparalleled; and here, too, was the famous shrine of Daphne. Paul and Barnabas preached here; and here, too, the name Christian was first applied to the disciples, whether as a term of reproach or as a mere distinctive title, is not certain. The same word occurs Acts xxvi. 28 and 1 Pet. iv. 16. Galileans or Nazarenes were terms of reproach; but the name *Christian* merely denoted the adherents of Christ, or the Messiah. (See CHRISTIAN.)

Antioch was the centre of the first missionary enterprises. From it Paul started on his missionary circuits. From being the capital of Syrian heathendom, it soon became a noted city of Eastern Christendom, and has been famed as the place of the birth and the scene of the earlier labours of the eloquent Greek father, Chrysostom.

Many calamities have befallen this city of Greek kings and Roman governors. It has been besieged and plundered at least fifteen times; and in one instance 117,000 persons were slain or taken prisoners. Three times has it been visited with famine, twice with fire, and once with plague; and four times it was overthrown by earthquakes, by one of which 25,000 persons are supposed to have perished. These visitations of God have long since reduced the city to desolation. The splendid buildings of ancient times have given place to mean hovels of the present Antakia.

2. Antioch (Acts xiii. 14) was the name of the capital of the province of Pisidia, in Asia Minor. It has been identified with a place called Yalobatch by Arundell and Hamilton. Paul and Barnabas preached there; and we have a fuller abstract of one of Paul's sermons at this place than of any of the apostolic discourses. A violent persecution was raised against them, and they were compelled to flee for their lives. There were at least sixteen cities of the name of Antioch in Syria and Asia Minor.

ANTIPATRIS (Acts xxiii. 31)—a town between Cesarea and Jerusalem, ten or fifteen miles from Joppa. It was founded by Herod the Great, and was the place to which Paul was conveyed by the Roman guard, to escape the conspiracy formed against him by the Jews, who had agreed to waylay him on the following day, and put him to death. Antipatris was built on the ruins of a place called by Josephus Kapharsaba—the sound of which is still preserved in the Arabic name of the village which occupies its site.

APE (1 Ki. x. 22). This animal, which bears a rude resemblance to the human race, both in figure and physical capacity, was among the articles of merchandise imported from Ophir in Solomon's ships. The royal naturalist perhaps wished his fleet to import living specimens of foreign animals for his investigation. Those apes are called in the Hebrew text kophim, a foreign or Sanscrit term, showing that they had been brought from India or Ceylon.

APELLES (Rom. xvi. 10). His origin and residence are unknown, but his character is given in three words—*approved in Christ.*

APHARSITES (Ezra iv. 9). This, with several other tribes named in the same connection, are supposed to have been colonies from Chaldea, Media, and Persia, who settled in Samaria.

APHEK—*citadel.* 1. (1 Sam. iv. 1-11) A city on the border of Judah and Benjamin, east of Jerusalem, where the Israelites were defeated by the Philistines, and the ark taken from them. This place is supposed to be the same which is elsewhere called Aphekah (Josh. xv. 53).

2. A city in the plain of Esdraelon, not far from Shunem, in the vicinity of which Saul and Jonathan fell in battle (1 Sam. xxix. 1). Nigh the same locality, or another of the same name, was the encampment before the battle in which the sons of Eli fell.

3. A city in the tribe of Asher, also called Aphik (Judg. i. 31), situated in Lebanon, on the northern border of Canaan.

4. Another town of the same name, situated at the head of the Wady Fik, 6 miles east of the Lake of Galilee appears to be the spot that Benhadad assembled the Syrian troops (Josh. xii. 18; xiii. 4; xix. 30; 1 Ki. xx. 26).

APHEKAH. } See above.
APHIK. }

APHRAH. (See OPHRAH.)

APOLLONIA (Acts xvii. 1)—a city of Macedonia, situated at the head of the Ægean Sea, on a promontory between Thessalonica and Philippi.

APOLLOS (Acts xviii. 24). He was born at Alexandria, in Egypt, of Jewish parents, and is described as an "eloquent man, and mighty in the Scriptures." As one of John's disciples, he had been instructed in the elements of the Christian faith, and came to Ephesus to speak and teach the things of the Lord. He was there more particularly and fully taught the doctrines of the Gospel by Aquila and Priscilla, who had themselves been favoured with the company and instruction of Paul at Corinth, and on a voyage from that city to Ephesus. He afterwards went into Achaia, where his labours were crowned with abundant success. At Corinth, too, he was regarded as a powerful and successful preacher of the Gospel. Paul had already been instrumental in establishing a church there, to the care of which Apollos succeeded (1 Cor. iii. 6). The members of it were divided into parties, some being particularly partial to Paul, others to Apollos, and others still to Cephas. Some peculiarity of style, illustration, or delivery, on the part of these three men, may have originated those unseemly preferences. The rebuke of the apostle (1 Cor. i. 12) is directed against these partialities, in all which the power and grace of God seemed to be overlooked or disregarded. It has been remarked as an exemplary trait of

character of these two eminent servants, that the contention of their respective friends and admirers had no effect on their love and respect for each other. They both refrained from visiting the church while it was distracted with such prejudices and partialities, though a worldly ambition might have selected it as the field and the season of self-aggrandizement. (See CORINTH.)

APOLLYON. (See ABADDON.)

APOSTLE. 1. (Matt. x. 2) This term was given originally to the twelve chief disciples of our Lord. Their names were—SIMON PETER, ANDREW, JAMES and JOHN (sons of Zebedee); PHILIP, BARTHOLOMEW, THOMAS, MATTHEW, JAMES, and LEBBEUS, who is also called Judas or Jude (sons of Alpheus); SIMON the Canaanite; and JUDAS ISCARIOT. Christ's charge to them is recorded in Matt. x. 5-42, and is worthy to be diligently studied. Their history, as far as they are known, will be found under their respective names.

As may be gathered from the lists given in various places, the twelve appear to have been arranged, for some reason or other, into three bands of fours,—Peter always at the head of the first, Philip of the second, and James Alphæi of the third four.

The office and commission of apostles were remarkable in the following particulars:—(1.) They were all required to have been eye and ear-witnesses of what they testified (John xv. 27; Acts i. 21, 22; xxii. 14, 15; 1 Cor. ix. 1; xv. 8; 1 John i. 3). (2.) They were all called or chosen by our Saviour himself (Luke vi. 13; Gal. i. 1). Even Matthias is not an exception to this remark, as the determination of the lot was of God (Acts i. 24-26). (3.) They were inspired (John xvi. 13). (4.) They had the power of working miracles, and of imparting spiritual gifts (Mark xvi. 20; Acts ii. 43; Heb. ii. 4; Acts xix. 6; Rom. i. 11).

2. The term apostle is applied to our Saviour (Heb. iii. 1), and with singular propriety, as in the character of Messiah he is emphatically the *sent of God*.

3. The word is used in an inferior or ecclesiastical sense, to signify a companion of the apostle—as Barnabas (Acts xiv. 4) and others who did public service for the churches, as in 2 Cor. viii. 23; Phil. ii. 25. (See JAMES.)

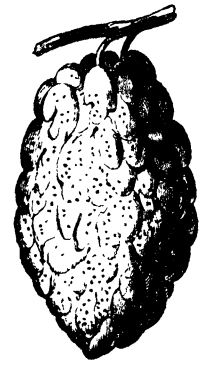
APOTHECARY (Exod. xxx. 35)—a perfumer, or dealer in perfumes. The sacred ointment was to be prepared by one of them.

APPAREL. (See CLOTHES.)

APPEAL (Acts xxv. 11)—the principle of appeal was early recognized in the Mosaic jurisprudence (Deut. xvii. 8, 9); and by the Roman law every accused citizen had a right to carry his cause before the emperor at Rome, by appeal from the judgment of the inferior magistrates.

APPII-FORUM (Acts xxviii. 15)—the place where Paul met several of his brethren from Rome, when he was on his way to that city as a prisoner. It was about 43 miles from Rome, and is identified with ruins called Treponto, on the Naples road. The name is derived from the circumstance that it is on the Appian way, a road leading from Rome to Capua, which was made by Appius Claudius; and, being at the north end of a canal, it contained a forum or market-place, to which pedlars and petty merchants resorted in great numbers; and it had many taverns.

APPLES, APPLE TREE (Song ii. 3; Joel i. 12). It is generally agreed that these terms refer to the citron tree, and its fruit. The proper apple tree is very rare in the East, and its fruit is destitute both of beauty and fragrance, and in both these respects it ill accords with the allusions to it in the sacred writings. But the citron corresponds to all said in the Song of Solomon of its beauty, its fragrance, its delicious fruits, and its refreshing shade. Others prefer the orange as the object of allusion.



APPLES OF GOLD IN PICTURES OF SILVER (Prov. xxv. 11) is a figurative expression, comparing delicious fruit in silver baskets, or salvers curiously wrought like basket-work, and perhaps representing animals or landscapes, to seasonable advice wisely and courteously administered.

APPLE OF THE EYE (Prov. vii. 2; Zech. ii. 8). In these passages reference is had to the keen sensibility of the ball of the eye. The same figure is used (Deut. xxxii. 10; Ps. xvii. 8) to denote the most complete protection and security. And in Lam. ii. 18 the phrase, "apple of thine eye," is figuratively used for tears.

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

AR (Num. xxi. 28), or RABBAH-MOAB—the chief town of Moab, was situated 20 or 25 miles south of the river Arnon. It is called Rabbah or Great, as the chief town of the Ammonites was called Rabbah-Ammon, and by the Greeks it was called Areopolis. Its present name is Rabba; and modern travellers have discovered two copious fountains near the ruins of the ancient city (Num. xxi. 15).

ARABAH (Josh. xviii. 18). The word occurs only here in our version as a proper name or a

geographical term, but it often occurs in the Hebrew as a local designation, "the Arabah." It signifies that most remarkable deep valley, unequalled on the face of the earth, which extends from Hermon, 150 miles in length, to the high cliffs which intercept it 10 miles south of the Dead Sea; and from which it stretches again to the Elanitic gulf of the Red Sea. In this last part, 100 miles long, must have been many of the journeyings of the Israelites. The portion through which the Jordan runs is now called el-Ghor, but the southern part keeps its old name. It is usually translated "plains," in connection with Moab, Jordan, Jericho; and often in the prophets it signifies a desert, or, as the word means, a place burned and parched up.

ARABIA (1 Ki. x. 15)—called by the natives the peninsula of the Arabs, lies in Western Asia, south and south-west of Judea. Various derivations of the name have been given, and the most probable opinion is that which refers the name to the term *arabah*, found in Hebrew and the cognate tongues, which denotes a wide plain or waste. Such an appellation to a country of sand, rocks, and desert, is very appropriate. It is 1,500 miles from north to south, and 1,200 from east to west, or about four times the extent of the kingdom of France. It is bounded north by Syria, east by the river Euphrates and the Persian Gulf, south by the Indian ocean, and west by the Red Sea, Palestine, and part of Syria. It is described in three divisions, the name of each being indicative of the face of the soil and its general character:—

1. ARABIA DESERTA (or the DESERT) is a wide waste of burning sand, with here and there a palm tree and a spring of brackish water. This was the country of the Ishmaelites, and is inhabited by the modern Bedouins.

2. ARABIA PETREA (or ROCKY) comprehends what was formerly the land of Midian. The Edomites and the Amalekites also dwelt here, and a very powerful and independent tribe of Ishmaelites. It was a land of shepherds, and the scene of some of the most interesting events in the history of man. Horeb and Sinai were within its bounds. Great attention has been paid to its localities by modern travellers, in order to identify, if possible, the places so often mentioned in early Scripture. It is verily a land of "drought and of the shadow of death."

Moses might well name it the "great and terrible wilderness," for it consists of sandy wastes, precipitous ravines, and bleak and barren mountains—"rocks, crags, and knolls confusedly hurled." The dreariness of its desolation is truly appalling.

3. ARABIA FELIX (or HAPPY) was an exceedingly fruitful land. The inhabitants, who claim their descent from Shem, were unlike the shepherds and robbers who occupied the other districts. They had permanent abodes, supported themselves by agriculture and commerce, and once possessed a high degree of wealth and refinement.

Arabia was originally peopled by a variety of races, both Hamite and Shemite. The posterity of Joktan, of Cush, of Abraham by Keturah, of Ishmael, and of Lot, seems all to have originally settled in Arabia. But the general character of all these oriental races did not very greatly vary, and in process of time they seem to have been almost amalgamated.

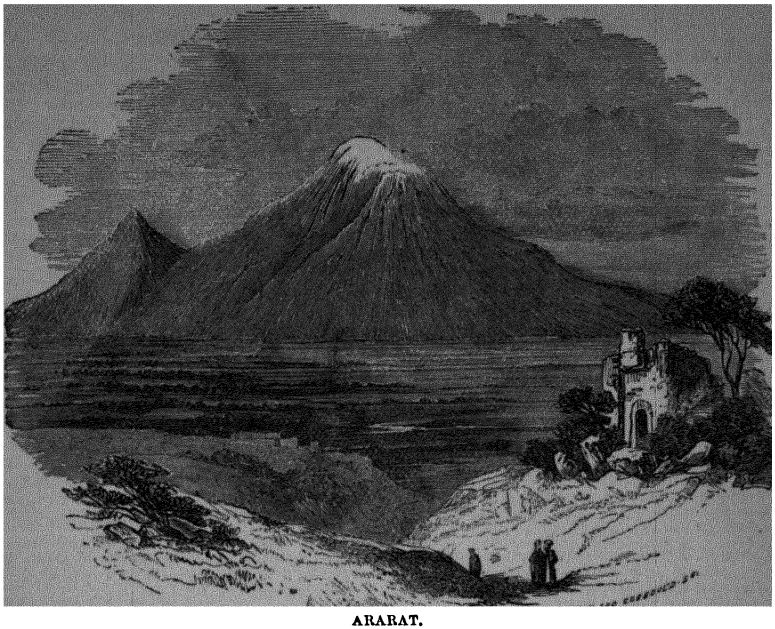
It is supposed that many of the articles mentioned in Exod. xxx. 23, 24, particularly the balm, were imported from Arabia; and even at this day caravans of merchants, the descendants of the Cushites, Ishmaelites, and Midianites, are found traversing the same deserts, conveying the same articles, and in the same manner, as in the days of Moses.

It has been said, that if any people in the world afford, in their history, an instance of high antiquity and great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying himself suddenly carried back to the ages immediately succeeding the flood. Of all nations, the Arabs have spread farthest over the globe, and in all their wanderings have preserved their language, manners, and peculiar customs, more perfectly than any other nation. The best illustrations of Bible customs and language come from Arabia. Its people are still, in appearance, habits, and modes of life, what they were when the Jewish republic was settled in Palestine. They still dwell in tents—the females live in seclusion, and they retain the old formalities of welcome, salutation, and hospitality. The salam aleikum—peace be with you—that was heard in the desert when a traveller came to the tent door in the days of Abraham, is pronounced still. Many of the Arabians living by robbery, rejoice in the fleetness of their horses as in the period of the Hebrew prophets. The language of Arabia, as a sister tongue of Hebrew, but much more flexible and multiform, affords very great philological assistance to the interpreter of the Old Testament. The freshest illustrations of many Scriptural usages are thus brought from Arabia, and are to us more valuable and fragrant than the spices and gold of its famed and early merchandise. Its earliest names in Scripture are the "*East country*" (Gen. xxv. 6), and its population are called "*children of the East*," (Judg. vi. 3; vii. 12; &c.)

ARAD (Judg. i. 16)—a city in the southern border of Judea, whose king opposed the passage of the children of Israel. A hill called Tel Arad lies about eight hours from Hebron, and may represent the place.

ARAM—*high lands*. (See SYRIA.) It denotes the elevated table-land, 2,000 feet above the level of the sea, which stretches from the head of the Jordan to the Euphrates. It is often joined to other terms—as Aram-Maachah, Aram-Naharaim, or Mesopotamia, lying between the Tigris and Euphrates.

ARARAT—*cursed* (Gen. viii. 4)—an elevated plateau, lying near the centre of the kingdom of Armenia. It contained several cities, which were the residence of the successive kings and governors of Armenia; and hence the word Ararat is often applied to the whole



ARARAT.

kingdom. The word translated "the land of Armenia" (2 Ki. xix. 37; Isa. xxxviii. 38) is, in the original, Ararat. In the north-east part of Armenia is a range of mountains, called *Agridagh* by the natives, on the summit of which the ark is supposed to have rested. There are two peaks, about 7 miles apart, the highest of which is 17,000 feet above the level of the sea, and is perpetually covered with snow. When viewed from the plain below, one would think that the highest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rocks, and snow—this awful monument of the antediluvian world—this stupendous link in the history of man before and since the flood. Once the population of the whole wide world was embraced in one small family, and that family inhabited this [illegible] one language was then spoken. [illegible] bow of the covenant was set; and here was erected the first altar, after the dreadful catastrophe of the destruction of the world. The immediate vicinity of the mountain is inhabited by Kurds—a savage tribe of Mohammedans. And since the last war between Russia and Persia, the Russian boundaries have been so extended as to embrace Ararat; and now Russia, Persia, and Turkey meet around that mountain.

There has been much controversy as to the fact whether the ark rested on this mountain, for the language of Genesis is quite indefinite, and speaks only of the mountains of Ararat. The mountain to which local tradition points (which was in 1829, apparently for the first time, ascended by a gentleman (Parrot) belonging to a Russian scientific expedition) is so very high, and its sides so very steep, rugged, and dangerous, that we cannot conceive it to be the spot where the ark rested. The safe descent of all the inhabitants of the ark from its summit would seem to be a miracle almost as great as their preservation from the waters of the deluge; and the idea of such a miracle we are not warranted to entertain. The Scripture narrative leaves the spot undetermined, and only says that the huge vessel grounded at length on one of the Armenian mountains. Some have found difficulty even in this statement, chiefly in consequence of the phraseology of Gen. xi. 2, which has been supposed to denote that the place where the ark rested was east of the plain of Shinar, whereas the Ararat of Armenia is west of it. But the phrase rendered "from the east" may be translated "eastward," or with Kalisch, "In the east." The prophet Jeremiah (Jer. li. 27) speaks of Ararat as one of the countries of the *north*, from which an invading force should come against Babylon; and this correctly describes situation of Ararat in Armenia; it is almost due north of Babylon.

ARAUNAH, or ORNAN (2 Sam. xxiv. 16) —was a Jebusite, and called "a king," who lived at Jerusalem, and owned a threshing-place or floor, where the temple was afterwards built. In consequence of the sin of David the king, a pestilence was sent through the nation, which had already, perhaps in one day, swept

off 70,000 of its inhabitants. An angel was seen hovering over the threshing-floor of Araunah, with his arm lifted up for the destruction of Jerusalem. David was humbled and confessed his sin, and the Lord, by Gad the prophet, directed him to go to that spot and build an altar there unto the Lord. He obeyed, and when he came to the spot and made known his business, Araunah refused to receive anything for it, but offered it to him, together with oxen for sacrifices, and the timber of the threshing instruments for fuel. David refused to receive them as a gift, as he would not offer to the Lord that which had cost him nothing. He therefore bought the oxen for 50 shekels of silver (2 Sam. xxiv. 24), and the whole place for 600 shekels of gold (1 Chr. xxi. 25), and offered his sacrifices, which were accepted, and the plague was stayed.

ARBA. (See HEBRON.)

ARCHANGEL—the prince or chief of angels. The Lord Jesus (1 Thess. iv. 16) is said to "descend with a shout, with the voice of the archangel." The awful scene of the resurrection is attended by angels, whose presence is indicated by the sublime shout of their leader—heralding and announcing the approach of the Son of God. Michael is called the archangel (Jude 9), and it is generally believed that a created, though highly exalted, being is denoted by the term, and not He "whose goings forth have been from of old, from everlasting." Some have held the opinion that the archangel is indeed Christ, the Lord of the armies of heaven. Such an opinion, however, has no scriptural support. Others again have espoused the notion that there were seven archangels—as if John meant them when he speaks of the seven spirits before the throne.

ARCHELAUS (Matt. ii. 22)—a son of Herod the Great. On the decease of his father, the same year that our Saviour was born, Archelaus succeeded to the government of Judea and reigned there, when Joseph and Mary, with the infant Jesus, were returning from Egypt, whither they had gone to escape the fury of Herod. Archelaus, however, was much like his father in the jealousy and malignity of his temper, and "the holy family" were therefore still afraid to return to Bethlehem. He was deposed and banished in the tenth year of his reign.

ARCHER (Gen. xxi. 20)—one who is skilled in the use of the bow and arrows, as Ishmael and Esau were. (See ARMOUR.)

ARCHI (Josh. xvi. 2)—a southern border of Ephraim, celebrated as the birthplace of Hushai, David's friend; but the site is unknown. (See HUSHAI.)

ARCTURUS (Job xxxviii. 32)—the name of a constellation in the northern heavens—probably Ursa Major. Some have conjectured that Jupiter and his satellites were intended in the allusion of the poet. Others suppose this and other stars mentioned in Job to have been the leading constellations of spring and autumn in the days of the patriarch, and have sought, by calculations based upon the precession of the equinoxes, to fix the time when the book of Job may have been composed.

AREOPAGITE, AREOPAGUS (Acts xvii. 19, 34). The first term is the title of the judges of the supreme tribunal of Athens. The name is derived from Areopagus (*the hill of Mars*), which signifies either the court itself, or the hill or spot on which it was held. It was a rocky elevation almost in the centre of the city, and commanded a wide range of prospect. The eye looked around and below on works and wonders of art—statues, altars, and temples; and on the glorious scenery of nature—mountains, islands, and seas. The tribunal that assembled here was most ancient in origin and venerable in character; and among other objects of trust and jurisdiction, civil, social, and political, had particular cognizance of all blasphemies against the heathen gods; and therefore Paul, who so pointedly condemned the idolatries of the city, while he urged them to seek and serve Jehovah, as the only living and true God, was esteemed "a setter forth of strange gods," and was brought to the hill of Mars for trial. He there exhibited the sin and folly of idol worship with such power, that Dionysius, one of the judges, and Damaris, and several other persons, believed his testimony.

It is said that the sessions of the Areopagus were held only in the night, that the minds of the judges might not be distracted or biassed by extraneous objects. The power of this court gradually declined, as the state became more corrupt. Its fame rested upon its traditionary integrity and glory; its members ceased at length to be what they were for gravity and impartiality in the days of Solon, when the archons, who had well served the state, were enrolled on its bench for life. At last, under Roman domination and degeneracy, it ceased to exist. (See ATHENS.)

ARETAS (2 Cor. xi. 32)—the king of Syria at the time the governor of Damascus attempted to apprehend Paul (Acts. ix. 24, 25). He was father-in-law to Herod Antipas; but as Antipas divorced his wife, and she returned to her father, war was declared against the Jewish prince, and Damascus during the struggle may probably have been seized and held by a lieutenant of Aretas.

ARGOB (Deut. iii. 4)—a district of Bashan, the kingdom of Og, belonging to the half tribe of Manasseh. It lay east of the sea of Galilee, and contained sixty fortified cities. This region of black basalt was afterwards called Trachonitis, and is now named the Lejah.

ARIEL—*lion of God* (Ezra viii. 16)—was, 1. The name of one of Ezra's chief men. 2. The original word means "*the lion of God*," and Jerusalem being the chief city of Judah, whose emblem was a lion (Gen. xlix. 9), the word Ariel is applied to that city (Isa. xxix. 1). Some resort to the Arabic for the meaning of the term as applied to Jerusalem, and make it signify fire, or fire-hearth, as if it contained an allusion to the altar.

ARIMATHEA. (See RAMA.)

ARIOCH—*lionlike*, och being an intensive

termination—the king of Ellassar (Gen. xiv. 1); also the captain of Nebuchadnezzar's guard (Dan. ii. 14).

ARISTARCHUS (Acts xix. 29) was a Thessalonian, and one of those who accompanied Paul to Ephesus, and shared his labours there. He was nearly killed in the tumult which Demetrius excited in that city, and it is said that he was finally beheaded at Rome. Paul alludes to him both as his fellow-labourer and fellow-prisoner (Col. iv. 10; Phile. 24).

ARK (Gen. vi. 14)—the vessel constructed by Noah, at God's command, for the preservation of himself and family, and a stock of the various animals, &c., when the earth was devastated by the flood.

According to ordinary calculation, it was 450 feet long, 75 in breadth, and 45 in height, and was designed to float, when borne up by the waters. It had lower, second, and third storeys, besides what, in common vessels, is called the hold. A door was placed in the side, and it had also a window made of some translucent substance for the admission of light.

The ark was constructed of gopher wood, and covered with bitumen or pitch, to exclude water, as tar is now used for the like purpose. The bitumen now found in the East, as we are told by travellers, is so like the Stockholm pitch that they can be distinguished from each other only by the peculiar smell and superior hardness of the bitumen.

It is doubtful where the ark was built, and also how much time was employed upon it. On the latter point the weight of opinion is, that it was from 100 to 120 years; the former period being inferred from comparing Gen. v. 32 and vii. 6; and the latter from comparing Gen. vi. 3 with 1 Pet. iii. 20.

The form of the ark is supposed to have been an oblong square, with a flat bottom and sloping roof; it was a huge box for floating, not a ship for sailing, and has been the theme of much speculation. To show the variance of opinions, it may be enough to say, that in the single point of the number of apartments, the computation has varied from 72 to 400. Some of the results of modern investigations have, however, been highly valuable. Cavillers have sometimes started difficulties respecting the capacity of the ark to contain what the sacred history informs us was put into it; and it has also been asked where Noah could have acquired skill sufficient to construct such a vessel for such a purpose. The degree of skill is after all a matter of small moment; for after the most accurate computations by those best versed in shipbuilding, and supposing the dimensions given in the sacred history to be geometrically exact, it is found that the vessel, in all its known parts and proportions, is in accordance with many received principles of naval architecture. And on the subject of *capacity*, the point has been satisfactorily established, that upon the smallest estimate of the cubit measure, the ark was fully adequate to the purpose for which it was prepared. If we adopt the Egyptian cubit of 25 inches, which Professor Piazzi Smyth insists on, the ark would be 625 in length, 104 in breadth, and 62½ in depth, containing 4,068,984 cubic feet—an amplitude beyond that of the "Great Eastern."

The ark of Noah occupies a prominent place in the ancient Eastern mythology, and in various forms and with attendant images is often found among religious sculptures and medals.

Whether every species of animal was in the ark is a question, the answer to which is modified by the opinion formed as to the extent of the deluge—*i. e.*, whether it were universal in the literal sense, or only extended so far as the race of mankind had increased. If the former theory be adopted, many difficulties present themselves; if the latter, then every species frequenting the haunts of man, and indispensable to his comfort, was preserved in the floating receptacle with himself. (See FLOOD.)

ARK OF THE COVENANT. The Hebrew word denoting this is different from the preceding (Exod. xxv. 10). A small chest, constructed in a particular form and manner, and for a specific purpose, by the express command of Jehovah. It was 3 feet and 9 inches in length, and 2 feet 3 inches in width and height. It was made of shittim wood, and covered with plates of gold. A border or crown of gold encircled it near the top, and it was surmounted by the mercy-seat, which was of solid gold, and answered the purpose of a cover or lid to the ark. On each end of the mercy-seat was placed a golden image, representing cherubim facing inwards, and bending down over the ark. Two rings of gold were attached to the body of the ark on each side, through which passed the staves or poles that were used in carrying it from place to place. These were made of the same wood with the ark, and were overlaid in the same manner. The ark contained—1. A golden pot, in which the three quarts of manna were preserved (Exod. xvi. 33); 2. Aaron's rod, which miraculously budded and blossomed, and yielded fruit (Num. xvii. 10); and, 3. The tables of the testimony, or the tables of the Ten Commandments, written with the finger of God, and constituting the testimony or evidence of the covenant between God and the people (Deut. xxxi. 26). Hence it is sometimes called the ark of the testimony, and sometimes the ark of the covenant (Exod. xxxiv. 29; xl. 20; Heb. ix. 3, 4). The apparent contradiction between Heb. ix. 3, 4 and 1 Ki. viii. 9 may be reconciled either by supposing (what is not improbable) that the contents of the ark were different at the different periods referred to, or that the phrase, "wherein" in Hebrews, refers not to the ark, but to the remote antecedent—viz., "the tabernacle which is called the Holiest of all." The ark was set in the Most Holy place—a small chamber into which the light of day never penetrated, as if such gloom were a symbol of Him who is incomprehensible to created intelligence, and who is ever to be approached with feelings of profound awe and veneration. Perhaps in allusion

to this the Psalmist says (xviii. 11), "He made darkness his secret place." The light necessary to guide the high priest through the various parts of the solemn ritual was afforded either by the reflection of the bright cloud or Shechinah, or from the glow of the coals which burned in the golden censer. The cherubim upon the ark were the guardians of the throne, or its bearers; hence, perhaps, the expression of the Psalmist (xviii. 10), "He rode upon a cherub, and did fly." (See CHERUB.)

On the mercy-seat which surmounted the ark rested the awful and mysterious symbol of the divine presence (Lev. xvi. 2; Num. vii. 89).

The throne of God was on the ark, his glory was enshrined "between the cherubim." Upon his seat of mercy he delivered his oracles and received the homage of the tribes. A vision of Jehovah on this throne was seen by Isaiah, and is described in the sixth chapter of his prophecies. This sacred chest was the most awful emblem of the Jewish religion, and it was covered from profane gaze while borne in solemn procession by the priests.

After the children of Israel had passed the Jordan, whose waters divided at the approach of the ark (Josh. iii. 14-17), the tabernacle was set up at Gilgal, and this sacred vessel remained in it for a season. It was then removed to Shiloh, where it was stationary between three or four hundred years (Jer. vii. 12-15); and being then taken out and borne before the army which had lost its faith in God, and so degraded the symbol of his presence into a magical charm, it fell into the hands of the Philistines, at the defeat of the Israelites near Aphek, (1 Sam. iv.) The Philistines took it to Ashdod, and placed it by the side of their idol-god Dagon, (1 Sam. v.) But being taught in a very surprising manner that their profane use of the ark was highly displeasing to God, they returned it by divine direction, and with signal tokens of divine oversight, to the people of Israel, by whom it was lodged at Kirjath-jearim, (1 Sam. vi., vii.) When David had fixed his residence at Jerusalem, the ark was removed thither with sacred ceremonies, and kept until the temple was prepared to receive it, and in which it was placed with solemn reverence, cherubim having been made for it of larger size than the original ones (1 Ki. viii. 1-11; 1 Chr. xv. 25-28).

The second temple did not contain the ark; whether it was seized among the spoils when the city was sacked, or whether it was secreted and afterwards destroyed, does not appear. The Jews think it will be restored when their Messiah appears; but the prophet (Jer. iii. 16), if they would believe his testimony, would destroy this and many similar delusions. Wherever the Jews dwelt or wandered, they always worshipped towards the place where the ark of the covenant had rested (Dan. vi. 10).

The monuments of Egypt have brought to light various representations of a sacred chest, not unlike the Hebrew ark, borne, like it, on the shoulders of priests, and having around it symbolic figures or sphinxes, somewhat similar to the supposed form of the Hebrew cherubim. Such resemblances to portions of the furniture of Egyptian worship in the Hebrew ritual were a kind and wise adaptation to the circumstances of the ignorant and perverse people among whom Jehovah was pleased to institute his worship. (See BULRUSH.)

ARKITE (Gen. x. 17). The Arkites were a branch of the family of Canaan which settled in Phœnicia and Syria. The ruins of the city which they are supposed to have inhabited are now to be seen at Arka, 12 miles north of Tripoli, and directly opposite the northern extremity of Lebanon.

ARM (1 Sam. ii. 31)—metaphorically used for strength, power, or protection (Exod. vi. 6; Isa. liii. 10); in which last passage allusion is made to the custom of making the arm bare by throwing it out of the loose garment or fold, when engaged in close combat, so that its strength and action might be free and unembarrassed.

ARMAGEDDON (Rev. xvi. 16)—the mountain of Megeddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage (2 Ki. xxiii. 29, 30; Judg. v. 19). (See JEZREEL.) The name of this mountain, in consequence of its earliest history and events, is also used in the Apocalypse as the symbolical name of an awful battle-field.

ARMENIA—*high land*, Heb. *charah* (2 Ki. xix. 37). It lay at the eastern extremity of Asia Minor, 430 miles from east to west, and about 300 from north to south. It has the Mediterranean on the south-west, the Black Sea on the north-west, and the Caspian Sea on the east, and its western boundary is about 600 miles east of Constantinople. The Euphrates, the Tigris, and other rivers rise within the boundaries of Armenia. It is divided into fifteen provinces, of which the central one is called Ararat. In this province was the mountain on which the ark is thought to have rested, and here was the usual residence of the imperial court; hence this province is intended by the term Armenia in the Scriptures, and not the whole kingdom. See Smith and Dwight's volumes, entituled *Researches in Armenia*. (See ACCAD, ARARAT.)

ARMIES, or HOSTS (1 Sam. xvii. 10). The armies of the Israelites embraced the whole male adult population of the country (Num. i. 2, 3; xxvi. 2); and when occasion required, the entire body was readily mustered. Every yeoman who held land, held it on condition of military service; and martial law, as in the case of Jabesh Gilead (Judg. xx. 8), was executed on such as refused the summons to arms. The method which Saul took to raise the people is somewhat similar to that once in use among the Scottish clans, when the cross of fire was sent from glen to glen calling them to a general rendezvous (1 Sam. xi. 6, 7, 8). "The Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the

coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent." This mode of mustering the nation, if continued in times subsequent to Saul, accounts for the prodigious numbers which were often assembled (2 Chr. xiii. 3; xiv. 9). Sir Walter Scott's description of the raising of the clans gives a very graphic idea of what may have been the speed and fulness of the Hebrew muster:—

"Benledi saw the cross of fire,
It glanced like lightning up Strath-Ire.
O'er dale and hill the summons flew,
Nor rest nor pause young Angus knew.
* * * * * *
The signal roused to martial coil
The sullen margin of Loch Voil;
Waked still Loch Doine, and to the source
Alarmed, Balvaig, thy swampy course;
Thence southward turned its rapid road
Adown Strath-Gartney's valley broad;
Till rose in arms each man might claim
A portion in Clan-Alpine's name,
From the gray sire, whose trembling hand
Could hardly buckle on his brand,
To the raw boy, whose shaft and bow
Were yet scarce terror to the crow.
Each valley, each sequestered glen,
Mustered its little horde of men,
That met as torrents from the height
In Highland dales their streams unite,
Still gathering, as they pour along,
A voice more loud, a tide more strong,
Till at the rendezvous they stood
By hundreds, prompt for blows and blood."

The soldiers received no wages, and each man armed and supported himself. Hence their campaigns were short, and were generally terminated by a single battle. Horses were not used, it is supposed, until Solomon's time. The manner of declaring war, and the character and occupation of such as might lawfully claim exemption, are minutely stated in the law. The war law was benign, with all its strictness, and the four following classes might claim exemption from service:—

1. Such as had built a house, and as yet had not taken possession of it.

2. Those who had planted a vineyard, and had not partaken of its fruits.

3. Such as had been espoused, but not married; and those the first year of whose marriage had not passed.

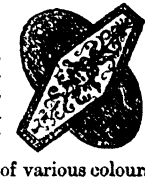
4. Such as felt themselves cowards and faint-hearted. Personal strength and valour were necessarily of high consequence, when so much rested on individual assault, and not, as in modern times, upon organized combinations of men.

There was thus no occasion either for a standing army in the Jewish republic or for a host of foreign mercenaries. The people formed their own *landwehr* or militia. Every man had possession in the soil, and fought for his patrimonial property. Every citizen became a soldier when the country was menaced. But under the monarchy, those laws and customs were greatly changed, and to the worse (Deut. xx. 1-14; xxiv. 5). The precision of modern tactics might not be known, but order and arrangement were minutely studied. The decimal form of numeration was followed: so we have captains of fifty, of a hundred, of a thousand. There were infantry with heavy arms, and others in lighter array for skirmishing. The former were spearmen, and the latter used slings and bows. Some of the priests went with the troops to encourage them (Deut. xx. 2, 3). The charge was sounded on the sacred trumpet (Num. x. 9, 10). War chariots do not seem to have been used by the Hebrews till the age of Solomon; and from the hints which occur both in their history and poetry, they had also made some progress in the science of fortification. They do not appear to have used any peculiar military uniform. The kings formed a body-guard for themselves (1 Sam. xxii. 2) (see CHERETHITES), and under David existed something like a militia—each of the twelve legions being called out for training for a month at a time, and in regular succession. In reference to the Roman army, we read, Acts xi. 1, of the "Italian band," probably a cohort of Italian volunteers (see WAR); and in Acts xxvii. 1, of "Augustus' band." The 2d, 3d, and 8th legions bore that name; but perhaps the band referred to may have got its name as having the same relation to the procurator as the imperial guards had to the emperor at Rome; or it may be only the honorary name of the "Italian band." (See CHARIOT, WAR.)

ARMOURY (Song iv. 4)—the place in which armour was deposited in times of peace (Jer. l. 25).

ARMOUR (1 Sam. xvii. 54)—weapons or instruments of defence. These were in general the shield, buckler, or target, the coat of mail, the greaves, and the helmet.

1. The *shield* or *buckler* (1 Ki. 10, 17; Ezek. xxvi. 8) was probably one of the earliest pieces of armour, for allusion is often made to it by the earliest writers (Gen. xv. 1; Ps. v. 12; xviii. 2; xlvii. 9). It was of various sizes, and usually made of light wood, and covered with several folds or thicknesses of stout hides, which were preserved and polished by frequent applications of oil (Isa. xxi. 5), and often painted with circles of various colours or figures (Nah. ii. 3). Sometimes osiers, or reeds woven like basket-work, were used to stretch the hide upon, and sometimes the shield was made either entirely of brass or gold, or covered with thick plates of those metals (1 Ki. xiv. 26, 27). On such metallic shields there were often figures engraved or embossed. Homer's magnificent description of the shield of Achilles is well known to the classical reader.



The shield was held by the left arm. The hand passed through under two straps or thongs, and grasped with the fingers another small strap near the edge of the shield, so that it was held with great firmness. A single handle of

wood or leather in the centre was used in later times. The shield was sometimes, besides the ordinary grasp of it by the hand, attached to the neck by a thong. The outer surface was made more or less rounding from the centre to the edge, and being polished smooth, caused the arrows or darts to glance off; and the edges were armed with plates of iron, not only to strengthen them, but to preserve the perishable part from the dampness while lying upon the ground. In times of engagement, the shields were either held above the head, or they were placed together, edge to edge, and thus formed a continuous barrier.

2. The *target* (1 Sam. xvii. 6) was a larger sort of shield, the relative weight of which may be inferred from 1 Ki. x. 16, 17. It is usually mentioned by the sacred writers in connection with heavy arms; while the shield is spoken of with the sword, dart, and other light arms. It probably resembled the great shield of the Romans, which in some cases was 4 feet long, and 2½ feet broad, and so curved as to fit the body of the soldier. To lose the shield in battle was deeply ignominious. "The shield of the mighty," says David, "is vilely cast away—the shield of Saul." To lose the shield, in Sparta, was a capital crime. The Spartan mothers, inciting their sons to the combat, pointed to the shield, and said, "Either this, or upon this"—*i. e.*, Bring back this shield, or be brought back a corpse upon it.

3. The *coat of mail* (1. Sam. xvii. 5), or *habergeon* (Neh. iv. 16; Job. xli. 26), or *breastplate* (Rev. ix. 9), covered the body upon and below the breast and back. It consisted of two parts, and was fastened together at the sides. We are told that Goliath's coat of mail weighed 5,000 shekels of brass, or nearly 160 pounds. It was probably formed of layers of brass, one upon the other, like the scales of a fish. Sometimes the coat of mail was made of wicker-work, covered with a brass plate. At other times, and among early nations, it may have been formed of hides, or of multiplied folds of linen or woollen cloth. At least the thorax or breastplate was sometimes made of quilted linen. As it was the principal and most complete part of the armour, it is a most appropriate emblem of defence and safety (Isa. lix. 17; Eph. vi. 14). The girdle which encircled the waist was often richly ornamented, and became in course of time the peculiar badge of a "belted knight."

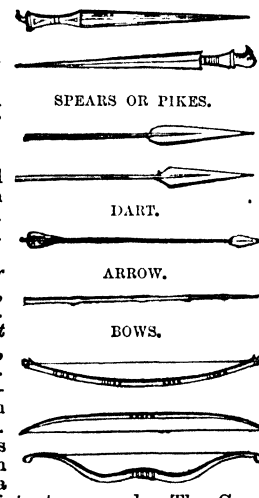
4. *Greaves*, or *boots* (1 Sam. xvii. 6), were for the protection of the legs. They are mentioned only as a part of the armour of Goliath, and were not probably in common use among the Hebrews, though they were almost universal among the Greeks and Romans.

5. *Helmet* (Ezek. xxvii. 10). This was a cap for protecting the head. It was made of thick tough hide, sometimes of plated brass (1 Sam. xvii. 38), and was usually crowned with a crest or plume as an ornament. In later times the helmet had added to it a vizor, which was brought down to cover and protect the face. From the dangerous character of wounds given to the head, it may be conjectured that the helmet was one of the first warlike defences.

ARMOUR-BEARER (Judg. ix. 54)—an officer selected by kings and generals from the bravest of their favourites, whose service it was not only to bear their armour, but to stand by them in danger and carry their orders, somewhat after the manner of adjutants in modern service (1 Sam. xvi. 21; xxxi. 4).

ARMS. Arms, or weapons or instruments of offence, were the sword, the spear or javelin, dart, or lance, the bow and arrow, the sling, the quiver, and the battle-axe.

1. The *sword* (Gen. xxvii. 40). This was a short two-edged instrument resembling what we call a dagger. It was carried in a sheath or scabbard (Jer. xlvii. 6; Ezek. xxi. 9, 30), and suspended from the girdle (Judg. ii. 16; 2 Sam. xx. 8).



2. The *spear* (Josh. viii. 18), or *javelin* (Num. xxv. 7, 8), or *dart* (2 Sam. xviii. 14), or *lance* (Jer. l. 42), were different chiefly in length and size. The spear was a long wooden staff with a stout metal point at one end. The Greek spears were sometimes 25 feet long, and the Arabs now use them 15 feet long. They were required to be long enough to reach beyond the front rank, when used by those who were in the second rank. The lance was shaped and used like the spear, though probably a lighter weapon. The javelin was a short spear, cast, as it is supposed, with the hand (1 Sam. xviii. 11). The dart was still smaller than the javelin, and used in like manner. Some suppose that Saul's casting a javelin at David absolved him from his allegiance to the king; but the inference is founded on usages greatly more recent in their existence, and only found among the Teutonic and other western nations. It may be mentioned, too, that the spear had sometimes a metallic shod at its butt end, that it might not be injured by being stuck in the ground.

With this pointed shod Abner slew Asahel (2 Sam. ii. 22).

3. The *arrow* (1 Sam. xx. 36) was a slender missile, shot from a bow, as in modern days (Gen. xxi. 16). It was used in hunting (Gen. xxvii. 3), as well as in combat (Gen. xlviii. 22). Those who shot them were called archers. Arrows were originally made of reeds, and afterwards of any light wood. The bows were made of flexible wood or steel (Ps. xviii. 34), and the bowstring of leather, horse-hair, or the tendons of animals. A deceitful bow (Ps. lxxviii. 57) is either one which springs back and wounds the archer himself, or one which, from weakness or other defects, fails to project the arrow. The point of the arrow was barbed like a fish-hook (Ps. xxxviii. 2). Job seems to refer to poisoned arrows (Job vi. 4); and fire was often conveyed by the use of juniper wood, which kindled upon the combustible baggage or armament of the enemy (Ps. xci. 5; cxx. 4). It is said that the coals of the juniper wood are very hot; and it is known that the Phœnicians and in later times the Spaniards have used arrows for the like purpose. Arrows were also used in divination (Ezek. xxi. 21). Arrows were kept in a case or box called a quiver, which was slung over the shoulder in such a position that the soldier could draw out the arrows when wanted. The drawing of the bow was a test of strength, and is still so among the Arabians. Hence the allusion in Ps. xviii. 34, and thus the suitors of Penelope were unable to bend the bow of Ulysses. The heavy bow was bent by the assistance of the foot.

4. The *sling* (1 Sam. xvii. 40) was an early weapon of war, by which stones were thrown with great force and surprising accuracy of aim (Judg. xx. 15, 16). This skill was shown in a remarkable degree by the Benjamites, who could employ either hand in its use with equal adroitness (1 Chr. xii. 2). "They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin." The slingers ranked next to the archers in efficiency.

5. The *battle-axe* (Jer. li. 20) was obviously a powerful weapon of war; but of its form and manner of use we have now no knowledge. It may have been a species of mace or club, formed of wood, plated or lapped with metal. The Egyptian battle-axe had also a sword upon it, of a curved form, like a bill. (See WAR.)

The term armour, and the various offensive and defensive articles comprised in it, are frequently used figuratively in the Bible; and with remarkable vividness in Eph. vi. 11-18, where the graces of the Christian character are represented as the panoply or whole armour of God, in which he clothes the believer, and by which the Christian soldier is enabled to fight the good fight of faith with a steady and victorious arm.

ARMY. (See BATTLE, WAR.)

ARNON (Deut. ii. 24)—the principal river east of Jordan, and originally the boundary between the Moabites and the Ammonites; then between the Moabites and Amorites; and finally, between the Moabites and the tribe of Reuben. It is now called the Mojeb or Mujeb, and is about 50 miles long, emptying itself into the Dead Sea. The current in winter is full and rapid, but in summer the channel is nearly dry.

AROER. 1. (Deut. iii. 12; iv. 48) A city on the north bank of the river Arnon. It is now called Arair. The term, "the city in the midst of the river" (Josh. xiii. 9), originated in the circumstance that the city may have stood partly on the bank and partly on an island formed by the river.

2. Aroer before Rabbah (Josh. xiii. 25) is supposed to have been situated on the Jabbok, or river of Gad.

3. A town in Judah (1 Sam. xxx. 28), perhaps Ararah, on the road from Petra to Gaza.

ARPAD, ARPHAD (Isa. x. 9)—a city of Syria, always mentioned in connection with Hamath, and probably in the vicinity of Damascus; but its exact site is now unknown (Jer. xlix. 23; Ezek. xxvii. 8). (See ARVAD.)

ARROW. (See ARMOUR.) The word is used often symbolically. As a means of domestic power and self-defence, children are called arrows (Ps. cxxvii. 4, 5). Lightnings are often by the Hebrew poets described as the arrows of Jehovah (Hab. iii. 11; Ps. xviii. 14). Calamities so fearful in their suddenness and power, that they leave no doubt of being sent from heaven, receive the same appellation (Job vi. 4; Ps. xxxviii. 2; xci. 5). Human injuries, which pierce with unexpected and poisoned energy, are "arrows" in Hebrew diction; such as a lying tongue, in its deceit (Ps. cxx. 4), and in its malignity (Ps. lxiv. 3).

ARTAXERXES (Ezra iv. 7, and vii. 7; Neh. ii. 1). In ancient Persic this name—Artakhshatra—signifies *great king*. 1. One of this name obstructed the building of the temple (Ezra iv. 7-24). This king, who listened so far to the enemies of the Jews, is supposed, with good reason, to have been Smerdis, an impostor from among the Magi, who held the sovereignty for eight months. 2. A king of Persia, who reigned 40 years, and died 425 years before Christ. In the seventh year of his reign he permitted Ezra to return into Judea, with such of his countrymen as chose to follow him. This sovereign is supposed to have been Artaxerxes Longimanus, the same who, 14 years afterwards, allowed Nehemiah to return and build Jerusalem. (See AHASUERUS, PERSIA.)

ARTILLERY (1 Sam. xx. 40)—any missive weapons, as arrows, lances, &c.

ARTS (Acts xix. 19)—pretended skill in the practice of magic, astrology, &c. (See EPHESUS.)

ARUMAH, or RUMAH (Judg. ix. 41; 2 Ki. xxiii. 36)—a village near Shechem, where Abimelech lived.

ARVAD (Ezek. xxvii. 8-11), called also Arpad and Arphad, and by the Turks, Ru-ad—a small village on an island of the same name, near the eastern shore of the Mediterranean, and 20 or 30 miles north of Tripoli.

ARVADITES (Gen. x. 18). The people of Arvad were called Arvadites, and in the time of Ezekiel were generally known as mariners and soldiers in the Assyrian service (Ezek. xxvii. 8-11).

ASA—*physician* (1 Ki. xv. 8)—was son and successor of Abijam on the throne of Judah. He began his reign about B.C. 955, and reigned forty-one years. Though educated in the principles of a false religion, he showed from the first his decided opposition to idolatry, and even deposed his mother Maachah because she had made an idol in a grove. The first part of his reign was peaceful, and he improved the opportunity to purify his kingdom from idolatry, and to build and fortify several cities; and when Zerah, an Ethiopian king, invaded his territories with an army of 1,000,000 men and 300 chariots, Asa met him with 600,000, and defeated him. This memorable battle was fought at Mareshah; and Asa, feeling himself to be God's vicegerent in the theocracy, could not but prevail. The enemy "were destroyed before the Lord, and before his host," (2 Chr. xiv.) The extraordinary numbers of his army are probably a copyist's blunder, easily made when alphabetic letters were used for numerals.

At the suggestion of Azariah, a prophet whom God specially deputed for that purpose, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival of thanksgiving to God, at which all the people were assembled, and entered into a formal covenant with God. Baasha, king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem and other parts of Judah. Asa, though he had so long enjoyed the favour and protection of God, was now tempted to forsake him. Instead of trusting in his almighty arm for deliverance, as he had done in years past, he sent to Benhadad, the king of Syria, and prevailed on him, even in violation of a treaty which existed between Benhadad and Baasha, to come to the help of Judah against Israel. The Syrian king, won by the presents which Asa had sent him, immediately attacked and destroyed several important cities of Israel. Baasha, finding his kingdom thus invaded, abandoned the fortification of Ramah, that he might protect the provinces of the interior from desolation. Asa seized the opportunity to demolish Ramah, and take away the stone and timber which were collected there, and used them in the building of his own cities. In the meantime, a prophet was sent to remind him of his sin and folly in forsaking the Lord his God and trusting to an arm of flesh, and to warn him of the punishment which would come upon him for all these faults. But the heart of Asa was already so alienated from God that he was enraged by the faithful message, and caused the bearer of it to be thrown into prison.

He was afterwards visited with a distressing disease of the feet—gout; but even this did not lead him to renew his trust in God. "He sought not to the Lord, but to the physicians"—that is, placed more faith in their skill than in God's goodness. He died in the forty-first year of his reign; and his burial was attended with great pomp.

ASAHEL—*creature of God* (2 Sam. ii. 18, 19)—a brother of Joab. (See ABNER.)

ASAPH—*convener* (1 Chr. xxv. 1, 2)—was a celebrated musician, and one of the chief leaders of the temple choir. His sons are also mentioned as famed in the choirs of the temple. The musical talent, as well as the office which this natural endowment qualified them to fill, may have been hereditary. Several of the psalms of David are entitled, a psalm of, or for Asaph (Ps. lxxiii. to lxxxiii). That all of these were not written by Asaph is evident from the fact that allusion is made in some of them to events which took place after his death. Perhaps they received Asaph's name as they were composed in his style, or were set to music by his descendants.

ASCENSION. (See CHRIST.)

ASENATH. (See JOSEPH.)

ASH (Isa. xliv. 14)—a well-known forest tree; but, according to the Septuagint, it was some species of pine, and the Vulgate renders it *pinus*.

ASHAN (Josh. xv. 42)—a city of Judah, situated about 20 miles south-west of Jerusalem, and probably the Chorashan mentioned 1 Sam. xxx. 30.

ASHDOD (Josh. xv. 47)—one of the five capital cities of the Philistines, called by the Greeks, and known in the New Testament as, Azotus (Acts viii. 40). It was situated 3 miles from the Mediterranean, between Askelon and Ekron, 15 or 20 miles north of Gaza. Here was the temple of Dagon, in which the Philistines placed the ark. The city was more than once captured (2 Chr. xxvi. 6; Isa. xx. 1). Ashdod may be seen from an elevated spot near Joppa; and it abounds with fine old olive trees, and with fruits and vegetables of every kind. The city itself was built on the summit of a verdant hill; and though it was assigned to the tribe of Judah, yet it remained in possession of the Philistines. It is now called Esdud.

ASHDOTH-PISGAH (Deut. iii. 17) — a city of the tribe of Reuben, which is elsewhere called the springs of Pisgah (Deut. iv. 49).

ASHER—*happiness* (Gen. xxx. 13) — the son of Jacob, by Zilpah. He was one of the twelve patriarchs. The portion of the Holy Land assigned to his tribe was bounded by Phœnicia on the west, mount Lebanon on the north, mount Carmel and the tribe of Manasseh and the tribes of Zebulun and Issachar on the east. This tribe was unable to conquer the entire territory allotted to it, and in one district the aborigines occupied all the larger towns, so that the "Asherites dwelt among the Canaanites" (Judg. i. 32), and had soon lost public spirit; for at the general muster they also by their creeks (Judg. v. 17).

ASHES (Gen. xviii. 27). To cover the

head with ashes, or to sit in ashes, betokens self-abhorrence, humiliation, extreme grief, or penitence (2 Sam. xiii. 19; Esth. iv. 3; Job ii. 8; Jer. vi. 26; Lam. iii. 16; Jonah iii. 6; Matt. xi. 21). To feed on ashes (Isa. xliv. 20) is to follow a religion which can give no spiritual nourishment; but the phrase, to eat ashes, occurring in Ps. cii. 9, denotes that carelessness which grief produces, when a person sits among ashes, and feels that his food becomes nauseous by being necessarily mingled with them. There was a sort of lye made of the ashes of the heifer sacrificed on the great day of expiation, which was used for ceremonial purification (Num. xix. 17, 18). (See HEIFER.)

ASHKENAZ (Gen. x. 3)—a grandson of Japhet, and the probable ancestor of those who inhabited a country of the same name (Jer. li. 27) lying along the northern and south-eastern shore of the Black Sea. The sound of the word is preserved still in the first syllables of Scandinavia. (See MINNI.)

ASHTAROTH. 1. (Josh. ix. 10) Called Astaroth (Deut. i. 4), was one of the chief cities of Bashan, and the name Tell-Asherah is still preserved. It was probably a different place which is called Ashteroth Karnaim (Gen. xiv. 5), the word karnaim meaning *two-horned*, and having reference to a heathen goddess, who was represented with a crescent, or two-horned moon.

2. AN IDOL. Ashtaroth is only the plural form of Ashtoreth—the goddess of the Zidonians, called by them Astarte. It was much worshipped in Syria and Phœnicia. Solomon introduced it into Jerusalem (1 Ki. xi. 33). The 400 priests of Jezebel, mentioned 1 Ki. xviii. 19, are supposed to have been employed in the service of this idol; and we are told that 300 priests were constantly employed in its service at Hierapolis, in Syria, many ages after Jezebel's time. This idol was also called the "queen of heaven," and the worship was said to be paid to the "host of heaven." It is usually mentioned in connection with Baal. The worship of this idol may have originated in the adoration of the moon; but other images of the goddess were afterwards employed, of which the most common was the cow. Whatever ideas may have been at first symbolized by Ashtaroth, her worship became at length the most impure and revolting that can possibly be imagined, and was celebrated in shady groves—proverbial as scenes of the most degrading lust and debauchery. Another form of the word, viz., Asherah, rendered *grove* in our version, but wrongly, sometimes occurs, as in Judg. vi. 25, and in the books of the Kings, and may mean some wooden idol representing the same false divinity, symbolically connected with the planet Venus. The great storehouse of information on this and similar objects of worship is the famed treatise of Selden "On the Syrian Gods"—*De Diis Syris*.

ASHTORETH. (See preceding article.)

ASIA (Acts ii. 9). Asia was not known to the ancients as one of the four grand divisions of the earth. The name was originally applied to a small district of Lydia, including perhaps Ionia and Æolis. The term was gradually enlarged in its application, until it embraced the whole of Asia Minor, and finally denoted a large portion of the eastern division of the earth.

This quarter of the globe has been the scene of the most wondrous events connected with the origin, history, and destiny of our race. It was the scene of the creation and the fall—of the wanderings of the early patriarchs and foundation of the first colonies planted after the confusion of Babel; of Abraham's journeys, trials, and fame, and of the establishment, glory, and downfall of the Hebrew Commonwealth; of the nativity, life, miracles, death, resurrection, and ascension of our Lord, and of the early triumphs and extension of our divine religion. Asia contained the garden of Eden, and bore the cross of Calvary.

Asia Minor is a peninsula, on the western or south-western side of the continent of Asia, which stretches into the Mediterranean or Great Sea, extending east as far as the Euphrates, west to the islands of the sea (See ISLANDS), north to what is now called the Black Sea, and south to the Mediterranean or Great Sea. It includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria. But in the sense in which it is used in Acts ii. 9; vi. 9; xix. 10, 22, 26, 27; 2 Tim. i. 15; 1 Pet. i. 1, it was the Roman proconsular Asia, and comprehends but a portion of Asia Minor—viz., Phrygia, Mysia, Caria, and Lydia. Within this territory the seven churches of Asia were situated (Rev. i. 4, 11). In Acts xxvii. 2 the term Asia may represent Asia Minor, but even then it refers only to its western coasts. In every other case it is so distinguished from other portions of Asia Minor, or so immediately connected with Ephesus, as to lead to the belief that the Asia of which Ephesus was the capital, or proconsular Asia, is intended.

ASKELON (2 Sam. i. 20)—one of the "fenced cities" of the Philistines, and the capital of one of their five lordships, which still retains its ancient name. It was situated on the eastern shore of the Mediterranean, between Gaza and Ashdod. After the death of Joshua it fell into the hands of the tribe of Judah, to which tribe it was originally allotted (Judg. i. 18). It was famed for the worship of the goddess Derceto—to whom the dove was consecrated, and for the growing of an onion, called by us *eschalot* or Shallot, after the name of the place whence it was exported.

ASP (Deut. xxxii. 33)—a small but very poisonous serpent (Rom. iii. 13): perhaps the cobra. It stands often in the margin of the Psalms as the alternative for adder in the text. Their *venom* is *cruel*, because it is so subtile

and deadly, and requires an immediate excision of the wounded part. For an infant to play upon the hole of such a venomous reptile would seem to be most presumptuous; and hence the force and beauty of the figure used by the prophet (Isa. xi. 8) to represent the security and peace of the Messiah's reign. In Ps. lviii. 4, 5; Eccl. x. 11; Jer. viii. 17, allusion is made to that singular phenomenon, the charming of serpents by musical sounds; and the wicked are compared to the deaf adder (or asp), that stoppeth her ear, and will not be charmed. (See ADDER, CHARM.) All these phrases import that musical sounds may beguile and disarm some serpents, but not others; or that the arts of the charmer may be effectual sometimes, but not always.

ASS (Gen. xxii. 3). This animal is among the most common mentioned in Scripture, and constituted a considerable part of the wealth of ancient times (Gen. xii. 16; xxx. 43; Job i. 3; xlii. 12). Asses were sometimes so numerous as to require a special keeper (Gen. xxxvi. 24; 1 Chr. xxvii. 30). The ass and the ox were the principal animals of burden and draft (Exod. xxiii. 12). The domestic ass is indeed a most serviceable animal, and in some respects preferable to the horse. He subsists on very coarse food, and submits to the meanest drudgery. His skin is remarkably thick, and is used at this day for parchment, drum heads, memorandum books, &c. The usual colour is red or dark brown, but sometimes they are of a silver white, and these last were usually appropriated to persons of dignity (Judg. v. 10). "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way." So in Gen. xlix. 11 the allusion to the ass and the vine imports dignity and fruitfulness, and the continuance and increase of both in the tribe of Judah. There was a breed of asses far superior to those that were used in labour, and which are supposed to be referred to in most of the passages above cited.

Christians, says Niebuhr, need not murmur at being forbidden to ride on horses in Cairo, for the asses are very handsome, and are used by almost all the grandees of the country. These asses of a higher breed are named by a distinct Hebrew word. They are animals of great spirit. Indeed, the ass in Eastern countries possesses more spirit than the horse. Hence the force of the proverb—"A whip for the horse," to urge him on, "a bridle for the ass," to moderate or keep it in. The Arabian ass has a light quick step. In Persia, Syria, and Egypt, ladies are accustomed to ride on asses; and they are particularly valuable in mountainous countries, being more sure-footed than horses. Their ordinary gait is 4 miles an hour. The ass in his wild or natural state is an elegant animal. A late traveller in Persia says that he and his party gave chase to two wild asses; but they far outran the horses, and having gained some distance, turned and looked behind on their pursuers, and snorted, as if in contempt of their slowness. Xenophon describes precisely the same thing as happening in his time. Layard says that the wild asses are as swift as the gazelles.

The female, or she-ass, was particularly valuable for the saddle, and for her milk, which was extensively used for food and for medicinal purposes. The ass was used in agricultural labour, especially in earing (ploughing) the ground, and treading it to prepare it for the seed (Isa. xxx. 24; xxxii. 20). The prohibition, Deut. xxii. 10, might have been founded in part on the inequality of strength between the ox and the ass, and the cruelty of putting upon them the same burden; but it was intended chiefly to mark the separation of the Jews from surrounding nations, among whom such an union of different beasts was not uncommon. So serviceable and indeed essential to man was this animal in ancient times, that to drive away the ass of the fatherless is reckoned among the most atrocious acts of oppression and cruelty (Job xxiv. 3), as depriving an orphan family of their only cow would be regarded at the present day. The attachment of this animal to its owner is among its remarkable characteristics. In this respect it closely resembles the dog. Hence the severity of the prophet's rebuke (Isa. i. 3), "The ox knoweth his owner, and the ass his master's crib."

The fact stated in 2 Ki. vi. 25, "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver," is designed to show that such was the extremity of the famine that the people were not only willing to give an exorbitant price for a small and most undesirable portion of meat which they were not accustomed to eat, but that also, breaking through all ceremonial restraint, the famished citizens seized with avidity this unsavoury and forbidden food. But others suppose that the term rendered "ass" is only a certain measure, the name of which in Hebrew is very similar to the word denoting ass; and the meaning would then be, that an immense price was paid for a very small quantity of provisions.

The ass, when dead, was thrown into the open field, and that part of his flesh which was not consumed by beasts and birds was suffered to putrefy and decay. Nothing could be more disgraceful than to expose a human body in the like manner (Jer. xxii. 19; xxxvi. 30).

Much vain discussion has arisen respecting the passage, Num. xxii. 28. It would be as easy for the Creator of both man and beast to take the power of speech from the former and give it to the latter, as it was at first to give it to the former and withhold it from the latter. The apostle (2 Pet. ii. 16) seems to have received the history like a little child, in the plain and obvious meaning of the language. (See BALAAM.)

A variety of opinions have been entertained respecting our Saviour's entrance into Jerusalem (Matt. xxi. 1-11), whether it was under circumstances of great meanness and poverty or with honour and royal parade The pro-

phecy in Zech. ix. 9 was fulfilled; and our Lord's choice was also the revival of an ancient Hebrew custom; so that, in itself, there was nothing mean or degrading in using this animal; though the selection of an ass might symbolize the nature of that kingdom he was about to establish—that it was not founded on force, or to depend on war. Its Head and Lord chose not a *caparisoned steed* with which to make his public triumphal entry into Jerusalem.

The Hebrews had various names for the animal, all in our version rendered ass: two of these denote the domestic ass, and other two the wild ass, and there is a fifth term which occurs in Job xxxix. 5. Ishmael, in allusion to his mode of life, is called (Gen. xvi. 12) a wild ass man. They are often alluded to in the sacred writings (Job xi. 12; xxiv. 5; xxxix. 5-8). They usually roamed in herds, through barren and desolate districts (Isa. xxxii. 14; Hos. viii. 9).

ASSEMBLIES, MASTERS OF. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd" (Eccl. xii. 11); or more literally than in our version—"The words of the wise are as goads, and those of the masters of assemblies are like fixed stakes given from one shepherd." The same shepherd has goads to stimulate the animals, and has also stakes or tent poles, on the stability of which depends the safety of the pastoral tent. The image may refer to the leading men or master-spirits of the assemblies of the wise and curious, which were often held in Eastern countries, and where sages and philosophers uttered their weighty sayings. The preacher endeavoured to clothe the infinitely wise and perfect doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul, and a fence to the wayward and refractory. They were received from the one great Shepherd or Teacher, and came with great power, as the sayings of the most wise and eloquent of their learned assemblies.

ASSHUR (Gen. x. 22)—the second son of Shem, who gave name to the country of Assyria (Hos. xiv. 3; Mic. v. 6). There is some doubt whether the reading of Gen. x. 11 should not be thus: "Out of that land he (that is, Nimrod, spoken of in verse 9) went forth into Asshur, or Assyria, and builded Nineveh." At any rate, the weight of authority favours the position that Nineveh was founded by Nimrod. (See NINEVEH.)

ASSOS (Acts xx. 13)—a maritime town of Troas, in the north of Mysia, and opposite the island of Lesbos.

ASSYRIA (2 Ki. xv. 19)—a most powerful empire of Asia, the history of which, both in its glory and in its overthrow, is most significantly told by the prophet, (Ezek. xxxi.) In the most comprehensive use of the term, the Assyrian empire included all the countries and nations from the Mediterranean Sea on the west, to the river Indus on the east. It is important to observe that by the term Assyrians, in the sacred writings, is meant the people of Assyria proper, or the empire of which Nineveh was the chief city; by the Babylonians or Chaldeans, is meant the people of the country of which Babylon was the capital; and by the Syrians, the people of the country of which Zobah first, and afterwards Damascus, was the capital, and whose south and south-eastern boundary was the land of Canaan. Assyria and Syria have been often confounded, but they are quite distinct words—the first coming from Asshur, and the other from Tsur, the oriental name of Tyre.

Assyria proper lay on the Tigris, having the Armenian mountains for its northern, and the region about Baghdad for its southern boundary; the mountain range of Zagros was its limit on the east, and the desert of Mesopotamia and the Euphrates on the west. It had an area nearly as large as Great Britain. The country was fertile, and irrigation was carried on by a network of canals. It was probably peopled by Asshur prior to Nimrod's invasion. The beginning of the empire is lost in obscurity; it is impossible to assign any precise date; and the earliest references in Scripture occur in Num. xxiv. 22; Ps. lxxxiii. 4. Many of the notices found in the classical writers are legendary—such as those of Semiramis and Sardanapalus. Its own records have told its history only in recent times. The researches of Layard have laid open several of its palaces, and their monumental slabs have been deciphered by European scholars, as Oppert, Hincks, and Rawlinson. These slabs are sculptured with representations of Assyrian life, and have brought to unexpected light its manners, pursuits, language, religion, and government.

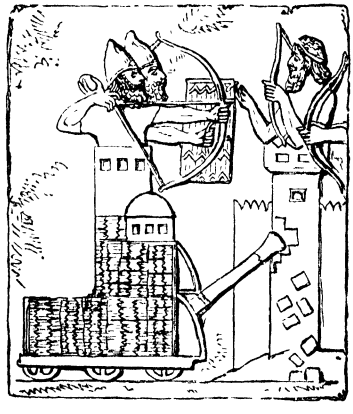
The oldest monuments are those found at Khileh-Serghat, and the first kings recorded on them may have reigned about 1350 B.C. The first royal series closes with Iv-a-lush, an interregnum of twenty years, as nearly as can be guessed, followed, and the first monarch of the next series, Nin-pala-zira, names himself "king of the commencement"—that is, the founder of a new dynasty. One king of this series fought with and conquered a Babylonian sovereign called Nebuchadnezzar, the first of that famous name of which there is any mention; and another of its kings, Tiglath-pileser, rejoices in the oriental appellation of "king of all kings and lord of lords." The next two centuries, parallel to the reigns of David and Solomon, are blank in the Assyrian annals. Another dynasty then makes its appearance, one of whose kings, Asshur-idanni-pal, built at Calah a palace, of which two gateways were uncovered by Mr. Layard. He calls himself "lord from the Upper Tigris to Lebanon and the great sea." His son, Shalmanezer II., laid Tyre and Sidon under tribute, defeated Benhadad and Hazael, and built at Nimrud the central edifice which was so successfully excavated by Mr. Layard. To him Jehu king of Israel paid tribute, as is told on the

obelisk of black marble now in the British Museum.

The accounts of the Assyrian kings mentioned in Scripture will be found either under their respective names or under Nineveh. After Esarhaddon, the last of those kings named in the Old Testament, came Asshur-bani-pal, neither so famous nor so warlike as his predecessors; and the last king, Asshur-izzir-pal, was by no means such a miserable weakling and fop as he is represented under the Greek name of Sardanapalus, who set fire to his palace and burned himself and harem at the conclusion of the siege. The Medes and Babylonians joined their armies for an assault on Nineveh, and it fell about B.C. 625.

The Assyrian kings excelled in architecture as well as in war. The palaces were huge structures built on artificial mounds. The rooms were panelled with slabs, on which were pictured or sculptured in bas-relief battles and sieges, the warrior and his horse, his arms and armour, the scaling ladder, the battering engine, the trumpet, and the ferocious cruelties inflicted on the vanquished. The monarchs were inordinately fond of war and the chase; such pursuits gratified their wild and impulsive natures—to which the life of man and beast had no individual value. The common people, of whom we know so little, were but the serfs of the royal ambition in fighting and building. There was also an extensive commerce, and it brought wealth and luxury. Assyria excelled in the production of perfumes, of metallic ornaments, and of vases, couches, and robes. On one slab is the representation of a plough, with something like a contrivance for sowing in drills. Silk was a native production, and was tastefully dyed and worn. Indeed, the arts had arrived at high perfection in ancient Nineveh. The sculptures are full and life-like, freer and more natural than those of Egypt, and many of the articles of furniture afford models worthy of imitation at the present day. The vases, formed of clay, are moulded with exquisite taste, and the metallic ornaments are of similar skill and beauty. Elaborate embroidery distinguishes the robes of the king, and the ear-rings, bracelets, and clasps, worn by the court and the upper classes, are all of elegant form. The arms of the warrior, such as the hilt of his dagger and sword, were beautifully ornamented. Chairs and couches were formed of wood, the feet being constructed of metal, and were often inlaid with ivory (Song iii. 9, 10). The lion seems to have been the most frequent ornament on the furniture, personal jewels, public edifices, and the throne of the king. (See also 1 Ki. x. 19, 20.) Smaller forms of the same animal are found in great abundance, and may have been used as weights. This characteristic national usage seems to have suggested the bold interrogation of the prophet Nahum,—"Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin" (Nah. ii. 11, 12). This striking accumulation, as well as repetition of the names of the lion, pictures Nineveh with peculiar appropriateness; and the prophet also meant to insinuate that the boasted heroism and prowess which had made the royal quadruped the prime figure in the national heraldry would shrink at length into degrading and ruinous cowardice, and that this cherished device would be found to be but a caricature in the day of defeat and overthrow. The drinking-cups were not unlike those of ancient Etruria (Muller's *Handbuch*, s. 287), and some of them closely resemble the same articles of Egyptian manufacture. The garments of both king and people were loose flowing drapery, that gave a graceful and often a majestic appearance to the wearer. Linen, wool, and silk were employed in the production of these fabrics, and designs were wrought upon them with peculiar ingenuity and splendour. The Assyrian stole was woven with oriental magnificence, and worn with a stately carriage.

The spear, sword, dagger, and bow were the early Assyrian weapons. The soldiers, especially such as fought in chariots, were clad in close tunics of scaly armour. The archers wore an embroidered tunic, and the common soldiers, armed with spear and shield, had their head defended by a helmet. In besieging a city the army was first occupied in raising "a bank against it," or forming an inclined plane, which reached up to the foot of the wall. Moveable towers were



Moveable Tower.

sometimes employed, the tops of which were on a level with the walls of the besieged fortress. Thus Ezekiel says (iv. 2), "Lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about." Various modes of assault are in this

verse described, and they are all illustrated by the Ninevitic sculptures. The battering-ram, scaling-ladder, and catapult, were the common engines; mines were often dug, and staves shod with iron were frequently used for forcing stones out of the walls and turrets.

But the chief power of the Assyrian army lay in its squadrons of cavalry and chariots. The same species of military force was highly prized by other Eastern nations. Horsemen are often sculptured on the monuments, and archers often appear mounted on steeds. The horsemen were also armed with swords and long spears. Originally they wore a jacket, and sat on the bare back of the animal, with their legs and feet exposed. Saddles were introduced at a later period, and so were quivers; but stirrups never seem to have come into use. When the mounted archer was in actual combat, his horse was held by another soldier. The horses were adorned with martial trappings, and great care was

exercised in their training and equipment. The Assyrian horses were celebrated at an early period. They were of a noble breed, and realize the description of Job (xxxix. 19)—"Strong in limb, their neck clothed with thunder; pawing the valley, and smelling the battle afar off, the thunder of the captains and the shouting." Horses, especially brood-mares appear on the tablet at Karnak, as part of the spoil brought from Naharaina, Mesopotamia. The prophet Habakkuk (i. 8) characterizes with terrible energy the dashing power of a charge of Assyrian cavalry,—"Their horses are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat."

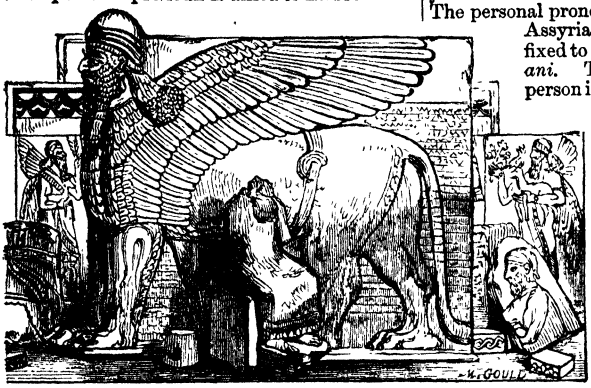
The war-chariot is often represented on the Assyrian sculptures. On its sides were borne two quivers, a bow, javelin, and battle-axe; three horses were often attached to it; the wheels had six spokes, and the warriors stood in it as they engaged in combat. The chariots were sometimes profusely decorated with ornaments, and the harnessing of the horses was a matter of peculiar pride with the charioteers. Plumes and streamers waved over their heads, tassels were hung round their necks, and embroidered cloths often covered their backs. These various modes of warfare in actual and successful operation are powerfully grouped and described by the prophet Ezekiel (xxvi. 7-12).

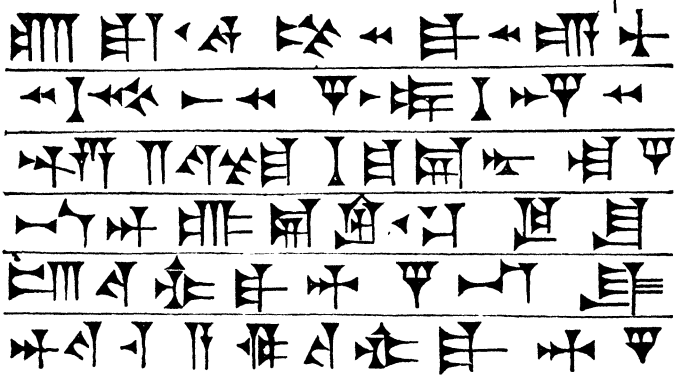
The religion was polytheistic. Asshur was the chief of the gods, and he had numerous subordinates or colleagues, all apparently connected with planet worship. His symbol was a winged globe or circle, usually associated with the sacred tree. Several altars have been discovered, and some of them have on them marks of blood. Religious emblems are found on houses, garments, furniture, and armour. The national worship was also connected with strange composite animal figures, such as winged human-headed bulls, in some respects not unlike the Egyptian sphinxes and the Hebrew cherubim. (See CHERUBIM.) These characteristic and grotesque figures guarded the entrance of the palaces and sacred edifices. Many specimens are now in the British Museum.

The government was despotic, and was intimately associated with the religion of the country. The king appears to be a kind of high priest; the winged globe is always near him, his weapons and ornaments have sacred figures on them, all his acts have a religious aspect, and his palace was a species of temple.

The language was Shemitic, or allied to Hebrew, Chaldaic, and Arabic. Many of its words and terminations are Hebrew, with slight variation. Thus the definite article occupies a middle position between Hebrew and Arabic; its first personal pronoun is

identical with the same word in Hebrew; the third personal pronoun is allied to Hebrew and Arabic; its words of negation are all Semitic; as in Chaldee the emphatic state takes the place of the Hebrew and Arabic article, and its conjunctions are Hebrew in sound and meaning. The personal pronoun first person singular in Assyrian is *anak*, Hebrew אָנֹכִי; suffixed to nouns, it is *ú* and *i*, to verbs, *ani*. The pronoun of the second person is *anta*, Hebrew אַתָּה; suffixed, it is a simple *k*; third person singular masculine is *su*, Hebrew הוּא; among the demonstrative pronouns is *haga*, הֵנָּה. We may recognize in the Assyrian verb various both of the Hebrew and Chaldee conjugations. The Assyrian verb in the preterite marks the distinction of persons by prefixes, like the Hebrew future. The letters are called cuneiform or wedge-shaped, and the alphabet was syllabic in structure. For the sake of distinction, certain characters were used, thus 𒀭 marks that the





noun following is a man's name. The plural is distinguished by 𒈾𒀀𒀀 and the dual by 𒀀𒀀. The foregoing specimen is from a slab in the British Museum. The inscriptions are not only on rocks and slabs, but also on clay cylinders, the characters being stamped upon the last by some triangular instrument. Cylinders of six and eight sides, and 2 or 3 feet in length, exhibit royal records imprinted on them in this way, and those were deposited in the corners of the great palaces. Very recently a fragmentary canon has been found to record an eclipse, which must have happened 15th June, B.C. 763.

Many prophecies of Jonah, Nahum, and Zephaniah were fulfilled in the overthrow of the Assyrian empire and of its capital, which are more specially referred to under NINEVEH.

The partial resuscitation of Nineveh is indeed one of the wonders of modern enterprise and enthusiasm. The success of Botta and Layard—the investigations of Rawlinson and other philologers—the immense variety of all sorts of relics dug up from the mounds—the slabs with their minute and picturesque sculptures, such as the magnificent throne on which sat the Assyrian monarch 3,000 years ago—with shields, swords, crowns, bowls, and ornaments in ivory and mother-of-pearl—these and other extraordinary discoveries almost enable us to realize the picture of Nineveh in its proud days of ancient fame and grandeur. (See ESARHADDON, NINEVEH, PUL, SARGON, SENNACHERIB, SHALMANEZER, TIGLATH-PILESER, &c.)

ASSURANCE. 1. OF UNDERSTANDING (Col. ii. 2), is a full knowledge of divine things founded on the declaration of the Scriptures.

2. ASSURANCE OF FAITH (Heb. x. 22) is a firm belief in Christ, as God has revealed him to us in the Scriptures, and an exclusive dependence on him for salvation, to be felt and cherished especially in the exercise of prayer. The scriptural use of this phrase differs thus from its ordinary meaning in systems of theology.

3. ASSURANCE OF HOPE (Heb. vi. 11). The phrase means a firm expectation that God will grant us the complete enjoyment of what he has promised.

ASTAROTH. (See ASHTAROTH.)

ASTROLOGERS (Dan. ii. 27)—a class of men who pretended to foretell future events by observing the motions of the heavenly bodies. The science of astrology is said to have originated in Chaldea, and in that country it was practised universally. A learned caste, styled "Chaldeans" even by the inhabitants of Babylon, seem especially to have excelled in it. It was practised even in England at a late period; and Horace alludes to it as prevalent at Rome, under the title of "Babylonian numbers." (See BABYLON.)

ASUPPIM, HOUSE OF (1 Chr. xxvi. 15)—some one of the apartments of the temple where the stores were kept or the elders assembled.

ATAD. (See ABEL-MIZRAIM.)

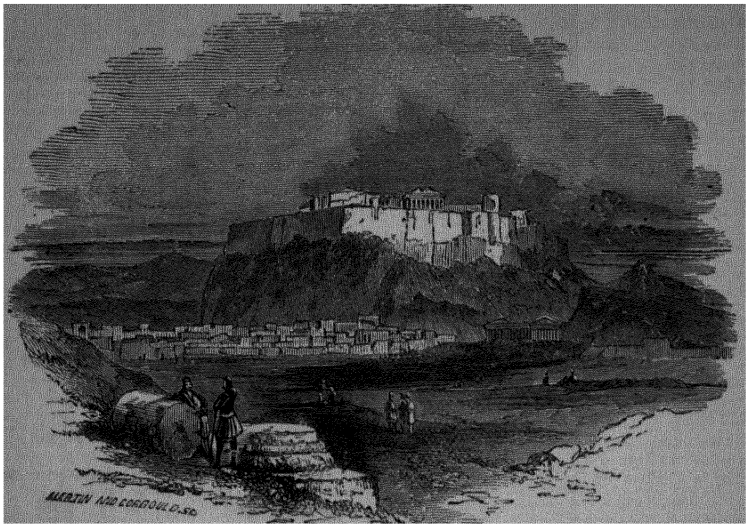
ATHALIAH—*remembered of Jehovah* (2 Ki. xi. 1)—the mother of Ahaziah. Ahab, king of Israel, was her father, and her mother was the notorious Jezebel. She married Joram or Jehoram, king of Judah. The sacred biographer gives her a most odious and revolting character. She advised her own son in his wickedness; and after Jehu had slain him (see AHAZIAH), she resolved to destroy the children of her husband by his former wives, and then take the throne of Judah. But Jehosheba, a half-sister of Ahaziah, secured Joash, one of the children and heirs, and secreted him and his nurse for six years. In the seventh year, everything being prepared for the purpose, Joash, the young prince, was brought out and placed on the throne. Attracted by the crowd of people who had assembled to witness the ceremony, and unsuspicious of the cause, Athaliah hastened to the temple. When the populace had assembled, and when she saw the young king on the throne, and heard the shouts of the people, and found that all her ambitious designs were likely to be defeated, she rent her clothes and cried out, "Treason, Treason," hoping probably to rally a party in favour of her interests. But she was too late. The priest commanded her to be removed from the temple, and she was put to death.

ATHENS—*city of Minerva* (Acts xvii. 15)—the capital of Attica in Greece, situated on the Saronic Gulf, 46 miles east of Corinth and 5 miles from the coast. Its three harbours—the Pyraeus, Munychia, and Phalerus, and the broad long walls by which they were joined to the city—are often alluded to in Grecian history. The architectural beauty of the city, especially of its temples, has commanded the admiration of all succeeding ages. Athens, by her commercial enterprise, collected the richest productions of surrounding countries. Her citizens were proud of their metropolis, and often bled for its defence; yet the great proportion of the inhabitants were slaves, doomed to hopeless drudgery.

The intellectual fame of Athens has also filled the world. Its philosophers, poets, orators, and historians, have been the wonder of all times. We turn with delighted fancy to the ACADEMY of Plato, the LYCEUM of Aristotle, or the PORCH of Zeno—to the forum where Demosthenes harangued the people, or the theatre where the dramas of Sophocles instructed and thrilled the critical and susceptible audience. In short, Athens was distinguished not only for political importance and military power, but for the eloquence, literature, and refinement of its inhabitants. The accounts of Athens contained in the Acts, as to its inquisitiveness and idolatry, are filled up by pagan historians. Ælian called it the altar of Greece—Petronius affirmed that a god was more easily and readily found in it than a man. Many other authors testify that it was "wholly given to idolatry," and that its inhabitants were not only "too superstitious,' or greatly given to the worship of the gods, but were also notorious gossips, lounging newsmongers, spending their time in nothing else "but either to tell or to hear some new thing." It is said that Athens contained 300 places of gossip. The shops of surgeons and barbers were the most famed resorts for gathering and retailing news. This natural propensity was so gross as to provoke not only the castigation of foreign writers, but also the ridicule and satire of their own poets and philosophers.

The city was "built nobly, pure the air, and light the soil." The limestone rock on which Athens stands supplied the ordinary material for its buildings, and also from many of its quarries the marble for its nobler structures. The plain is bounded by ranges of hills —on the north-west by Mount Parnes, on the south-east by Mount Hymettus, and on the north-east by Mount Pentelicus, out of which rises the higher pinnacles of Lycabettus, looking upon the city as Arthur's seat upon Edinburgh. About a mile south-west from it, and in the city, there rose the Acropolis, not unlike Stirling castle in the upper valley of the Forth. West of it was a smaller rock, the Areopagus or scene of judgment—the council meeting in the open air on its south-eastern summit, and sitting on benches hewn out in the rock, which form three sides of a quadrangle. To the south-west, and about a quarter of a mile from it, there was another and lower eminence, the Pnyx, the place of the great popular assemblies —also held in the open air under the deep blue of a Grecian sky—with its *bema* or stone block on which the orator stood and addressed the crowd, which gathered in a semicircular area of 12,000 square yards before him, and where Solon, Demosthenes, and Pericles often spoke to the assembled "men of Athens." Paul visited it about A. D. 52, and found the people sunk in idolatry and idleness. He preached there, and took occasion to reprove their superstitions, for which he was summoned before the Areopagus (Acts xvii. 16-23). (See AREOPAGUS.)

When brought to Mars-hill the apostle thus commences—"Ye men of Athens, I perceive that in all things ye are *too superstitious*"—or,



ATHENS.

rather, "ye carry your reverence for the gods farther than most." The phrase, "too superstitious," as implying blame, is an unfortunate translation. The apostle appeals simply to the fact, and not to its character. He only uttered a commonplace, for the Athenians were noted among the other Grecian peoples for this propensity. They had pre-eminence in the scrupulous and unlimited attention paid by them to the national worship. The inspired orator alludes simply to this notorious circumstance, but neither smiles at it in compliment nor frowns upon it in censure. The implication is, that he came to guide and rectify this tendency of the Athenian mind. It had outcropped in every possible way, and given a multiform expression to itself in sculpture and masonry; but his mission was to turn it into the true course, and lead it to the knowledge of the one, pure, invisible, infinite, eternal, and loving Spirit.

Standing where the apostle did, he saw his words verified all around him. Above him was a temple of Mars, from whom the hill took its name; and near him was the subterranean sanctuary of the Eumenides or Furies, but usually called by the first title, from the same feeling which led the old Scottish people to name the fairies the "good folk," though they were a waspish and capricious race. The forum he had left was studded with statues, the altar of the twelve gods being in its centre, and the temple of Venus at its eastern end, while on all sides of it were deified heroes of the old mythology. Behind him was the Pnyx sacred to Jove, and before him was the Acropolis, its sides and summit covered with religious monuments, every available ledge laden with its shrine or image, its platforms filled with sculptured groups of gods in various forms and attitudes; on its northern extremity the Erectheum, with its enclosures and its presiding deities; the cave of Pan and Apollo, with its sacred fountain not far from its base, and adjoining it the sanctuary of Aglaurus; and the Parthenon, crowning the whole, the central glory of the scene; while opposite the magnificent Propylæa, and formed out of the trophies of Marathon, was the gigantic bronze statue of the goddess herself, with spear and shield—the name-mother of the city, and its great protector. In the north-west quarter was the temple of Theseus, and in the opposite direction was that of Jupiter Olympius. A temple of Ceres was close to the Pompeium, in which were kept the robes and vases for the religious processions; and a temple of the divine mother was near to the great council-house, in which also were shrines and altars. There were shrines, too, at the principal gates. The altar of Prometheus was within the groves of the Academy; and the Lyceum, with its tall plane trees, was dedicated to Apollo. There were also the Pythium and the Delphinium, characteristic names of temples, with those of Euclea, of Castor and Pollux, and of Serapis. Every street, in short, had some object or scene of devotion; every view was bounded and fringed with fanes and idols.

ATONEMENT (Lev. iv. 20; Rom. v. 11). The word is evidently thus formed —AT-ONE-MENT. When two enemies are reconciled, and are made to be *at-one*—the means by which they were pacified, or their state of harmony,

is an *at-one-ment*. In this original and old English sense the word is used by Shakespeare:

"He seeks to make atonement
Between the Duke of Glo'ster and your brothers."

But the word, in its popular use, has a variety of significations, such as reconciliation, satisfaction or reparation, and expiation. It occurs often in the Old Testament, but only once in the New; though the subject itself is presented, and illustrated, and magnified in every variety of form, and by all the force of repeated and emphatic expression, both in the gospels and in the epistles (Rom. iii.—viii., and Heb. vii.—x., inclusive). The term ransom (Job xxxiii. 24) might be rendered atonement, and is so rendered in the margin. (See also Num. xvi. 46; 2 Sam. xxi. 3.)

The Hebrew word rendered atonement signifies *covering* (Ps. xxxii. 1), and the Greek version of this Hebrew word is translated *propitiation* in our Bible; and may denote either that our offences are covered, or that we are shielded and protected from the curse, Christ being made a curse for us. Generally, wherever the term occurs, a state of controversy, irreconciliation, or estrangement is implied; and in relation to the party offended, it imports something done to propitiate (Gen. xxxii. 20; Ezek. xvi. 63). The apostles in referring to the death of Christ use those very terms which in the Septuagint version of the Old Testament are applied to legal sacrifices and their effect—thus representing the death of Christ, not only as a real and proper sacrifice, but as the truth and substance of all the Levitical types and shadows—the true, efficacious, and only atonement for sin (1 John ii. 2; iv. 10); showing that Christ is not only the being or agent by whom the propitiation is made, but was himself the propitiatory sacrifice.

Christ's atonement, or his obedience unto death in the room of sinners, was the great theme of apostolic preaching (1 Cor. i. 23). It has in all subsequent times been the object of saving faith, and is represented by material symbols in the ordinance of the Lord's supper. It forms the grand theme of rejoicing in heaven (Rev. v. 9). The efficacy of it is such, that the sinner, though under the wrath of God and the condemnation of his just law, by faith in the atoning blood of Christ, is brought into favour with God, is delivered from condemnation, and made an heir of eternal life and glory.

The term atonement in Rom. v. 11 signifies reconciliation; but in our popular theology it denotes the means by which reconciliation is secured to sinners—the perfect obedience and vicarious death of the Son of God. It differs in this use of it, therefore, from the term redemption. Atonement is offered to God; redemption, on the other hand, is the blessing conferred upon man. The design of the atonement is to satisfy the law; the object of redemption is to liberate man from the curse. Atonement is expiation; redemption is our deliverance from the penalty and power of sin.

After all the vain philosophy and ingenious speculations of men to destroy or modify this doctrine, which on the one hand humbles sinful man, and on the other proposes to him a perfect and glorious salvation, the atonement made for him by the self-sacrifice of Christ remains, and will for ever remain, the essential principle of the Gospel. It will for ever illustrate the dreadful sinfulness of sin, the infinite purity, justice, and mercy of God, and the love of Christ which passeth knowledge. No teacher of divine truth to sinful men can build a consistent or safe system of instruction on any other foundation than this (Matt. i. 21; xxvi. 28; Mark x. 45; John i. 29; x. 10-18). He who rejects the atonement, and tramples under foot the blood of the Son of God, can point out no other way in which a sinner can escape the damnation of hell. (See SCAPE-GOAT.)

ATONEMENT, GREAT DAY OF. (See SCAPE-GOAT.)

ATTALIA (Acts xiv. 25)—known now as Adalia, a city of Pamphylia on the Mediterranean. It was visited by Paul and Barnabas on their tour through Asia Minor.

AUGUSTUS—*venerable* (Luke ii. 1)—the nephew and successor of Julius Cesar, born about B.C. 63, and emperor of Rome at the time of our Saviour's birth. After the assassination of Julius Cesar, he shared the government for a period with Anthony and Lepidus, but at length became sole emperor. He received the title of Augustus from the Senate about B.C. 27. After his important victories, universal peace was obtained, and the gates of the temple of Janus were closed. He was obliged to interfere frequently in the political affairs of Palestine. He reigned forty-one years, and dying in A.D. 14, was succeeded by Tiberius Cesar (Luke iii. 1). (See CESAR, ARMIES.)

AVEN. 1. (Amos i. 5) A plain in Syria, called also the Valley of Lebanon, because lying between the two ranges of the mountains of Lebanon (Josh. xi. 17). The site is supposed to have been where the ruins of Baal-bek now are, 30 miles north of Damascus.

2. (Hos. x. 8) Bethel, which is sometimes called Bethaven, or house of iniquity, is here called Aven, or iniquity itself, to denote the extreme depravity which prevailed there.

3. (Ezek. xxx. 17.) (See ON.)

AVENGE, AVENGER (Luke xviii. 8; 1 Thess. iv. 6). Vengeance is an act of justice; revenge is an act of passion. Hence injuries are revenged; crimes are avenged. The act of avenging, which is the adjudication of the penalty affixed to the statute which has been violated, though it may and must be attended with the infliction of pain, is oftentimes an act of humanity, and always supposed to be an act of justice. God is avenged of his enemies when he vindicates his own law, and government, and character, and punishes man's transgressions. An avenger is the agent or instrument by whom the avengement is visited on the offending party.

AVENGER OF BLOOD was a title given to one

who pursued a murderer or manslayer, by virtue of the ancient Jewish law, to avenge the blood of one who had been murdered or slain. (See CITIES OF REFUGE.)

AVIM (Deut. ii. 23)—supposed by some, as by Jerome, to be the same with the Hivites, or Avites, who dwelt near Gaza, and who were supplanted by the Philistines. They dwelt in "villages," or unwalled settlements. Their name signifies "ruins"—the ruins, perhaps, of an earlier aboriginal race.

AVOUCH (Deut. xxvi. 17). To avouch here imports a solemn and deliberate choice of God as a leader and portion, and an avowed determination to obey him; and on the part of God, a solemn covenant to succour and exalt the Israelites as his people.

AWL. (See EAR.)

AXE—a well-known instrument for felling wood (Matt. iii. 10)—"The axe is laid to the root of the trees"—that is, the feller is prepared, not to lop off their branches, but to hew them down. The meaning of the figure is, that the destruction of the Jewish people was nigh at hand, that the judgment of God was just about to be inflicted on them.

AZARIAH—*helped of Jehovah* (2 Ki. xiv. 21). There are at least sixteen persons of this name mentioned in the Old Testament. The most distinguished of them was Azariah (called also Uzziah), the son and successor of Amaziah, on the throne of Judah. He was in many respects an excellent king; but being elated by his prosperity, he aspired to execute the office of a priest, and to offer incense in the temple. In this he was resisted by the priests; and while enraged by their interference, the leprosy broke out upon his forehead, and remained upon him till the day of his death; so that he was obliged to spend the latter part of his life in solitude (2 Chr. xxvi. 21).

AZEKAH (Josh. xv. 35)—a place in the tribe of Judah. The army of the Philistines encamped near this place at the time Goliath fell before David.

AZOTUS. (See ASHDOD.)

AZZAH (Deut. ii. 23)—the more correct spelling of Gaza.

B

BAAL, or BEL (1 Ki. xviii. 21; Isa. xlvi. 1)—the supreme god of Phœnicia and Syria, and originally the name by which several nations of the East worshipped the sun. The

Phœnicians styled the sun Beel-Samen, which means *lord of heaven*. As he was worshipped under different forms in different places, he was designated by adding the place—as Baal-Gad, Baal-Peor; and these different names were all included under the general name Baalim (1 Ki. xviii. 18). The multitude of places connected with Baal, and of persons named after him, shows the extent of his worship.

Baal, Bel, or Belus, was worshipped by the Carthaginians, Babylonians, Syrians, and others; and some have supposed he was the same with Moloch, to whom the Ammonites made their cruel and bloody sacrifices. Human victims were offered to Baal, as we learn from Jer. xix. 5. Elevated places were selected for his worship, and his priests and prophets were very numerous. Sometimes the tops of the houses were devoted to this purpose (2 Ki. xxiii. 12; Jer. xxxii. 29). Baalim and Ashtaroth were the general names of all the gods and goddesses of Syria, Palestine, and the neighbouring countries. The worship of Baal prevailed also through all ancient Scandinavia, and is supposed to have been general throughout the British islands. There were various superstitious observances in Ireland, Scotland, and Wales, which very closely resemble the ancient worship of Baal. A place in Perthshire, on the borders of the Scotch highlands, is called *Tillicbeltane*—that is, the eminence or rising ground of the fire of Baal. In Ireland, Beltein was one of the festival days, and the fires were made early on the tops of the hills, and all the cattle were made to pass through them. This, it was supposed, secured them from contagion and disease for that year. The name Beltein or Beltane, signifying the fire of Baal, is the name of the first day of May, and has evidently some connection with sun-worship.

The worship of Baal was a besetting sin of the ancient Hebrews. Under Ahab especially a numerous hierarchy of priests was maintained for the service of this divinity. A most interesting account of the manner in which they were confronted by the prophet Elijah is found in 1 Ki. xviii. The scene described in that chapter shows the foolish and frantic nature of their worship. No satire is more severe than that of Elijah—"Cry aloud," said he to the men who leaped upon the idolatrous altar, and gashed themselves "with knives and lancet," in the vain hope of propitiating their fancied divinity; "for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." It was customary with ancient nations to incorporate the name of their gods with the cognomen they assumed. Thus Jah or Jehovah is found in Elijah and Isaiah; El (*God*) in Daniel, Ezekiel; so Baal is used for a similar purpose in such names as Hannibal, Asdrubal, Jezebel.

BAAL, HOUSE OF (1 Ki. xvi. 32), is the same with the temple (or place of worship) of Baal.

BAALAH. (See KIRJATH.)

BAAL-BERITH—*Baal of the covenant* (Judg. viii. 32)—worshipped by the men of Shechem.

BAAL-GAD—*Baal of fortune or destiny* (Josh. xi. 17; xii. 7; Judg. iii. 3)—a city in the valley of Lebanon, supposed to have been under mount Hermon, and probably the same as BAAL-HERMON (1 Chr. v. 23). A comparison of the passages in which this place is named would incline us to the opinion that it was situated somewhere in the northern limit of Joshua's conquest; all the country from it to Hamath, including Anti-Lebanon, remaining unconquered.

BAAL-HAMON—*lord of multitude*—a place where Solomon had a large vineyard (Song viii. 11).

BAAL-HAZOR—*lord of a village*—a place by the city of Ephraim (2 Sam. xiii. 23).

BAAL-MEON—*lord of habitation* (Num. xxxii. 38; Ezek. xxv. 9)—a city of the tribe of Reuben, called also Beth-meon (Jer. xlviii. 23), and Beth-baal-meon (Josh. xiii. 17).

BAAL-PEOR (Ps. cvi. 28)—Baal worshipped at Peor. The worship connected with this false divinity was of the most openly licentious nature. "They went to Baal-peor," says Hosea, "and separated themselves unto that *shame*."

BAAL-PERAZIM—*lord of breaches* (2 Sam. v. 20)—a place in the valley of Rephaim, a few miles south-west of Jerusalem, where David conquered the Philistines. The name in the original is significant of this victory; and hence the allusion in Isa. xxviii. 21.

BAAL-SHALISHA—a place near mount Ephraim (2 Ki. iv. 42).

BAAL-TAMAR—*lord of the palm tree*—a place near Gibeah in Benjamin (Judg. xx. 33).

BAAL-ZEBUB. (See BEELZEBUB.)

BAAL-ZEPHON (Exod. xiv. 2, 9; Num. xxxiii. 7)—a station of the Israelites at the northern extremity of the Red Sea, corresponding to Suez, where there was a temple for the worship of Baal. Bruce supposed it to be the name of a lighthouse or signal station, at the north entrance of the bay, as the Hebrew word *zephon* means *north*.

BAANAH (2 Sam. iv. 2)—one of the sons of Rimmon, and an officer in the army of Ish-bosheth, Saul's son. In company with his brother Rechab, he entered the house of Ish-bosheth at noonday, and stabbed him as he was lying upon the bed. Taking the head of their victim with them, they fled to David at Hebron, supposing that he would reward them liberally for the head of such an enemy; but so far from it, he was indignant at their cruel and cowardly conduct, and forthwith caused them to be slain, their hands and feet to be cut off, and their bodies to be publicly suspended over the pool at Hebron.

BAASHA (1 Ki. xv. 16) was the son of Ahijah, and commander-in-chief of a portion of the army of Israel. When Nadab, king of Israel, was besieging Gibbethon, a city of the Philistines, Baasha formed a conspiracy against him and murdered him, and immediately usurped the throne, which he held for twenty-four years. To secure himself against any disturbance from the family of Jeroboam, he caused them all to be put to death. By this cruel act he undesignedly fulfilled the prophecy respecting Jeroboam's posterity (1 Ki. xiv. 10).

Baasha followed in the wicked ways of Jeroboam, and was visited with the most fearful judgments of God. The warning he received of the consequences of his conduct (1 Ki. xvi. 1-5) did not induce him to forsake his evil course. His reign was filled with war and treachery, and his family and relatives were cut off, according to the prediction (1 Ki. xvi. 9, 11). (See ASA.)

BABEL (TOWER OF)—*confusion* (Gen. xi. 4-9)—was built in the plain of Shinar, by the descendants of Noah, to serve as a national rallying point, and thus to secure their union, concentrate their feelings and interests, and prevent their dispersion. Their design was that the whole world should be one vast kingdom, and that Babel should be its capital or chief city. This seems evidently to have been the design of the "builders." It has been sometimes thought that they raised the colossal structure as a place of refuge to the top of which they might ascend, should the earth be visited by another flood. But why, if such was their purpose, did they found the tower "on a plain," and not take advantage of the additional elevation afforded by some of the lofty mountains? There was deep impiety in the attempt—there might be idolatrous purposes connected with it—but the main design is expressly declared in these words, "lest we be scattered abroad upon the face of the whole earth." Their object was then to thwart the divine purpose in peopling the world, by the dispersion of successive colonies from the original seats of mankind, and to erect a mighty empire whose centre and metropolis was to be this gigantic edifice and the city around it. But this tower was left unfinished, and cannot be identified with any existing ruins. Their vain and presumptuous design was frustrated by the miraculous interposition of God, who confounded their language, so that it was impossible for them to understand each other's speech.

No course could more effectually secure the dispersion of men than the confusion of tongues. Comparative philology leaves us in no doubt that one language originally prevailed—the mother of all existing dialects; and that only by such a miracle as happened at Babel could so many forms of speech have been so early in existence as history attests. The sudden and perplexing visitation, breaking up social intercourse, and deranging all the ordinary operations of life, making the words of one man unintelligible to his neighbour, and so loosening the bonds of society, must have convinced its victims that this startling confusion was the work of an angry God. So they parted from necessity, and planted themselves over the world—spreading into Africa, and reaching over into the vast continents of America. The

divine purpose was accomplished—the world was peopled. Man is found in all climates—in remote islands—and under every variety of external circumstances. His constitution suits itself to every latitude, and his colour varies with every temperature. He possesses the globe.

BABEL is one of the cities mentioned in Gen. x. 10 as the beginning of the kingdom of Nimrod; probably meaning one of the cities founded by him, or one of the chief cities of his kingdom, and is the same as

BABYLON, BABYLONIA. The territory Babylonia or Chaldea, lying between the Tigris and Euphrates, and stretching west to the edge of the desert, may be estimated as about 400 miles in length and 100 in breadth. It is flat throughout, being everywhere intersected with canals, and was most remarkable for its fertility. It was the only country in which wheat grew wild. The date palm grew very luxuriously, and supplied bread, wine, vinegar, honey, and meal. Crops of all kinds also yielded an immense return. But large portions have now become wastes, for the ancient watercourses are choked up and useless. Jeremiah had prophesied, "A draught is upon her waters, and they are dried up," so that she has become the "hindermost of nations—a wilderness, a dry place, and a desert; because of the wrath of the Lord it shall not be inhabited." At the same time an opposite phenomenon has been produced in several places; for other districts, gathering in the water upon them, abound in marshes producing forests of reeds—for drainage has been neglected—as, indeed, Isaiah had predicted, "I will make it a possession for the bittern, and pools of water" (Isa. xiv. 23).

The oldest name of the country was Shinar (Gen. x. 10; xi. 2), and the common Hebrew designation is Aram-Naharain—Aram or Syria of the two rivers. It is called in the later Scriptures Chaldea, or the land of the Chasdim. The terms Babylon, Babylonia, are connected in Gen. xi. 9 with the Hebrew verb which signifies to confound, "because the Lord there did confound the language of all the earth." In Gen. x. 10 we are told of Nimrod, son of Cush, that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh." Four other cities are said in the next verse to have been built by him. (See ASSHUR, ASSYRIA.) Babel, the first of this tetrarchy, is Babylon. As Nimrod the builder was a son of Cush, it may be inferred that the first inhabitants were Cushites, as also the earlier inscriptions plainly indicate. In opposition to clear scriptural statement before them, historians have held that the earliest population were Shemite, or of the same race as the people of Nineveh. As the language spoken in Babylon in the days of Nebuchadnezzar and the Biblical and Talmudic Chaldee differ little from Hebrew, it has been maintained that the like similarity had always existed. But it has been proved by the recent reading of monumental inscriptions that a great change had happened before the period referred to, and that the earlier Cushite race was overpowered, and gradually amalgamated with the conquerors. Among the excavations made at the old cities of Senkereh, Warka, Mugheir, and Niffer, there have been found inscriptions in a very different tongue from that of the later Babylonian tribe—a tongue, "decidedly Cushite or Æthiopian." The early colonists of Babylonia were thus of the same race with the inhabitants of the Upper Nile; and this quite accords with the ethnographical chart in the tenth chapter of Genesis, which represents Mizraim (Egypt) as brother of Cush, father of Nimrod. There seem, however, to have been other peoples in primitive Babylonia; the Cushite language is mingled with many Turanian, Semite, and Aryan elements. This very old empire may have been founded twenty-three centuries B.C.; but exact chronology is lost in hopeless obscurity. Ur or Hur was apparently the primitive capital, and Calneh was the chief seat of the worship of the deified Nimrod. The Greek legends about Belus must be discarded as worthless. One early monarch called, in Ovid, Orchamus, and seventh in succession from this Belus, is now identified with Urukh, the first monarch of whom any remains have been found. He was apparently a great builder; and he was succeeded by his son Ilgi, who completed some of his works, especially the temple of the Moon at Ur. These two sovereigns are the seventh and eighth kings of the first Chaldean dynasty of Berosus. Other kings are Ismidagon, Ibil-anu-duma, the builders of the cemeteries at Mugheir; and several kings follow, the first syllable of whose name is Sin, signifying Moon. Bricks found at Senkereh, having on them the royal name of Purna-puriyas, and others bearing the name of Durri-galazi have been got at Mugheir. This oldest of empires probably lasted seven centuries, when it was overturned by an Arab invasion, or by a foreign Semitic race. But their old language was preserved by a learned caste noted as the Chaldeans among the soothsayers and astrologers in the book of Daniel, and their Cushite characteristics in course of time were all but obliterated. Their arts were in a crude state; the buildings had no architectural pretensions, and many of the war weapons and mechanical tools were of stone or flint. Bronze knives and hammers have, however, been found. No silver articles have been disinterred; but earrings of gold are met with. Astronomy had made some progress among them, as is shown by the position of the temples, the four angles of which face the four cardinal points, and different forms of dials had been invented. What science they had, degenerated in course of time; but in other lands it was famed, so that the Latin poets characterize fortune-telling by the epithet "Chaldean." Their polytheistic religion was chiefly astral in character, and the heavenly bodies had their male and female idol representatives.

Seven hundred years pass away, during which the kingdom of Nimrod the founder, Urukh the builder, and Chedorlaomer the warrior, is overrun and wasted, changed to a great

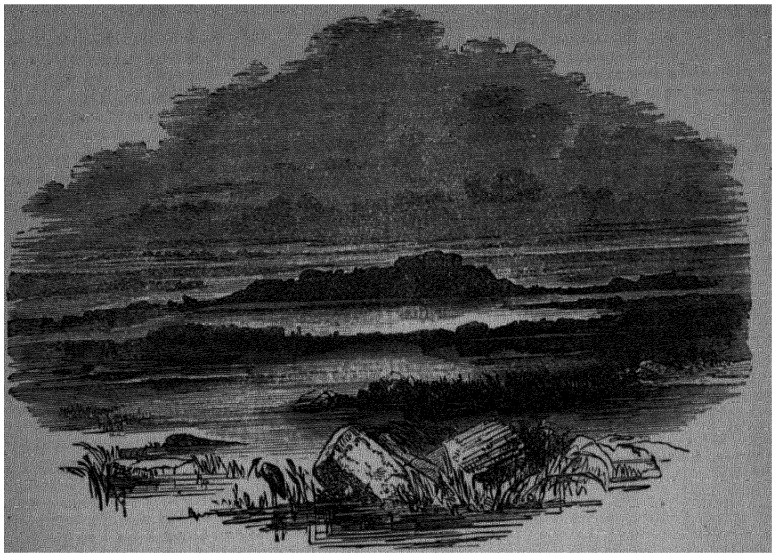
extent in language and blood by an admixture of various races. The Arab conquerors ruled for about two centuries and a half, and were followed by the Assyrians. At length what is known now as the Babylonian empire rises into view. The Median kingdom had for some time been coming into prominence under Cyaxeres, and in alliance with Nabopolassar, the Assyrian governor of Babylonia, which had been under the yoke of Nineveh for 150 years, he attacked and overthrew Nineveh. Nabopolassar then became actual king of Babylon about 625 B.C., and reigned and conquered for many years. About the year 605 B.C. he associated his son Nebuchadnezzar with him in the government of the country. (For the history of Babylon under Nebuchadnezzar and his successors, to its overthrow, see NEBUCHADNEZZAR.)

Babylon in its glory was probably the largest city of the world—larger greatly than Nineveh. Herodotus, who saw it after the zenith of its glory, thus describes it: "It is situated on a large plain, and is a perfect square; each side, by every approach, is in length 120 furlongs; the space, therefore, occupied by the whole is 480 furlongs. So extensive is the ground which Babylon occupies. Its internal beauty and magnificence exceed whatever has come within my knowledge. It is surrounded with a trench very wide, deep, and full of water; the wall beyond this is 200 royal cubits high and 50 wide. It will not be foreign to my purpose to describe the use to which the earth dug out of the trench was converted, as well as the particular manner in which they constructed the wall. The earth of the trench was first of all laid in heaps, and when a sufficient quantity was obtained, made into square bricks, and baked in a furnace. They used as cement a composition of heated bitumen, which, mixed with the tops of reeds, was placed between every thirtieth course of bricks. Having thus lined the sides of the trench, they proceeded to build the wall in the same manner, on the summit of which, and fronting each other, they erected small watch-towers of one storey, leaving a space between them through which a chariot and four horses might pass and turn. In the circumference of the wall, at different distances, were a hundred massy gates of brass, whose hinges and frames were of the same metal.

"The great river Euphrates divides Babylon into two parts. The walls meet and form an angle with the river at each extremity of the town, where a breastwork of burnt bricks begins, and is continued along each bank. The city, which abounds in houses of from three to four storeys in height, is regularly divided into streets. Through these, which are parallel, there are transverse avenues to the river, opened through the wall and breastwork, and secured by an equal number of little gates of brass. The first wall is regularly fortified; the interior one, though less in substance, is of almost equal strength. Besides these, in the centre of each division of the city, there is a circular space, surrounded with a wall. In one of these stands the royal palace, which fills a large and strongly defended space. The temple of Jupiter Belus occupies the other, whose huge gates of brass may still be seen."—i. 178. He then gives a description of this temple, and represents it as containing, in statues and other sacred utensils, an immense amount of massy gold.

Herodotus thus makes the city a parallelogram, each side of which was 14 miles, the amount of the whole being 56 miles. The area enclosed very nearly 200 square miles. Other ancient writers differ in their estimates, Ctesias reducing the dimensions to nearly a half; and the result probably is, that the city was not far from 40 miles in circumference. It was a fortified district rather than a walled town: the whole space enclosed was not built on. Agricultural operations were carried on within the city. But some of the statements of Herodotus are justly open to question. The height of the walls was, he asserts, 200 royal cubits, or about 335 feet, and 50 cubits in width—an evident exaggeration. Clitarchus and Strabo bring them down to 75 feet in height, and 32 in width,—that is, they were of this altitude in the period of Alexander. That they were originally very lofty and very wide admits of no doubt. The prophet Jeremiah says, in allusion to them, (li. 53, 58) "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary." The "hanging gardens" formed a square of 400 Greek feet on a height of 75 feet, borne up by many tiers of arches built on one another. The surface was planted with rare trees and shrubs: some of the trees were of prodigious size, being, according to Quintus Curtius, 12 feet in diameter. Water for irrigation was pumped up from the Euphrates. Beautiful chambers were reared among the open arches. All the structures, walks, houses, palaces, temples, and towers, were of brick cemented with bitumen, with occasional layers of reeds. Yet composed as it was of this homely material it was a city of wonders—populous and prosperous, "the golden city," "the glory of the kingdoms, the beauty of the Chaldees' excellency." But according to old predictions it has "become heaps" (Jer. li. 37), the edifices have crumbled down as such materials do, mounds upon mounds cover the site, with numerous fragments of bricks and pottery. What strikes the traveller with awe is those enormous masses of rubbish,—"How is Babylon become a desolation among the nations."

Among the ruins of Babylon three large masses attract special attention. The first, called by the Arabs Babel, the Mujelibe of Rich and Porter, has been identified with the Temple of Belus, described by Herodotus.



BABYLON.

Its bricks bear the name of Nebuchadnezzar. Another mound, called el Kasr, or the palace, is about 700 yards long and 600 broad, with a height of over 70 feet. It represents the famous palace of Nebuchadnezzar. Another mound in the vicinity, called the Amran, is an older royal edifice, and does not, as some suppose, represent the hanging gardens, for it is greatly larger. But the most remarkable of the ruins is the one called Birs Nimrud, some miles away at Borsippa, and is the remains of a temple dedicated to Nebo. It has been described by many travellers, some of whom erroneously took it for the tower of Babel. The Birs Nimrud has Nebuchadnezzar's name and title on its bricks as its builder and adorner. (See NEBO). The ruins of the Birs Nimrud are nearly square, each side being 600 feet long; the summit is irregular, the highest part being about 140. But the famous stages of which it was built were destroyed by invaders and conquerors; and for twenty centuries it has served as a brick quarry. The rubbish was so great at Alexander's visit that he employed 10,000 men for some weeks to clear it away, so as to show the foundation.

The Babylonians of the second empire were "a mingled people" (Jer. l. 37)—Semitic, Turanian, and Cushite—the first acquiring the predominance from two dynasties of Arabian rulers, as is seen in their language. They wore their hair long, and usually are represented with a large beard. Under Nebuchadnezzar, they carried their arms from the Tigris to the Nile. The bow was a chief weapon. They had short daggers, and they had also spears, axes, and iron chariots. The Hebrew prophets vividly characterize them (Jer. iv. 29; Ezek. xxvi. 10). Their cavalry was resistless (Hab. i. 8), and to the Hebrew imagination they were very formidable. They were cruel to their captives; and a hook in their jaws was no figure, but a savage reality. Helpless people were massacred and mutilated in cold blood. They had made some progress in the arts, though they fell greatly short of their Assyrian neighbours. Their pictured scenes are found on enamelled bricks, what Ezekiel calls—"images of the Chaldeans portrayed upon the wall with vermilion" (xxiii. 14). They could engrave precious stones—even the hardest of them. Glass was in use, as found in small vases, jars; and they had beautifully-shaped jugs of earthenware. Their woven fabrics were famous—made of finest cotton, and dyed with brilliant colours, which are so attractive to the Oriental eye. The "goodly Babylonish garment," in the days of Joshua, was coveted by Achan (Josh. vii. 21). Its cloths were famous also in the Roman empire; and the mantle which Cato sold, because he thought it too splendid for a conscientious Roman to wear—as well as the hangings for a single apartment, which cost 800,000 sesterces, or more than = £6,400—are almost proverbial evidences of the enormous prices paid for the productions of the Babylonian looms. Such, indeed, was their real or supposed excellence, that one of Nero's dining-rooms, as Pliny (vii. 48) tells us, was hung with Babylonian tapestry at an expense of nearly £32,300 (4,000,000 of sesterces). The value of these manufactures was derived not only from their materials, but from their varied dyes and elegant patterns; for they resembled

the Turkey carpets of the present day. These are the genuine descendants, it should seem, of their Babylonian predecessors; for the *peristromata Babylonica consutaque tapetia*—"Babylonian carpets and tapestry," mentioned by Plautus (Stich. act. ii. sc. 2, v. 54); and the *Alexandrina belluata conchyliata tapetia*—"Alexandrian hangings adorned with representations of shells and monsters," named by him in another play (Pseudol. i. 2, v. 168), were manifestly just such articles as are now exported from Constantinople and Smyrna. They had also made no little progress in astronomy—knew the five planets—had figured the zodiacal constellations—compiled a catalogue of the fixed stars—recorded planetary occultations—invented sun-dials—knew the true length of the solar year—could calculate eclipses, and had discovered the period of 223 lunations as a turning-point. Hipparchus has described five eclipses so noted down by these old star-gazers. Their astronomy was, however, largely mingled up with astrology; their learned men were "magicians, astrologers, soothsayers, sorcerers, and Chaldeans"—the last the remains of an old and native caste whom Herodotus calls "priests." Ezekiel presents a vivid sketch of their divinations (xxi. 21, 22). The dress of the better class of Babylonians was a linen shirt reaching to the feet, with a woollen tunic thrown over it; a short cape or cloak of a white colour; on their feet they wore a low buskin with a wooden sole. They confined their long hair with a turban. They were fond of unguents and perfumes, in the cunning preparation of which they excelled. The lower classes wore merely a tunic, fastened round them with a belt. Kings and priests dressed in more elaborate robes.

Babylon was also famed for its extensive commerce. It was "a land of traffic—a city of merchants" (Ezek. xvii. 14). Splendour and luxury were supplied from maritime enterprise—spices, ivory, gold gems, metals, wool, and kermes, or purple dye, were imported from neighbouring regions. The pearl-fishery of the Persian Gulf was cultivated at an early date, and cotton was brought from the same region. But their wealth brought debasing luxury—the daughter of the Chaldeans is upbraided as "tender and delicate." The Hebrew prophet does not forget their pride—"the arrogancy of the proud, the haughtiness of the terrible"—"proud, most proud" (Isa. xiii. 11; Jer. l. 29, 31). Transgression by wine and drunken excesses are hinted at by Habakkuk (ii. 5, 17). Morals were low. Marriageable girls were publicly put up to auction—the sums paid for the handsome forming a dowry for the ugly; and parents and husbands made money by the prostitution of daughters and wives—this custom, according to Herodotus, arising from the poverty caused by the conquest of their country. Herodotus thus relates—"Every woman who is a native of the country is obliged once in her life to attend at the Temple of Venus, and to prostitute herself to a stranger. Such women as are of superior rank do not omit even this opportunity of separating themselves from their inferiors; they go to the temple in splendid chariots, accompanied by a numerous train of domestics, and place themselves near the entrance. This is the practice with many, whilst the greater part, crowned with garlands, seat themselves in the vestibule; and there are always numbers coming and going. The money given is applied to their sacred purposes, and is not to be refused, however small. The woman afterwards makes some conciliatory oblation to the goddess, and returns to her home, never afterwards to be obtained on similar or on any terms." . . . . "The women also with cords about them (Herodotus says that they all sit with a rope or string annexed to them, to enable a stranger to determine his choice), sitting in the ways, burn bran for perfume; but if any of them, drawn by some one that passeth by, lie with him, she reproacheth her fellow that she was not thought as worthy as herself, and her cord broken." The government was despotic in the last degree, as is sufficiently indicated in the opening chapters of Daniel. The religion was not unlike that of the first empire, which has been sketched already in this article. The same gods generally were worshipped—particularly Bel, Nebo, and Merodach, which were often incorporated with the names of persons. They were "mad upon their idols" (Jer. l. 38). The temples were of peculiar magnificence, such as that of Belus and that at Borsippa—the Birs Nimrud.

Many extraordinary prophecies were fulfilled on the overthrow of Babylon—prophecies found in Isaiah and Jeremiah. The besiegers are pointed out—Elam and the Medes—renowned as cavalry and archers, "holding bow and lance." "I will dry up her rivers," was the prediction—the Euphrates was diverted. God was to open before Cyrus "the two-leaved gates, to break in pieces the gates of brass, and cut in sunder the bars of iron." These ponderous portals guarded the entrance and exit of the river which ran through the city. "I will make drunken her princes and her wise men," is the divine utterance—the city was taken during a night of debauch. "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end"—a credible occurrence from its size; and Herodotus mentions that the extremities of the place were in the hands of the enemy before the people in the centre were aware of the capture, and the "hidden riches of secret places" fell into the hands of the conqueror.

BABYLON THE GREAT (Rev. xvii. 5). As Babylon of old was the chief of all idolatrous cities, she is taken as a fit emblem of the enormous guilt and extensive influence of idolatrous and papal Rome, each in its turn being the mother of harlots and of the abominations of the earth; the former corrupting the heathen world with her fornications, and the latter the Christian. This figurative language, having reference to forbidden licentious indulgences,

against his convictions of duty. With a perfect conception of what was right, his mind was yet impelled to a vicious course by its avarice. His sense of duty was overborne by his love of the "wages of unrighteousness." On his way, however, he was informed, by a most extraordinary and significant miracle, that his course was wicked and perverse, and he was effectually restrained from doing what Balak had sent for him to do. (See Ass.) So far from it, he was led to pronounce a prophetic blessing on the Israelites, in language which for eloquence and force is scarcely surpassed in Hebrew poetry.

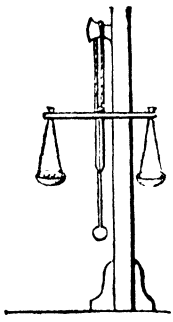
Balaam, finding himself thus restrained from cursing Israel, suggested to Balak a much more certain method of destroying them. This was by tempting them to mingle in the sinful pursuits and indulgences of the Moabites and Midianites (Rev. ii. 14). This stratagem was successful. The Israelites were so far ensnared as to cause the destruction of 24,000 of their men (Num. xxv. 1-9).

Balaam himself fell shortly after in an engagement which took place between the Israelites and the Midianites. On the character of Balaam the reader may consult a striking and profound sermon by Bishop Butler, from the text, "Let me die the death of the righteous."

BALADAN. (See HEZEKIAH, MERODACH.)

BALAK (Num. xxii. 2) was a king of the Moabites. The chief incidents of his history, so far as we have them, are found under the article BALAAM.

BALANCES (Lev xix. 36). In the early periods of the world gold and silver were paid by weight; so that persons employed in traffic of any kind carried with them a pair of scales or balances, and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights—the lighter to sell with, and the other to buy with. This explains the allusion, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Mic. vi. 11.) (See MEASURES.)



From the Egyptian Monuments.

BALDNESS (Isa. iii. 24), when voluntary, was a token of mourning and great distress (Ezek. vii. 18). A chief reason why involuntary baldness was regarded as disgraceful was, that it gave occasion to the suspicion of leprosy, a disease which usually destroyed the hair. Hence baldness is declared by the law not to be conclusive evidence of uncleanness (Lev. xiii. 40). And hence, too, the expression used towards Elisha by some children in Bethel, "Go up, thou bald head," indicated great contempt for him as a prophet of the Lord, and was signally punished (2 Ki. ii. 23). The words bald and baldness are yet employed in the East as epithets expressive of stupidity and scorn.

BALM (a word contracted from Balsam) (Gen. xxxvii. 25)—a resinous substance obtained from the balsam tree. It is a native of Abyssinia, but flourishes upon or near the mountains of Gilead, and is hence called the Balm of Gilead. It is said to be obtained in the following way:—The bark of the tree is cut with an axe, at that period of the year when the fresh juices are in most powerful circulation, and these issuing drop by drop from the incision, are received into small earthen bottles. The produce of every day is poured from these smaller vessels into one of larger dimensions, and tightly corked up. The quantity exuding from one tree does not exceed 60 drops a day. The pungent and odoriferous scent of this balm is famed over the world. So rare did it at length become, and so costly was it, that Pompey and Titus carried specimens of it to Rome as trophies of their triumphs in the land where it grew. It was cultivated chiefly around Jericho, and sold often for twice its weight in silver. The tree from which it is sweated is an evergreen, growing to the height of 14 feet, and from 8 to 10 inches in diameter; the trunk is smooth, and the leaves small in size and bright green in colour. Not only was it an important article of merchandise among the eastern nations (Ezek. xxvii. 17), but it was celebrated for its healing properties. The ancient botanists and physicians are eloquent in its praises (Jer. viii. 22; xlvi. 11; li. 8).

BAMAH (Ezek. xx. 29)—the general name of any high place. The plural Bamoth, high places, occurs in connection with Baal (Josh. xiii. 7).

BAND (Acts xxi. 31). A band of Roman soldiers consisted of the tenth part of a legion: of course, it varied according to the size of the legion, from 400 to 700 soldiers. The word is often used figuratively by the sacred writers, as in Hos. xi. 4, where it denotes persuasive arguments or influences; and in Ps. lxxiii. 4, where it signifies apprehension and terror at the prospect of death. (See ARMIES.)

BANNERS (Isa. xiii. 2), or STANDARD (Isa. xlix. 22), or ENSIGN (Isa. v. 26), are probably used indiscriminately by the sacred writers. A standard pertained to each of the four grand divisions of the army of Israel: these were distinguished from each other by their colour, and perhaps by some embroidered

against his convictions of duty. With a perfect conception of what was right, his mind was yet impelled to a vicious course by its avarice. His sense of duty was overborne by his love of the "wages of unrighteousness." On his way, however, he was informed, by a most extraordinary and significant miracle, that his course was wicked and perverse, and he was effectually restrained from doing what Balak had sent for him to do. (See Ass.) So far from it, he was led to pronounce a prophetic blessing on the Israelites, in language which for eloquence and force is scarcely surpassed in Hebrew poetry.

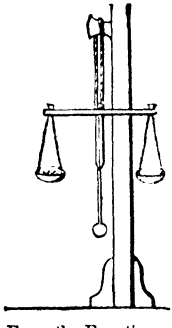
Balaam, finding himself thus restrained from cursing Israel, suggested to Balak a much more certain method of destroying them. This was by tempting them to mingle in the sinful pursuits and indulgences of the Moabites and Midianites (Rev. ii. 14). This stratagem was successful. The Israelites were so far ensnared as to cause the destruction of 24,000 of their men (Num. xxv. 1-9).

Balaam himself fell shortly after in an engagement which took place between the Israelites and the Midianites. On the character of Balaam the reader may consult a striking and profound sermon by Bishop Butler, from the text, "Let me die the death of the righteous."

BALADAN. (See Hezekiah, Merodach.)

BALAK (Num. xxii. 2) was a king of the Moabites. The chief incidents of his history, so far as we have them, are found under the article Balaam.

BALANCES (Lev xix. 36). In the early periods of the world gold and silver were paid by weight; so that persons employed in traffic of any kind carried with them a pair of scales or balances, and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights—the lighter to sell with, and the other to buy with. This explains the allusion, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Mic. vi. 11.) (See Measures.)



From the Egyptian Monuments.

BALDNESS (Isa. iii. 24), when voluntary, was a token of mourning and great distress (Ezek. vii. 18). A chief reason why involuntary baldness was regarded as disgraceful was, that it gave occasion to the suspicion of leprosy, a disease which usually destroyed the hair. Hence baldness is declared by the law not to be conclusive evidence of uncleanness (Lev. xiii. 40). And hence, too, the expression used towards Elisha by some children in Bethel, "Go up, thou bald head," indicated great contempt for him as a prophet of the Lord, and was signally punished (2 Ki. ii. 23). The words bald and baldness are yet employed in the East as epithets expressive of stupidity and scorn.

BALM (a word contracted from Balsam) (Gen. xxxvii. 25)—a resinous substance obtained from the balsam tree. It is a native of Abyssinia, but flourishes upon or near the mountains of Gilead, and is hence called the Balm of Gilead. It is said to be obtained in the following way:—The bark of the tree is cut with an axe, at that period of the year when the fresh juices are in most powerful circulation, and these issuing drop by drop from the incision, are received into small earthen bottles. The produce of every day is poured from these smaller vessels into one of larger dimensions, and tightly corked up. The quantity exuding from one tree does not exceed 60 drops a day. The pungent and odoriferous scent of this balm is famed over the world. So rare did it at length become, and so costly was it, that Pompey and Titus carried specimens of it to Rome as trophies of their triumphs in the land where it grew. It was cultivated chiefly around Jericho, and sold often for twice its weight in silver. The tree from which it is sweated is an evergreen, growing to the height of 14 feet, and from 8 to 10 inches in diameter; the trunk is smooth, and the leaves small in size and bright green in colour. Not only was it an important article of merchandise among the eastern nations (Ezek. xxvii. 17), but it was celebrated for its healing properties. The ancient botanists and physicians are eloquent in its praises (Jer. viii. 22; xlvi. 11; li. 8).

BAMAH (Ezek. xx. 29)—the general name of any high place. The plural Bamoth, high places, occurs in connection with Baal (Josh. xiii. 7).

BAND (Acts xxi. 31). A band of Roman soldiers consisted of the tenth part of a legion: of course, it varied according to the size of the legion, from 400 to 700 soldiers. The word is often used figuratively by the sacred writers, as in Hos. xi. 4, where it denotes persuasive arguments or influences; and in Ps. lxxiii. 4, where it signifies apprehension and terror at the prospect of death. (See Armies.)

BANNERS (Isa. xiii. 2), or STANDARD (Isa. xlix. 22), or ENSIGN (Isa. v. 26), are probably used indiscriminately by the sacred writers. A standard pertained to each of the four grand divisions of the army of Israel, and these were distinguished from each other by their colour, and perhaps by some embroidered

figure. The rabbins have many fanciful conjectures as to the form and other peculiarities of these tribal badges. Another standard for subdivisions was probably nothing more than a common spear richly burnished or ornamented. The Egyptian princes used a standard like this, surmounted with a ball of gold. There was another standard in use among the Jews, which is called a *beacon* (Isa. xxx. 17). It was stationary, erected on lofty mountains, and used as a rallying token: (Comp. Isa. xviii. 3; lxii. 10-12; Jer. iv. 5, 6, 21; vi. 1, 17; li. 12, 27.)

The banner was naturally, from its martial use, regarded as a rallying-point, as a token of protection, and as the pledge of fidelity (Ps. xx. 5; lx. 4; Song ii. 4). Some writers have supposed that the ancient Jewish ensign was a long pole, on the top of which was a grate not unlike a chafing dish, made of iron bars, and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged. This seems rather to describe the night-torches of Eastern encampments. The shape, &c., of the Roman standards are seen under the article ABOMINABLE.

God's lifting or setting up a banner is a most expressive figure, and imports his peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service (Song ii. 4). (See WAR.)

BANQUET. (See FEAST.)

BAPTISM (Matt. iii. 7)—an ordinance or religious rite which was in use before our Saviour's ministry commenced (see JOHN'S BAPTISM), but which he recognized and made obligatory upon his disciples as a Christian ordinance. In the due administration of this rite, the washing of water becomes the sign or emblem of inward purification from sin and uncleanness, while the subject of the rite is introduced into a peculiar relation to Christ and his Church. Ablution was a constant practice under the Mosaic dispensation. Water, the ordinary medium of cleansing, becomes an appropriate symbol of spiritual purification. It is also supposed a probable thing, that proselytes from the heathen, on making a profession of their faith in Judaism, were baptized; so that the rite did not appear a novelty when administered so extensively at the introduction of Christianity. It is not our province to enter into the numerous disputes about this ordinance which have agitated the Church. Such disputes are—Whether should baptism be dispensed in the form of sprinkling, affusion, or immersion?—Ought infants to be baptized, or only such adults as are able from conviction to make a public profession of faith in Christ?—Is baptism the mark of a catechumen or the privilege of a believer? Baptism is a solemn ordinance, exciting salutary reflections, and leading to peculiar obligations. Yet the ordinance has been sadly abused. Thousands of pilgrims, for example, travel every year to the Jordan to bathe in it on the supposed day of our Lord's baptism in its waters, and imagine that heaven and happiness are secured by the vain ceremonial. (See JOHN.)

BAPTIZED FOR THE DEAD—"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. xv. 29.) Various interpretations have been put upon this phrase. The most simple and natural explanation is perhaps the most likely to be correct. Paul, who wrote this epistle, speaks, in his letter to the Romans, of some who are buried with Christ in baptism unto death (Rom. vi. 4). And again, in his letter to the Colossians, he used the same image (Col. ii. 12). From these expressions, some infer that the apostle regarded baptism as the symbol of a present resurrection from the death of trespasses and sins to a life of holiness; and also as a symbol of a participation in the future and final resurrection. But if there is no such thing as a resurrection from the dead, then the ordinance, in this view, is vain and useless. The substance of the argument is, that if the dead rise not, the ordinance of baptism could have *no authority*, because Christ, in whose name it was administered, could not have risen; and it could be of *no use*, because upon the supposition that the dead rise not, those to whom it was administered would never live beyond the present life. Some, again, suppose that "baptized" has here its figurative sense of immersed in suffering—as if Paul had said, Why bear we such affliction, if there be no resurrection?—Why endure this baptism of ills and griefs which overwhelm us, if there be no future world? Both these modes of interpretation are preferable to a third, which explains the phrase by reference to a custom which, when Paul wrote, had no existence. When Christians were slain as martyrs, others came forward and were baptized in their room, and often over their graves, and so assumed their place. These new converts were said to be baptized for the dead. But this was a post-apostolic custom, and was not known in the first century.

BAPTIZE WITH FIRE—"He shall baptize you with the Holy Ghost, and with fire" (Matt. iii. 11). This expression has been thought to denote the miraculous effusion of the Holy Spirit, of which we have an account in Acts ii. 3, 4. On that occasion the descent of the Holy Ghost was not only attended with miraculous gifts, but with the visible emblem of fire; thus literally fulfilling the prophecy of John above cited. Others think that an allusion was intended, on the one hand, to the various divine internal operations and influences which should attend the dispensation of the Gospel by Jesus Christ; and on the other, to the fiery visitations which should come upon those who embraced the Gospel, and upon those who rejected it; upon the former for their purification, and upon the latter for their destruction. But perhaps the words, "and with fire," are by a common mode of construction merely explanatory—*i. e.*, "He shall baptize you with the Holy Ghost," whose influences possess all the refining and melting power of fire.

BAR. This syllable commencing a proper name, as in the following word, signifies *son*, and thus corresponds to the term *Ben*, so used in the New Testament.

BARABBAS (Matt. xxvii. 16)—a noted criminal at Jerusalem, who was in confinement for sedition and murder when Christ was condemned. It was the custom of the Romans to release some one prisoner at the time of the Jewish passover. The Jews were permitted to name any one whose release they might particularly desire. The policy of this provision was obviously to conciliate the favour of the Jews towards the Roman government. Pilate seems to have been anxious to avail himself of the Roman custom for the deliverance of Christ; but the Jews chose rather to show favour to a robber and a murderer, and to put their long-promised Messiah to a violent and ignominious death.

BARACHIAS (Matt. xxiii. 35). (See ZECHARIAH.)

BARAK (Judg. iv. 6) was the son of Abinoam, and was distinguished for his share in the conquest of Sisera in Jezreel and the deliverance of Israel from long and severe oppression. (See DEBORAH.)

BARBARIAN (1 Cor. xiv. 11). Originally the word denoted all nations save Greece. Hence the population of the world was divided into "Greeks and barbarians." The term, therefore, signifies a stranger or foreigner, who does not speak the language of the country in which he sojourns; of course, in its scriptural use it does not import any rudeness, or savageness of nature or manners (Acts xxviii. 2, 4; and Rom. i. 14).

BARBER (Ezek. v. 1). (See BEARD, HAIR.)

BARJESUS—*son of Jesus* (Acts xiii. 6)—was a sorcerer who resided with Sergius Paulus, at Paphos, in the isle of Cyprus, when Paul and Barnabas were there. Sergius Paulus, an officer of high rank under the Roman government, was anxious to receive religious instruction from the two missionaries. But Barjesus, seeing that his occupation and influence would cease wherever the light of the Gospel should come, wickedly opposed himself to Paul and Barnabas. Paul gave him a most severe reproof, immediately after which the wicked man was struck with blindness, as a rebuke from God. His name, Elymas, "sorcerer," is still preserved in the Turkish Ulemah. (See SERGIUS PAULUS.)

BAR-JONA—*son of Jona*. (See PETER.)

BARLEY (Exod. ix. 31)—a well-known species of grain used for bread (Judg. vii. 13; John vi. 9, 13), and also as food for horses and dromedaries (1 Ki. iv. 28). It was sown in October, and reaped in March or April, about the period of the passover. Sometimes there seems to have been a second sowing in early spring. It appears to have afforded one of the principal means of subsistence, especially among the poorer classes, and to have been copiously cultivated in Palestine. Allusions to it in Scripture are very numerous. (See BREAD, BAKE.)

BARNABAS (Acts iv. 36)—a Levite of the island of Cyprus, and an early convert to the Christian faith. His original name was Joses; but as he had remarkable powers of speaking or exhorting the people, and of administering consolation to the afflicted, he was surnamed *Barnabas*, a Syriac term, signifying the son of consolation or exhortation. Some suppose that he had been one of the seventy disciples—but without any sure foundation.

Barnabas was one of those who gave up all his worldly substance and devoted all his strength and influence to the support and spread of the Gospel. He sold some possessions which belonged to him, and laid the money at the apostles' feet. Some years afterwards he introduced the new convert Saul to the church in Jerusalem. He occupied a high place in the esteem of the Christian brethren; and such was the confidence reposed in him, that he was sent to Antioch to bring a faithful report of the progress of the Gospel in that noted city. In connection with this honourable commission, his character is beautifully sketched by Luke, in these expressive terms—"he was a good man, and full of the Holy Ghost and of faith." At this period, and evidently in consequence of the great triumph of Christianity in Antioch, Barnabas went to Tarsus, and brought Saul as a fellow-labourer to that important station in the heart of Syria; and such was the success of this joint enterprise, in the vast accession of converts, and the consequent prominence given to the new religion, that the "disciples were first called Christians in Antioch." Barnabas was now intrusted with funds to relieve the poor saints in Jerusalem, and journeyed to the capital in discharge of this duty. We find him next visiting many places with Saul for his colleague; and on one occasion was he regarded by the poor pagans as Jupiter in human form. Again he came to Antioch, and again was he sent up to Jerusalem on occasion of the bitter dispute in the church as to the observance of the Mosaic ritual. Returning to Antioch with the apostolic letter which was meant to allay this strife, he continued there for some time, "teaching and preaching the word of the Lord." Having formed a resolution, along with Paul, to visit and water the churches in various countries, Barnabas proposed that his nephew John Mark should accompany them on their tour. This young man had been engaged in similar work already, but had lost heart in it, and therefore Paul refused him as a travelling companion. The dispute at Antioch may have tended to embitter the strife, or Mark may have been jealous of the rising influence of Paul, which already overshadowed his uncle Barnabas. The contention on this point between them was "sharp"—so sharp that they parted finally, and Barnabas with Mark sailed to Cyprus. Of his future career we know nothing. Tradition asserts that he suffered martyrdom. He was thus a faithful and devoted missionary, a distinguished preacher, the frequent companion of Paul (Acts ix., xiii.,

xiv., xv.), and a large sharer in the labours and sufferings which attended the early propagation of Christianity.

Barnabas in one place is called an apostle (Acts xiv. 4), and certainly he laboured with an apostle's zeal. But the term apostle is sometimes used with a wider sense, as in 2 Cor. viii. 23. Barnabas occupies no mean place in the annals of the early Church. His heart was full of disinterested goodness, and his life was distinguished by laborious zeal. He bore such a relation to Paul as Melancthon did to Luther —that of a gentle, confiding, earnest, but subordinate co-operator. Perhaps he was wanting in firmness—at least, on one occasion, and on the point of holding fellowship with Gentile Christians, he wavered, and made a compromise—"fearing them which were of the circumcision" (Gal. ii. 12, 13). An epistle is extant which bears his name, but we have reason to believe it spurious. It is full of silly conceits, far-fetched allegories, and puerile extravagances and fables.

BARSABAS—*son of Saba* (Acts i. 23; xv. 22). Joseph Barsabas Justus was one of the candidates for the vacancy in the apostleship, occasioned by the apostasy of Judas. Another person, Judas Barsabas, was appointed to accompany Paul and Barnabas from Jerusalem to Antioch on an important embassy. He is called one of "the chief among the brethren."

BARTHOLOMEW—*son of Tholomaeus* or *Tolmai* (Matt. x. 3)—is supposed to be the same person as Nathanael. This opinion is formed in part upon the fact that Bartholomew is not mentioned in John's list of the names of the disciples; nor is Nathanael mentioned by the other evangelists. Besides this, Philip and Nathanael are associated together by John; and in the parallel passages of other evangelists, Philip and Bartholomew are associated. These circumstances, though not conclusive evidence, make it probable that they were one and the same person, Nathanael being the real name, and Bartholomew a patronymic. Our Lord bestowed a high eulogy on his sincerity and simplicity of heart. Tradition affirms that he penetrated as far as India in preaching the Gospel; but the term India is often of very vague import in ancient writings.

BARTIMEUS (Mark x. 46)—a son of Timeus, who was instantly cured of blindness by our Saviour in the vicinity of Jericho.

BARUCH—*blessed* (Jer. xxxvi. 4)—the secretary of the prophet Jeremiah, was of a distinguished Jewish family. (Comp. Neh. xi. 5; Jer. xxxvi. 4.) His personal friendship for Jeremiah was strong and constant. When God commanded the prophet to commit to writing the prophecies that he had uttered, he employed Baruch in this service, who wrote the words as Jeremiah dictated them. Baruch was afterwards required to read these prophecies to the Jewish princes or chiefs, who were assembled in the temple. The princes were surprised and offended, and forthwith communicated to the king the substance of what Baruch had read, having before taken the writing from Baruch, and deposited it in one of the offices of the temple. Jehoiakim, the king, ordered the offensive writing to be read in his presence; and he became so much exasperated that before the reading of it was half finished he seized the paper and cut it in pieces and threw it into the fire; at the same time orders were given to arrest both the prophet and his secretary, but they had concealed themselves.

The prophecies were again dictated by Jeremiah and written out by Baruch; and afterwards Baruch was employed to carry to Babylon a long letter from Jeremiah, predicting the judgments which should come upon that mighty city. After he returned from that mission Jerusalem was besieged, and Jeremiah and Baruch were both thrown into prison. After the city surrendered they were released, and Baruch went down to Egypt. (See JEREMIAH).

BARZILLAI—*iron-made* (2 Sam. xix. 31) —was a Gileadite, and a fast friend of David when he was in exile on account of Absalom's revolt. The rebellion had been suppressed, and David was on his way back to Jerusalem. Barzillai accompanied the king across the Jordan, and was about to return to his own land; but David, in gratitude for the old man's kindness, invited him to go up to Jerusalem, and spend the residue of his days at the court. This Barzillai declined on account of his great age and infirmities; but his son went up with the king in his stead. The dialogue on this occasion is one of the most touching passages to be found on the page of history.

David, in his final charge to Solomon, enjoined it upon him to show kindness to Barzillai's family, and even to make them members of the royal household (1 Ki. ii. 7).

BASHAN—*fruitful* (Num. xxi. 33)—according to others, *basalt land*—a hilly district east of the Jordan, between the mountains of Hermon on the north, and those of Gilead on the south. The more modern name is Batanea. The ancient name of the province was probably derived from the hill of Bashan, a high mountain situated near its centre (Ps. lxviii. 15). This district was formerly remarkable for its stately oaks (Isa. ii. 13), rich pasturage (Mic. vii. 14), and fine cattle (Ps. xxii. 12).

In the time of Moses it was governed by a monarch named Og, who allied himself to Sihon, the king of the Amorites, to make war on Israel, and was defeated and overthrown at Edrei (Num. xxi. 33-35). It became the possession of the half-tribe of Manasseh.

Modern travellers describe the country as abounding with magnificent scenery, resembling that of many parts of Europe. Its hills are still clothed with forests; its deep valleys are traversed by refreshing streams; its meadows are verdant and fertile, and its pastures offer an abundance to the herds and flocks that wander through them. Lofty mountains give an outline of the most magnificent character; ridges of secondary hills soften down the romantic wildness of the picture; gentle slopes, clothed with wood, give a rich variety of tints,

hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offer all the luxuriance of cultivation; and herds and flocks give life and animation to scenes as grand, as beautiful, and as highly picturesque as the genius or taste of a Claude could either invent or desire. (See Porter's *Five Years in Damascus.*)

BASKET (Exod. xxxix. 3). Some of the baskets were made of twigs, and held grapes, bread, and first-fruits. They were formed of various materials, and were of various forms and sizes. The word is used expressively in the phrase, "basket and store."

BASON. (See LAVER.)

BASTARD. (See CHILD.)

BAT (Lev. xi. 19)—an unclean beast whose resting-places are caves, old ruins, and filthy and desolate places. Hence the allusion, Isa. ii. 20. It has no resemblance to a bird except that it can fly, and the organs it uses for this purpose are different from those of a bird.

BATH. (See MEASURES.)

BATH, BATHING. (See WASH.)

BATH-SHEBA (2 Sam. xi. 3)—was the wife of Uriah, an officer in David's army. Her beauty proved a snare to David, for he not only committed adultery with her, but he treacherously procured the death of her injured husband. Her influence seems to have been continued powerful over David's mind, and she procured the proclamation of Solomon even before his father's death.

BATTERING-RAM (Ezek. iv. 2; xxi. 22). This was a long beam of strong wood, usually oak. One end was shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it or battered it down. (See WAR.)

BATTLE-AXE. (See ARMOUR.)

BATTLEMENT (Deut. xxii. 8)—a wall, parapet, or other structure around the flat roofs of eastern houses, designed as a partition from an adjoining building, or to prevent persons from falling off. It is sometimes used in a more extensive sense to denote the fortifications of a city (Jer. v. 10). Where the houses join each other, the *battlements* are so low that often one can walk over the tops of a dozen houses without interruption.

BAY TREE (Ps. xxxvii. 35). It is not easy to say what tree was intended by the Psalmist in the passage referred to. It was perhaps the cedar; perhaps any native tree that is suffered to grow wild, or without transplanting, as it is rendered in the margin of the authorized version. It was used as an emblem of the undecayed strength and unchanging prosperity which seem sometimes to be the portion of the wicked in this transient world. In the East a wicked man is often, in popular language, still compared to the tamarind tree.

BDELLIUM (Gen. ii. 12)—supposed by the Jews to be the pearl, or some other precious stone. The Septuagint renders it in one place by *carbuncle*, and in another by *crystal*. There is a gum produced in the East Indies which has the same name, and is thought by many to be the article referred to in the cited passage; others regard it as meaning pearls such as are found in the Persian Gulf (Num. xi. 7).

BEACON (Isa. xxx. 17)—a mark or signal erected in some conspicuous place for direction, or for security against danger. Thus the Jews, when reduced in number and distressed in circumstances by reason of God's severe judgments upon them, were a beacon to all other people and nations to avoid the like sin. (See BANNERS.)

BEANS (Ezek. iv. 9)—a well-known vegetable, which was anciently often mixed with other vegetable substances in making bread.

BEAR (Prov. xvii. 12). The Syrian bear is probably the species of this animal which is mentioned in the Bible. The attachment of the female to her young is proverbial, for nothing enrages her so much as to see her whelps hurt or taken from her. Hence the allusion, 2 Sam. xvii. 8; Hos. xiii. 8, and also the passage first above cited. The bear in the vision of Daniel symbolized the Medo-Persian empire (Dan. vii. 5). To show the amazing change of character produced by the Gospel on men and nations, it is said in Isa. xi. 7, "The cow and the bear shall feed; their young ones shall lie down together."

BEARD (Lev. xiii. 29). Among the Jews much attention was paid to the beard. To show any contempt towards it by plucking it or touching it, except from respect or courtesy, was esteemed a gross insult, while to kiss it, respectfully and affectionately, was regarded as a signal mark of friendship. Tearing out the beard, cutting it entirely off, or neglecting to trim and dress it, were all expressions of deep mourning (Ezra ix. 3; Isa. xv. 2; Jer. xli. 5; xlviii. 37).

The Arabians at this day cherish great respect for the beard. They solemnly swear by it; and their most significant and comprehensive phrase to express their good wishes for a friend is, "May God preserve your blessed beard." To show the value they put upon anything, they say with great solemnity, "It is worth more than a man's beard." The beard becoming hoary in course of years was a symbol of wisdom, as well as a mark of age. "*Gray*-beard" is still used to signify elder or sage.

A Turk was asked why he did not cut off his beard, as Europeans do. "Cut off my beard!" he replied with deep emotion, "God forbid!" And we are told of an Arab who was wounded in the jaw, and chose to hazard his life rather than to have his beard cut off, that the surgeon might examine the wound. Hence the keenness of the insult offered to David's ambassadors (2 Sam. x. 4, 5). And hence, too, the force of that passage where the prophet is made to stand in the place of Jerusalem, and to represent, in his own person, the severe judgments that were to be inflicted on her (Ezek. v. 1-5).

The Egyptians were accustomed to leave a small tuft of beard on the extremity of the chin. The Jewish law (Lev. xix. 27) forbade an imitation of this heathen fashion.

BEAST (Gen. ii. 19). This word is generally used to distinguish all animals from man, as in Ps. xxxvi. 6. Sometimes quadrupeds only are denoted by it, as Lev. xi. 2; and in Gen. i. 24, 25, it is supposed to refer to creatures that roam at large. The apostle describes some of his opposers as wild beasts, so furious and brutal was their treatment of him (1 Cor. xv. 32). Ignatius, one of the apostolical fathers, in his Epistle to the Romans, uses similar language. "From Syria onward even to Rome, I fight with wild beasts both by sea and land, by night and day, being bound to ten leopards"—soldiers who guarded him. A similar figurative use is made of the word in Ps. xxii. 12, 16; Eccl. iii. 18; Isa. xi. 6-8; and in 2 Pet. ii. 12 and Jude 10 it denotes a class of wicked men.

Under the ancient dispensation the beasts were sometimes made to participate externally in the observance of religious ceremonies (Jon. iii. 7, 8), and suffered, with men, the judgment of God (Exod. ix. 6; xiii. 15; Ps. cxxxv. 8; Jer. vii. 20; xxi. 6; Ezek. xxxii. 13; xxxviii. 20; Hos. iv. 3). From the degrading associations now coupled with the word *beast*, it is an unfortunate translation in the fourth, fifth, and sixth chapters of the Apocalypse. The literal rendering, *living creatures*, would be more appropriate. It might be mentioned, too, that the benign law of Moses comprehended the beasts within its province, and enacted statutes against their harsh and cruel usage. (See CLEAN and UNCLEAN, WILD BEAST.)

BEATEN WORK (Exod. xxv. 18)—not cast, but wrought.

BEATEN OIL. (See OLIVE.)

BED (Gen. xlvii. 31). The floors of the better sort of eastern houses were of tile or plaster, and were covered with mats or carpets; and as shoes were not worn on them, and the feet were washed, their floors seldom required sweeping or scrubbing (Matt. xii. 44; Luke xv. 8). Thick, coarse mattresses were thrown down at night to sleep upon. The poorer people used skins for the same purpose. Such beds were easily moved (Matt. ix. 6); and on two or three sides of the room was a bench, generally a foot high and three feet broad, covered with a stuffed cushion. This bench or couch was used both for lying and sitting upon; but at one end of the room it was more elevated, and this was the usual place of sleeping (2 Ki. i. 4; xx. 2; Ps. cxxxii. 3; Amos iii. 12). It was sometimes unattached to the building, and moveable, like a settee or sofa, and was made of wood, ivory (Amos vi. 4), or other materials (Deut. iii. 11). This knowledge of the construction of eastern beds relieves of difficulty such passages as Exod. viii. 3; 2 Sam. iv. 5-7; Ps. vi. 6; Mark iv. 21. Sleeping in the open air was very common, the sleeper wrapping himself in his outer robe; and thus part of the day-clothing served for bed-clothes (Exod. xxii. 26, 27; Deut. xxiv. 12, 13). The law provided that, if the outer covering or dress were pawned, the pledge was to be restored by nightfall, in order that the poor man "may sleep in his own raiment."

That bedsteads were known to the Jews is not improbable, inasmuch as they were in use in Egypt, as we learn from figures on their monuments.

BEE (Deut. i. 44). The honey-bee is probably the only species alluded to in the Bible. Wild bees were common in Palestine, depositing their comb in clefts of the rock, or in the hollow of trees, or even finding an appropriate receptacle in the skeleton of a dead lion (Ps. lxxxi. 16; Judg. xiv. 8). They must have been very numerous in Canaan, as honey was a common article of food (1 Ki. xiv. 3; Ps. lxxxi. 16; Song v. 1; Isa. vii. 15) and commerce (Ezek. xxvii. 17).

The disposition of bees to take vengeance on any one who disturbs their hives is alluded to in Ps. cxviii. 12. The figurative expressions in Isa. vii. 18, compared with Zech. x. 8, may allude to a practice of calling bees from their hives by a hissing sound.

Honey was not to be offered on the altar (Lev. ii. 11). Its peculiarly delicate flavour and sweetness, when newly dropt from the comb, is alluded to in Ps. xix. 10. In Prov. xxv. 16 it serves the wise man to point one of his maxims inculcating moderation. (See HONEY.)

BEELZEBUB, or BAALZEBUB—*fly-god* (Matt. x. 25)—was an idol-god of the Ekronites, and was probably worshipped as the patron deity of medicine (2 Ki. i. 3). In the Greek New Testament the name is spelled Beelzeboul, which means *dung-god;* the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt upon heathen divinities. He was one of the chief gods of the heathens, and hence the prince or chief of devils is called Beelzebub (Matt. xii. 24; Luke xi. 15). Some suppose the name to mean, "lord of habitation," as if he were chief of the evil spirits concerned in the mysterious seizure called demoniacal possession. The Jews were taught to regard all idols as devils (Deut. xxxii. 17; 2 Chr. xi. 15; Ps. cvi. 37; 1 Cor. x. 20).

BEER—*well* (Judg. ix. 21)—a place between Jerusalem and Shechem, to which Jotham fled from Abimelech his brother. The term is associated with many names of places, as—

BEER-ELIM, or BEER (Num. xxi. 16; Isa. xv. 8)—a station of the Israelites in Moab, where God caused water to spring up out of the sand for their refreshment.

BEER-LAHAI-ROI—*well of him living and seeing me* (Gen. xvi. 14)—a fountain in the southern border of Canaan, near the desert of Shur, which received its name in consequence of the appearance of an angel to Hagar when she was in exile. It is placed by some at Moyle, on the road to Beer-sheba.

BEEROTH (Josh. ix. 17; 2 Sam. iv. 2, 3)—a city of Benjamin, situated at the foot of the

hill on which Gibeon was built, 10 miles north of Jerusalem, and now called el-Bireh.

A place of the same name was also a station of the Israelites (Deut. x. 6), and is called Benejaakan (Num. xxxiii. 31).

BEER-SHEBA—*well of the oath*—now Bir-es-seba, "because there they sware both of them" (Gen. xxi. 31). This was at first the name of a well near which Abraham long resided (Gen. xxi. 33), and Isaac after him (Gen. xxvi. 32, 33). It afterwards became a town of considerable note. It was situated about 20 miles south of Hebron, at the southern extremity of the land of Canaan, as Dan was at the northern extremity. Hence the expression (Judg. xx. 1), "from Dan to Beer-sheba," denoted the whole length of the land, as also did the expression, "from Beer-sheba to mount Ephraim" (2 Chr. xix. 4), represent the whole length of the kingdom of Judah. The town was within the territory of Judah, and fell finally into Simeon's hands (Josh. xv. 28; xix. 2). At Beer-sheba resided the sons of Samuel (1 Sam. viii. 2), and in later times the place was given to idolatry (Amos v. 5; viii. 14).

Modern travellers have found wells near the supposed site of the ancient Beer-sheba. "Near the watercourse," says Robinson, "are two circular wells of excellent water, more than 50 feet deep. They are both surrounded with drinking troughs of stone for the use of camels and flocks, such as doubtless were used of old for the flocks which then fed on the adjacent hills." There are near the spot five smaller wells. This spot calls up many interesting associations of a very remote antiquity, and brings before the fancy the tents, flocks, and simple manners of the venerable patriarchs.

BEETLE (Lev. xi. 22)—an animal entirely different from the insect known to us by that name. From the connection, it is supposed to have been of the locust family. The beetle abounds in Egypt, and to the scarabaeus its inhabitants paid divine honours.

BEEVES (Lev. xxii. 19)—the old plural of the word *beef*. As used in the Bible, it is synonymous with the term cattle. As these animals divide the hoof and also chew the cud, they were reckoned among clean beasts.

BEGGAR, BEGGING (1 Sam. ii. 8; Mark x. 46). The poor among the Hebrews were much favoured. They were allowed to glean in the fields and to gather whatever the land produced in the year in which it was not tilled (Lev. xix. 10). They were also invited to feasts. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gate, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. xiv. 28, 29; xii. 12; xxvi. 12). The Israelite could not be an absolute pauper. His land was alienable, and if parted with for a certain term, it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself and family for a valuable sum. Those who were indigent through bodily infirmities were usually taken care of by their kindred. The words *beg*, or *beggar*, do not occur in the law of Moses. That law, while it prevented the accumulation of great wealth, would, if properly carried out, have secured against degrading pauperism. A beggar was sometimes seen, however, and was regarded and abhorred as a vagabond (Ps. cix. 10). In later times beggars were accustomed to have a fixed place at the corners of the streets (Mark x. 46), or at the gates of the temple (Acts iii. 2), or of private houses (Luke xvi. 20). (See ALMS, POOR.)

BEHEMOTH (Job xl. 15). The same word which is here translated *behemoth* is elsewhere translated *beast* (Job xxxv. 11; Ps. lxxiii. 22), or *cattle* (Ps. i. 10). The term behemoth may be the plural form of the word behemah, and many suppose that in Job xl. 15 it is only what is called the plural of excellence, denoting some huge and gigantic animal. Dr. Lee is of opinion that the writer speaks of beasts in general, with the view of magnifying the wisdom, power, and goodness of their Creator and Preserver. Gesenius and Winer, following Jablonski, affirm that the word is an Egyptian one, signifying *water-ox*. The beast intended is the *hippopotamus*. So Bochart The animal described as the behemoth in the passage first above cited, was of prodigious size and strength, and corresponds better with the hippopotamus, or river-horse of Egypt than with any other animal now known.

The description in Job is minute and powerful, and its truth is attested by natural history. The river-horse is an animal of great bulk and amazing strength. Often it is above 16 feet in length and 7 feet in height, with a large head, short feet, and huge flat trunk. It is exceedingly voracious, though herbivorous—"he eateth grass like an ox." His haunts are in marshes. "He lieth under the shady trees, in the covert of the reeds and fens." This marine ox is a terrific monster—"chief of the ways of God." Some, with less probability, suppose behemoth to be the elephant, and others, with some ingenuity, imagine the reference to be to those gigantic creatures, now extinct, the mammoth or mastodon, of a former age. The river-horse is thus the animal described by Job. We must remember that the passage in Job is poetry, and is not to be interpreted according to the strictness of scientific zoology. Still the hippopotamus is large enough and strong enough to correspond to the inspired delineation, and that "the

animal swims dextrously, and walks under water, but cannot remain long without coming upon the surface to breathe. He comes often on the shore, particularly at night, as he subsists on roots and vegetables, and does much damage to the cultivated fields. He sleeps and reposes on shore in reedy places near the water."

The Jewish doctors imagine that Behemoth is a mighty brute which, like a stalled ox, has been fattening ever since the creation, to afford materials for a banquet to the righteous in the days of the Messiah. In the meantime the whole pasture of a thousand hills is his daily fare, and every draught of water poured down his capacious gullet exceeds the quantity which the Jordan pours into the Dead Sea during an entire half-year.

BEKAH. (See MEASURES.)

BEL. (See BAAL.)

BELA. 1. One of the five cities of the plain (Gen. xiv. 2). It was situated on the southern shore of the Dead Sea, on the road to Egypt (Jer. xlviii. 34). 2. A king of Edom, and son of Beor, identified by some with Balaam.

BELIAL, or CHILDREN OF BELIAL (Deut. xiii. 13). This word, in the original, signifies *worthlessness*, and is applied by the sacred writers to such lewd, profligate, and vile persons as seem to regard neither God nor man (Judg. xix. 22; 1 Sam. ii. 12). The name seems to have become an epithet of Satan—as the embodiment of all that is vile and worthless—of all that is evil, delights in evil, and produces evil. Hence the question of the apostle (2 Cor. vi. 15) to the citizens of Corinth, which was remarkable for its lewdness and profligacy, has great force:—"What concord hath Christ with Belial," the prince of licentiousness and corruption?

BELIEVE. (See FAITH.)

BELL (Zech. xiv. 20). Bells of gold were attached to the bottom of the high priest's robe, that he might be heard when he went into or came out of the holy place. The bells were set alternately with pomegranates. Their tinkling served to notify to the people some solemn point or process in the sacred ceremonial (Exod. xxviii. 33, 35). Bells were hung upon the bridles or around the necks of war-horses: hence a horse not trained to war was called, by the Greeks, a horse who had never heard the sound of bells. We are told that bells were used on the horses at the funeral of Alexander the Great. Even "on the bells of the horses" should in the latter days be inscribed the motto on the high priest's turban, "Holiness unto the Lord"—*i. e.*, the spirit of religion shall mingle itself with all pursuits and occupations. The Arab ladies have little gold bells fastened to their legs, necks, and elbows, which, when they dance, make an agreeable sound. (See CLOTHES.)

BELSHAZZAR (Dan. v. 1). (See NEBUCHADNEZZAR.

BELTESHAZZAR (Dan. i. 7)—the name given to the prophet Daniel at the court of Nebuchadnezzar. (See DANIEL.)

BEN. This syllable, prefixed to so many proper names, signifies *son*.

BENAIAH (2 Sam. xxiii. 20) was the son of Jehoiada, and distinguished for his enterprise and bravery on several occasions (2 Sam. xxiii. 20-23). He was an adherent of Solomon against the pretensions of Adonijah (1 Ki. i. 36), and after putting Joab to death succeeded to the command of the army (1 Ki. ii. 29-35).

BENEFACTOR. The word is used by our Lord in Luke xxii. 25—"He said unto them, they that exercise authority upon them are called benefactors." The reference of Jesus is evidently to the surname which heathen kings or magistrates sometimes assumed, or which was conferred upon them in vain adulation. Thus Ptolemy, king of Egypt, was called Euergetes, or benefactor. The language of our Saviour is justified and explained by such historical facts.

BENHADAD—*son of Hadad*. 1. (1 Ki. xv. 18) King of Syria, in the time of Asa, king of Judah, with whom he formed an alliance against Baasha, king of Israel. (See ASA, BAASHA.)

2. (1 Ki. xx. 1) King of Syria, and a son of the preceding. He was a proud, boasting, and licentious man, and seemed to be hardened against all rebukes (1 Ki. xx. 10-12, 16). (See AHAB.) He declared war against Jehoram, king of Israel; but the prophet Elisha disclosed Benhadad's plans so accurately that Jehoram was able to defeat them (2 Ki. vi. 8-33). (See ELISHA.)

In the siege of Samaria, which took place some years afterwards, that city was reduced to the greatest extremity. Women in starvation ate their own children during the blockade. The Syrian army, under Benhadad, was lying around the walls, when, in the course of the night, they were led to conceive that they heard the noise of an immense army in motion. Supposing that the city had been succoured by supplies of men and provisions from abroad, and terrified with the fancied tumult of their approach, the Syrians, just at daybreak, fled for their lives, and their garments and vessels were scattered all along the road by which they had fled. The citizens of Samaria were thus unexpectedly relieved, and supplied with an abundance of food.

The next year Benhadad, being sick, sent Hazael to inquire of the prophet Elisha whether he would recover; and he received for answer, that the king might certainly recover, and yet would surely die. Hazael also was informed by the prophet that he would be elevated to the throne of Syria, and would be guilty of enormous wickedness. The very next day Hazael, with his own hand, murdered Benhadad, and became king of Syria (2 Ki. viii. 15). (See HAZAEL.)

3. (2 Ki. xiii. 3) Another person of the same name, and son of Hazael. He suffered several defeats from the hand of Jehoash, king of Israel, and was compelled to relinquish all the

land of Israel which his father Hazael had obtained in conquest (2 Ki. xiii. 25).

BENJAMIN (Gen. xxxv. 18) was the youngest son of Jacob and Rachel. His mother died immediately after his birth, which took place near Bethlehem, when the family were on their journey from Padan-aram to Canaan. With her dying breath she called him Benoni (*the son of my sorrow*), but his father gave him the name of Benjamin (*the son of my right hand*). He proved a great comfort to his aged father; and every reader of the Bible knows the peculiar affection which Joseph displayed toward him after his brothers had brought him down to Egypt.

The tribe of Benjamin had their portion of the promised land between Ephraim and Judah; and when ten of the tribes revolted, Benjamin continued steady in its attachment to Judah, and formed a part of that kingdom (1 Ki. xii. 17, 23). The prophetic history of the tribe is told in Gen. xlix. 27 and Deut. xxxiii. 12. The canton of Benjamin was small, being about 26 miles in length and 12 in breadth, and 2,000 feet above the Mediterranean shores; but the soil was fertile, and the climate salubrious. A fearful confederacy against this tribe, leading to immense slaughter, and almost to its extermination, is recorded in Judg. xx. Some of the tribe were famed as slingers. (See ARMOUR.) It may be also mentioned that Saul, the first king of the Hebrews, belonged to this little clan, and that it contained within its limits the capital city, Jerusalem.

BERACHAH, VALLEY OF—or, *of Blessing* (2 Chr. xx. 26)—the place where Jehoshaphat blessed the people after a signal victory. The same name, Berachah, is given to ruins in a valley lying between Tekoa and the common road from Bethlehem down to Hebron.

BEREA (Acts xvii. 10), now *Verria*—a city of Macedonia, about 20 miles west of Thessalonica, near mount Pindus. The Bereans were honourably distinguished for their diligence in searching the Scriptures under the preaching of Paul. For this and other causes it was a place of much interest in the days of the apostles (Acts xvii. 10, 15; xx. 4). It still contains many inhabitants (chiefly Turks and Greeks), and produces rice, fruit, and marble, and has manufactures of cotton.

BERIAH—a son of Ephraim. He got his name from a remarkable domestic tragedy, which is not recorded in the earlier history (1 Chr. vii. 21, 22, 23)—Ephraim's sons had been slain in the act of stealing cattle; and he called his next child Beriah, "*because it went evil* with his house."

BERITH (comp. Judg. viii. 33 and ix. 46). (See BAAL.)

BERNICE (Acts xxv. 13, 23), or BERENICE, as the name is sometimes spelled—was the daughter of Agrippa, surnamed the Great, and sister to the younger Agrippa, king of the Jews. Her first husband was her uncle, her second was Polemon, from whom she was speedily divorced. Then she was mistress to Titus, who, on his accession to the empire, dismissed her. Her residence with her own brother is not free from evil suspicions. She was thus a woman of licentious and abandoned character. She was present, in great pomp, at the hearing of Paul before Festus at Cesarea.

BERODACH-BALADAN — called also Merodach-Baladan (Isa. xxxix. 1). (See HEZEKIAH.)

BEROTHAH (Ezek. xlvii. 16)—perhaps from its locality, as connected with Hamath and Damascus, the modern and well-known Berût.

BERYL (Exod. xxviii. 20)—called Tarshish, and is perhaps the topaz. It was the tenth gem on the high priest's breastplate (Song v. 14; Ezek. i. 16; x. 9; Rev. xix. 20).

BESOR, or BEZOR (1 Sam. xxx. 9, 10, 21)—signifying *cold*, was the name of a brook over which David passed in pursuit of the Amalekites who had pillaged and burned Ziklag. It falls into the Mediterranean below Gaza.

BETH—a Hebrew word denoting *house*, and often found incorporated in names of places.

BETHABARA (John i. 28)—the name of a town on the east bank of Jordan where there was a ford across the river; whence the name (*house of passage*, or *ferry-house*). At this place John baptized; and here, too, it is supposed the Israelites crossed the Jordan, under the conduct of Joshua. It lay about 30 miles north-east of Jerusalem, and is probably the same with Beth-barah (Judg. vii. 24).

For Bethabara, in this passage of John, some read Bethany, *Boathouse*, a place which must not be confounded with the better-known village of the same name, east of Jerusalem.

BETHANY—*house of dates*, or rather, *house of misery* (Mark xi. 1)—a village on the south-east side of the mount of Olives, nearly 2 miles from Jerusalem. It was the residence of Lazarus and his sisters (John xi. 1). Christ often resorted thither, especially during the last few days of his ministry, and it was the scene of some of the most interesting events of his life (Matt. xxi. 17; xxvi. 6; Mark xi. 11, 12; xiv. 3; John xi. 1-46; xii. 1-3). Bethany, now called El Azariyeh, is a small Mussulman village on the declivity of a hill, and all around is uneven and rocky. Travellers are shown the pretended place of Lazarus' grave, and the ruins of the house where he and his sisters lived. This grave, in its construction, resembles an ancient Jewish tomb. It is hewn out of the rock; its entrance is about 3½ feet high and 2 feet wide. Twenty-seven steps lead down to a dark chamber, about 9 feet square, in which are four niches for sepulture. The tender interest which our Lord took in the family of Bethany, their piety, and Christ's miracle on their behalf, are familiar to all who read the pathetic narrative of the beloved disciple.

BETHARBEL (Hos. x. 14). (See SHALMANESER.)

BETHAVEN—*house of iniquity* (Josh. vii. 2)—a place belonging to the tribe of Benjamin, and lying east of Bethel (1 Sam. xiii. 5). (See

BETHEL.) The place was noted for its idolatries, whence perhaps its name.

BETHAVEN, THE WILDERNESS OF (Josh. xviii. 12), formed part of the northern boundary of the tribe of Benjamin.

BETH-BAAL-MEON. (See BAAL-MEON.)

BETHBARAH. (See BETHABARA.)

BETHEL (Gen. xxviii. 19). Abraham, on first coming to the country, pitched on the high ground to the east of it; and when Jacob was journeying towards Mesopotamia, to avoid the fury of his brother Esau, he lodged at a place near the city of Luz, and was favoured with a remarkable vision of the Almighty. For this cause he named the place and the adjoining city Bethel (*house of God*), for he said, under the solemn impression produced upon his mind, "this is none other but the house of God." It was situated east of a line running from Jerusalem to Nablûs, and at about an equal distance from each. Bethel was the residence of one of the Canaanite kings; and the Ephraimites, to whom it was assigned in the division of the land, were unable to gain possession of it until they were aided by the treachery of one of the inhabitants (Judg. i. 22-26).

The tabernacle was stationed a long time in this place, and Jeroboam placed one of his golden calves here (1 Ki. xii. 28, 33), from which circumstance, probably, Amos was induced to call it Bethaven (*the house of idolatry*). This was denounced at the time by a prophet of the Lord, who then transgressed, and was destroyed by a lion. Bethel came afterwards into the possession of Judah; and king Josiah destroyed its altars and idols, burning upon them dead men's bones from the sepulchres. And hence also the phrase, "coming to Bethel," was proverbially expressive of idolatrous worship in general (Amos iv. 4; v. 5; Hos. x. 5, 8). Part of the prophecy of Amos was directed specially against this city (iii. 14), and was fulfilled in the time of Josiah (2 Ki. xxiii. 15); and the prophet himself was directed to flee from the place. At that time Bethel was probably the residence of the king of Israel. Samuel also judged in it (1 Sam. vii. 16). The ruins of Bethel appear to have been discovered by Robinson, and it is now called Beitin (Amos vii. 10-13). After the exile the place was again inhabited by the returning Jews, and was fortified by Bacchides, the Syrian, in the time of the Maccabees.

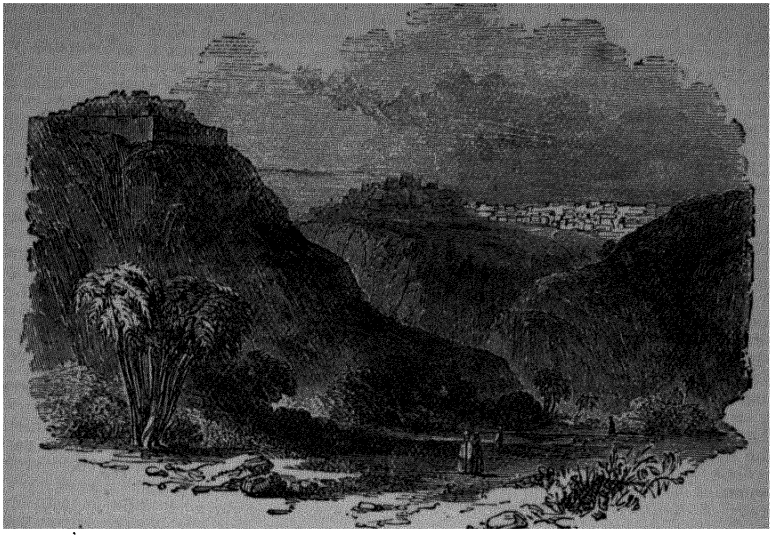
BETHER (Song ii. 17), or *mountains of perfume*, or *mountains of separation*, as it is found in an ancient translation. It is not certain that this name is applied to any particular place. It may perhaps denote those tracts of uneven country which were the favourite resort of the hart and roe (Song iv. 6, 8; viii. 14).

BETHESDA—*house of mercy* (John v. 2)—the Hebrew name of a pool or reservoir of water in the city of Jerusalem. There were two pools of this kind, one of which was called the Upper Pool, and the other the Pool of Siloam. (Comp. 2 Ki. xviii. 17; Neh. iii. 15; John ix. 7.) The pool of Bethesda had remarkable medicinal properties, which made it a common resort for invalids, for whose accommodation porches or small apartments were provided. The opinion has been expressed that these properties were natural, or that they were communicated by something thrown into the water. Many varied conjectures in support of this opinion have been formed. Some suppose the pool to have received medicinal power from sacrificial blood, warm from the victim, poured into it. Others have imagined that some saline spring beneath it was occasionally agitated, and sent up its healing waters. One author has sunk into the miserable notion, that its virtues are probably to be ascribed to the imagination. Others resolve the difficulty by dropping the verse which describes the miraculous phenomenon. But it is to be observed from the narrative—(1.) That the healing virtue extended to whatever diseases a man might have. (2.) Only the one who first stepped in was cured. (3.) The healing influence was periodical; and if the agency by which the healing influence was imparted was natural, and within the power of man, there seems to be no good reason why it should not have been constantly employed. The better opinion seems to be, that the healing virtue was miraculous; and that the troubling of the waters was an unusual motion to give notice to the invalids of the arrival of the favoured moment. Robinson thinks that Bethesda may be identified with the *fountain of the virgin*, on the west side of the valley of Jehoshaphat. This spring is intermittent, and the buildings around present specimens of the most ancient architecture in Jerusalem. The sudden rise of its waters was seen by Robinson when inspecting it. Others find it in the reservoir called Birket Israil.

BETH-HACCEREM—*house of the vineyard.* It is supposed to be the Frank mountain, not far from Bethlehem, lying to the south-east of it, and of between 300 and 400 feet in height. In Jer. vi. 4 it is said, "Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem." This height would indeed be a suitable place for a fire-signal, its blaze would be seen over all the adjacent country. Jerome seems to have thought that this hill, called by the natives Jebel el Fareidis, was the place alluded to by the prophet. The sides of the hill afford very excellent soil for the cultivation of the vine, and the slope presenting itself so fully to the sun, invites the vine-grower to cover it with the choicest plants; and to bestow upon them the most sedulous cultivation, assured of a rich, ample, and early vintage.

BETH-HOGLA (Josh. xv. 6)—a plain on the confines of Judah and Benjamin, represented probably by Kusr-Hajah, between Jericho and Jordan.

BETH-HORON—*house of hollow* (Josh. x. 10). Two villages lying on the border of Ephraim and Benjamin, about 12 miles north-west of Jerusalem, were called Upper and Nether Beth-horon. It is plain that one of them was on an eminence, and the other in a



BETHLEHEM.

valley (Comp. Josh. x. 10 and 11). Beth-horon was fortified by Solomon (1 Ki. ix. 17). The places or villages are still called Beit-Ur el-Foka and el-Tahta—the one epithet meaning "*upper*" and the other "*nether*."

BETH-JESHIMOTH—*house of deserts* (Josh. xiii. 20)—a city of the tribe of Reuben, on the eastern shore of the Dead Sea. It was formerly in possession of the Moabites, and after remaining in the tribe of Reuben until the Assyrian captivity, it fell back into the hands of the Moabites (Ezek. xxv. 9).

BETHLEHEM—*house of bread* (Gen. xxxv. 19), called also Bethlehem Ephratah (Mic. v. 2) —was so inconsiderable a place as to be omitted in the general lists of the cities of Judah, (Josh. xv.; Neh. xi.) It was the birthplace of David (Luke ii. 4, 11); the "habitation" or inn of Chimham near it was the usual place whence travellers started for Egypt (Jer. xli. 17); and it is still more sacred and celebrated as the birthplace of the Redeemer (Matt. ii. 1; Luke ii. 4-6).

It is situated upon an eminence about 6 miles south from Jerusalem. The place has been often visited by modern travellers. It occupies the eastern ridge of a hill, and when seen from a distance has an imposing appearance. It is in the midst of a fertile district, and the hills around it are terraced and planted with choice orchards. No town mentioned in the Bible has gathered around itself so many associations. Ruth gleaned in the fields in its vicinity. It was the birthplace of David, the king, warrior, and bard. Its waters were sweet, and David longed on one occasion for a draught from the springs which had often refreshed his youthful lips. But in the "city of David was born the Saviour, which is Christ the Lord." Mary dwelt at Nazareth; but in consequence of the Roman registration she had come to Bethlehem—being of "the house and lineage of David;" and while she tarried there, Jesus was born. This glorious event sheds a hallowed lustre over Bethlehem and its environs, for there Divinity became incarnate, the Word was made flesh, and God in very deed dwelt with men on the earth. Over its plains, and on that night when such a "man child was born into the world," was heard the angelic melody, "Glory to God in the highest, and on earth peace, goodwill toward men." The interest which every Christian feels in the spot where He who was in the bosom of the Father first appeared a partaker of flesh and blood is natural. We cannot divest ourselves of such associations. It is difficult, if not impossible, to identify the place where Jesus was born; nor is there any decided proof that the spot fixed on in an early century is the exact locality. But superstition is always busy, and at the shrine of our Lord's nativity it appears in its folly and infatuation. A convent has been erected on the supposed site of the inn, originally under the patronage of Helena, and the grotto of the nativity is lined and floored with marble; the manger is seen hewn out of the rock. Altars are built, incense burns, music plays, and lamps, thirty-two in number, each the gift of a king, shed a dim radiance over the scene. A large star, made of silver and gems, marks the spot where the Virgin brought forth her first-born son.

Justin Martyr, Eusebius, Jerome, Origen, Socrates, and others, who mention a cave as the birthplace of Christ, though they lived

near the era of redemption, must have shown a greater deference to the incipient credulity and superstition of their times, which seem, wherever practicable, to enshrine themselves in grottoes, than to a fair interpretation of the plain narrative of the evangelists. More considerate were Cyprian, Nicephorus, and others, who taught that the birth of Christ occurred in a house or erected fabric. The "altar of the Magi" adjoining, of itself casts doubt on the propriety of the whole professed or pretended identification. The sacred writer says, "When they were come into the *house*, they saw the young child with Mary his mother, and fell down, and worshipped him."

Four or five miles from Jerusalem is the (so-called) tomb of Rachel, and about two miles beyond that is Bethlehem (Gen. xlviii. 7).

BETH-MAACHAH (2 Sam. xx. 14, 15)—same with Abel-beth-maachah.

BETH-MEON. (See BAAL-MEON.)

BETH-NIMRAH. (See NIMRIM.)

BETH-PEOR (Deut. iv. 46)—a city of Moab, famous for the worship of Baal. (See BAAL.) "The valley over against" Beth-peor, in the land of Moab, is distinguished as the place where Moses repeated the law to the people of Israel.

BETHPHAGE—*house of figs* (Matt. xxi. 1)—a small village on the south-east of mount Olivet, adjoining Bethany on the west. (Comp. Luke xix. 28-40, with Matt. xxi. 1-11.) A late traveller supposed he found its ruins about a quarter of a mile north from Bethany. The relation of Bethphage to Bethany, and of both to Jerusalem, has been variously understood. "Jerome speaks of Bethphage as a known 'villula in Monte Oliveti;' but its exact site is not now known. In coming from Jericho our Lord appears to have entered it before reaching Bethany; and it probably, therefore, lay near to the latter, a little below it towards the east.

BETH-REHOB. (See REHOB.)

BETHSAIDA—*fish house* (Matt. xi. 21). There were at least two towns of this name in Judea. 1. One was situated on the east bank of the river Jordan, near the place where it falls into the sea of Tiberias. Near this village was the desert or wilderness of Bethsaida (Matt. xiv. 15-21; Luke ix. 10). 2. The other town was called Bethsaida of Galilee, and was situated on the west of Jordan, near the sea of Tiberias. This was the birthplace of Andrew, Peter, and Philip (Mark xiv. 70; John i. 44).

BETH-SHAN (1 Sam. xxxi. 10)—same with Beth-shean.

BETH-SHEAN—*house of quiet* (Josh. xvii. 11)—a town on the west of Jordan, 12 miles south of the sea of Tiberias and 4 west of the Jordan, and was for a long time known by the name of Scythopolis. It was situated on the borders of Galilee and Samaria, upon the edge of the great plain of Jordan. It is now a ruin called El Beisan. In the time of Saul it was probably a possession of the Philistines, as they exposed his body on its walls after his defeat in the battle of Gilboa (1 Sam. xxxi. 10). It was afterwards attached to Judah (1 Ki. iv. 12). Solomon exacted from it provision for his household. Its ruins presents to the traveller many interesting relics of a great antiquity.

BETH-SHEMESH—*house of the sun* (Josh. xv. 10). This earliest form of idolatry has left traces of its wide existence in this and similar names.

Gate of the Sun—*Palmyra*.

At least three different places are mentioned in the Bible under this name.

1. One of them belonging to the tribe of Naphtali, another apparently to Issachar (Josh. xix. 38; Judg. i. 33).

2. Another was in Egypt (Jer. xliii. 13), supposed to be the Heliopolis of the Greeks, and is called On (Gen. xli. 45, 50). It is about 5 miles from the modern Cairo.

3. And the third was a city of Judah (2 Ki. xiv. 11), situated on the borders of Dan, and now called Ain-shems. This last place was distinguished by the circumstance that the ark was sent thither by the Philistines, and a vast number of men, who looked into it from vain curiosity, were swept off by a pestilence (1 Sam. vi. 12-20). It was also remarkable for the battle that was fought there between Israel and Judah, in which the latter were defeated, and the king taken prisoner (2 Ki. xiv. 11-13).

BETH-TAPPUAH (Josh. xv. 53)—a town 5 miles from Hebron, discovered by Robinson under the name of Teffûh.

BETH-ZUR (Josh. xv. 58)—an impregnable place in the hills of Judah, still called Beitsûr, and commanding the highway from Hebron to Jerusalem.

BETHUEL. (See LABAN.)

BETROTH (Deut. xxviii. 30). A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. It is giving one's troth (*i.e.*, faith or promise) to marry at a future time. Among the Jews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement often took place very early in life, though it was not consummated, by actual marriage, until the spouse was at least twelve years of age.

There was often but little ceremony employed. Abraham's servant stated the object of his matrimonial journey to the father and brother of Rebekah. "And they said, we will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men" (Gen. xxiv. 57, 58, 59). So, too, there was little attention to etiquette on the part of David in selecting a wife (1 Sam. xxv. 40, 41, 42). The betrothing was often in appearance the arrangement of a pecuniary bargain, the details of which were conducted with little respect to external delicacy. Concerning Jacob's only daughter, Shechem coolly treated with her father and brothers thus:—"Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife" (Gen. xxxiv. 11, 12). Jacob when he left his father's roof was poor, and had no money to part with in exchange for a wife, and so he humbly and confidently proposed to serve seven years for Rachel. Less ceremony still was employed in procuring secondary wives, or concubines. The prophet Hosea refers evidently to a well-known practice in his nation when he says, "So I bought her to me for fifteen pieces of silver, and for an homer of barley and an half homer of barley" (Hos. iii. 2). Similar customs prevailed in the early periods of Greece and Rome, but were afterwards laid aside.

The betrothing was performed a twelvemonth or more before the marriage, either in writing or by a piece of silver given to the espoused before witnesses. During this interval, however, from the time of espousals to the marriage, the woman was considered as the lawful wife of the man to whom she was betrothed, as we see in the case of Joseph and Mary; nor could the engagement be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress.

The Jewish betrothing in later times was accompanied by a very formal written contract. Dr. Wilson has given us a copy and translation of one of the documents in use among the Samaritans, and of a date so recent as 1834. The covenant is very wordy and circuitous, yet perhaps has a resemblance to ancient papers of a similar nature. Its essential part is as follows:—

"In the year 1250 of the reign of the sons of Ishmael, in the month . . . there was the betrothment of the good, and worthy, and learned, and intelligent, and respected bridegroom, an eminent youth, the fairest of the bridegrooms, who does every good deed . . . the son of a good old man, worthy and learned, and respected, and skilled in writing, and informed, and intelligent, and skilled in rhetoric, and a counsellor, and skilled in learning among the elders of the church, who does every good deed . . . the son of a good old man, and worthy, and learned, and intelligent, and respectable, and skilled in writing, the illustrious, and the counsellor, and pillar of the congregation, and a chief of the congregation, who does every good deed . . . from the children of Dinaphat and Kahalon, from the inhabitants of Shechem unto the bride . . . daughter of a good old man, and worthy, and learned, and intelligent, and a chief, and skilled in writing, and one of the supporters of the congregation, and of the elders of the congregation, and skilled in rhetoric, a counsellor, and a great pillar, who does what is good . . . the son of a good old man, and worthy, and learned, and intelligent, and respectable, and skilled in writing, and proficient in the Talmud, of the elders of the congregation, who does every good deed . . . from the children of Dinaphat and Kahalon, from the inhabitants of Shechem. After that the bridegroom above mentioned had asked her from the father of the before-mentioned bride, and he agreed to his demand, with full knowledge, and good heart, and willing soul, she being at that time a young woman, a virgin, and unacquainted with the way of men;

and he shall do unto her according to the law of husbands, after the usage of the daughters of Israel, the excellent and venerable usage, as Eve who was created from the rib of Adam, for an help-meet for fruitfulness and for increase—by reason of a dowry consisting of 4,900 Karits. And he shall marry her, and she shall become his wife, committed to him and restrained from every man besides him. And he unto her as an husband shall do unto her according to the manner of the women. As the Lord spake through his servant Moses, her food, her raiment, and her duty of marriage, he shall not diminish. He shall establish her vows, and bonds, and make them void. And she has this duty to him; the spouse shall obey his words and not oppose his mouth, and she shall be an help-meet for him. And there are remaining unto her upon him, because of the union, 2,500 Egyptian Karits. She may take them from him at whatsoever time she may need them, as she chooses, and he shall cleave unto her. And the writer of this writing, and the congregation of witnesses, shall be against him, so as to be a righteous and perfect testimony; and the Lord, who bestows prosperity upon all that walk in his ways, and keep his judgments from head to heel. And blessed be our Lord God for ever, and blessed be his name for ever. And let peace be with the righteous, the perfect, the pure, the faithful prophet Moses, the son of Amram, the man of God."—*Lands of the Bible*, ii. 695.

God speaks of betrothing his people—uniting them to himself in bonds of tender affection, and pledging his word that all his gracious promises will be fulfilled to them. (See MARRIAGE.)

BEULAH (Isa. lxii. 4)—the past participle of *boral*, "to be lord of," and signifying *married*, which the prophet applies to the Jewish church, to import the intimacy of its relation to God.

BEYOND. The meaning of this term depends upon the relative position of him who uses it. Italy is beyond the Alps to a Frenchman, *i.e.*, to the south of them; and France is beyond the Alps to the Italian, *i.e.*, to the north of them. A similar use of the word, in connection with the Jordan, occurs in the Old Testament. Thus, in Deut. iii. 25, it is said, "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." Moses, when he presented this petition to God, was on the east side of Jordan, so that "beyond Jordan" here signifies on the west side of Jordan. But in Josh. ix. 10 we read, "And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth." In this verse "beyond Jordan" means on the east of Jordan, for the words were spoken by persons who lived on its western side. There is no difficulty in determining the meaning of the phrase, though its signification appear to be so opposite in various passages.

BEZALEEL (Exod. xxxi. 2)—a famous artificer, who received wisdom and instruction directly from God, to qualify him for the work of building the tabernacle, and preparing its various furniture.

BEZEK (Judg. i. 4)—a city in the tribe of Judah, where the Canaanites suffered a severe slaughter, and their king was taken prisoner. (See ADONI-BEZEK.) It was at Bezek, probably another place, that Saul mustered his army before the attack on Jabesh-gilead.

BIBLE. (See SCRIPTURE.)

BIER (Luke vii. 14). This old term has a relation to the verb *bear*, and signifies that on which something is *borne* or carried. Here it denotes the bed or frame on which the dead body is conveyed to the grave. Probably biers were made (as coffins are in modern times) more or less expensive in shape and ornament, according to the circumstances and rank of the deceased. They do not seem to have had a lid or covering fastened down, as with us (2 Chr. xvi. 14). (See BURIAL.)

BILDAD (Job ii. 11)—one of Job's three friends who visited him in his affliction, and whose arguments, in justification of God's dealings, occupy chaps. viii., xviii., and xxv. of the book of Job. These arguments are full of metaphor, sparkling with rapidity of change and intensity of feeling. The chief topic is the swiftness, suddenness, and terror of God's wrath upon the wicked and the hypocrite, with a vivid and minute description of the feelings and acts of selfish and rapacious oppressors. (See JOB.) The name Shuhite is probably derived from Shuah, son of Abraham and Keturah, whose descendant he is supposed to have been.

BILHAH (Gen. xxix. 29)—the handmaid of Rachel, and the mother of Dan and Naphtali (Gen. xxxv. 25).

BILL (Luke xvi. 6, 7)—any written paper containing a statement of particulars claimed or promised; as a bill of services, bill of expenses, bill of fare, &c. Bill (or writing) of divorcement (Deut. xxiv. 1-4; Matt. v. 31) was a writing given by the husband to the wife, in virtue of which, by the Jewish law, the marriage relation was dissolved This formality of a bill was intended to give to the transaction a serious aspect, to retard it somewhat, and to counteract that caprice which, if indulged, would virtually annihilate the marriage contract. Facility of divorce was not permitted—a law process must intervene; and this interval allowed time for calm reflection, adjustment of differences, the cooling of irritated feeling, and the explanation of any circumstances which may have led to temporary alienation of affection. (See BETROTH, DIVORCE.)

BIND (Matt. xvi. 19). Bind and loose, as used in this and parallel passages, are synonymous with command and forbid. The expression, "to bind the law upon one's hand," &c. is figurative, and implies an intimate acquaintance with it, and a constant regard to its precepts. The Jews construed it literally,

and hence the custom of wearing phylacteries. (See PHYLACTERIES.) Rolls or volumes of writing were tied up. Hence the expression (Isa. viii. 16), "bind up the testimony . . . among my disciples."

BIRDS (Lev. xiv. 4). (See WING.) Birds have various names in the Hebrew Scriptures. They have one common name derived from their characteristic power of *flying*—ano her from the rapidity of their motion through the air—and birds of prey have an epithet peculiar to themselves, derived from the impetuosity of their attacks. Birds, as well as beasts, were divided into clean and unclean, but not by external marks, as in the case of quadrupeds. Those which were forbidden are named, and were probably well known by those names to the Jews, though not now known to us by the same titles. In general, the ravenous kinds, feeding on flesh, were forbidden.

There was a humane law in the Jewish code which forbade the taking of a mother-bird, though her young might be taken. The common mode of catching birds was with a snare (Ps. cxxiv. 7; Prov. vii. 23; Amos iii. 5). A speckled bird (Jer. xii. 9) probably means any strange bird, which, as is well known, other birds are accustomed to attack and pursue. If birds of song were very abundant in Palestine, it is strange that among the Hebrew poets so few allusions occur to the melody of the groves.

BIRTH. The pangs of child-bearing, in their suddenness and sharpness, are the subject of frequent allusion by the writers of the Old Testament. In the early states of society, and where the enfeebling luxuries of civilization are not enjoyed, they are less severe and dangerous. Hence the Hebrew mothers in Egypt presented a marked and favourable contrast in this respect to those of Egypt (Exod. i. 19). The infant, when born, was washed, rubbed with salt, and wrapped in swaddling bands (Ezek. xvi. 4; Luke ii. 7-11).

Premature births also afford references to the Hebrew writers (Ps. lviii. 8). The birth of a son was an occasion of great festivity. A numerous offspring was regarded as a signal blessing (Ps. cxxvii. 3, 4, 5). "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table" (Ps. cxxviii. 3). For a wife to have no children was reckoned a dishonour, and childless wives adopted the offspring of their maidens (Gen. xvi. 2; xxix. 21; xxx. 3). Therefore the blessing pronounced over the newly married couple wished them a flourishing progeny (Ruth iv. 11).

The apostle uses very striking language in reference to childbirth in 1 Tim. ii. 15, "Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety." "Some have held that by the expression, 'she shall be saved in childbearing,' the apostle designs to include all the duties of the maternal relation, meaning that she should be saved through the faithful performance of her duties as a mother, (Robinson, *Lex.*) Rosenmüller regards the words rendered 'child-bearing' (τεκνογονια) as synonymous with *education*, and supposes that the meaning is, that a woman, by the proper training of her children, can obtain salvation as well as her husband, and that her appropriate duty is not public teaching, but the training of her family. Wetstein supposes that it means, 'she shall be saved from the arts of impostors, and from the luxury and vice of the age, if, instead of wandering about, she remains at home, cultivates modesty, is subject to her husband, and engages carefully in the training of her children.' This sense agrees well with the connection. Calvin supposes that the apostle designs to console the woman by the assurance that, if she bears the trials of her condition of sorrow with a proper spirit, abiding in faith and holiness, she will be saved. She is not to regard herself as cut off from the hope of heaven. Doddridge, Macknight, Ellicott, and others, suppose that it refers to the promise in Gen. iii. 15, and means that the woman shall be saved through, or by means of bearing a child, to wit, the Messiah; and that the apostle means to sustain the woman in her sorrows, and in her state of subordination and inferiority, by referring to the honour which has been put upon her by the fact that a woman gave birth to the Messiah. It is supposed also that he means to say that special honour is thus conferred on her over the man, inasmuch as the Messiah had no human father. This is, after all, perhaps the best and more natural sense of the clause, which literally is, 'through the childbearing,' which, while it was the token of the curse upon woman, is also the means of her deliverance, not in itself, but provided she 'continue in faith, love, and holiness.'"

This term, and its cognate words, are used to denote that gracious change which passes over the heart at the period of its conversion. (See REGENERATION.)

BIRTHDAY. This period was celebrated with peculiar rejoicings all over the East (Job i. 4; Gen. xl. 20; Matt. xiv. 6). We do not find any special instance among the Hebrews themselves, though the custom could scarcely be omitted by them.

BIRTHRIGHT (Gen. xxv. 31). The first-born son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright, or his right by birth. Among these privileges were, consecration to the Lord (Exod. xxii. 29), great dignity (Gen. xlix. 3), a double portion of his father's estate (Deut. xxi. 17), and (in the royal families) succession to the kingdom (2 Chr. xxi. 3). The eldest son seems to have been regarded, in the father's absence, as in some respects his representative. As primogeniture involved religious privilege, Esau, who so wantonly renounced it, is called a "profane person."

The paternal blessing was also in a peculiar sense the right of the first-born, though the

right itself, and all the blessings of it, might be forfeited or transferred, as in the case of Jacob and Esau (Gen. xxv. 33), Reuben and Joseph (1 Chr. v. 1). In the case of Esau it was on his own part renounced; and in the case of Reuben it was forfeited by flagrant crime. Such transference was abolished by the Mosaic law. Whoever enjoyed the birthright was regarded as invested with great dignity and superiority. So the phrase is used figuratively to denote the chief or highest (Job xviii. 13), and to confer such a rank on one is to constitute him the first-born (Ps. lxxxix. 27; Col. i. 15).

Hence the peculiar force and appropriateness of the titles given to the Divine Redeemer (Rom. viii. 29; Col. i. 18; Heb. i. 2, 4, 6; xii. 23). He is "the first-born among many brethren," and the "heir of all things." Universal dominion is his, along with an everlasting priesthood.

BISHOP (1 Tim. iii. 2). The word in its original means *overseer*, as Joseph was in Potiphar's house (Gen. xxxix. 4), or as the 3,600 men were in Solomon's temple (2 Chr. ii. 18), or as Uzzi was of the Levites (Neh. xi. 22). In the New Testament, however, the term is used to denote an officer or officers of the church. In the Jewish portion of the church they were called "elders" (Acts xi. 30; xv. 2), that being a known Jewish term, and this is the earliest appellation: The elders in Acts xx. 17, 18, in allusion to their office, are the same persons called "bishops" or superintendents in Acts xx. 28. (Compare 1 Pet. v. 1, 2 with v. 17.) But their precise rank or jurisdiction is a matter of controversy. As polemics do not lie within the aim of this work, we are therefore precluded from the investigation of these points. Paul describes the qualifications for the office particularly in his letter to Timothy (1 Tim. iii. 2-7). One of these qualifications detailed by the apostle is so peculiar that about the meaning of it there has been some dispute. The clause we refer to is—a bishop must be "the husband of one wife." Some, from this declaration, infer that every person holding such a religious office should be married. But it is very evident that the apostle lays special stress on the word "one." He does not say, a bishop must be the husband of *a* wife, as if he condemned concubinage, but the husband of *one* wife, having special reference either to divorce or to the practice of polygamy, so prevalent in those days. Nor do we suppose that the apostle means to say that a Christian bishop should be married only once, or should have only one wife in all, and that, if a widower, he is disqualified if he marry a second time. The Greek church acts on such an interpretation, forbids clerical digamy, and the widowed clergy within her pale give up their livings and retire into a convent. If the apostle alludes to polygamy, the meaning is that no man who had more wives than one living with him, or who, by frequent divorces, might have other wives living apart from him, could fill the office of a bishop; or he may refer to a man's state prior to his conversion, and may be understood to say, that no man who had ever been a polygamist could be elevated to the sacred charge and honour of a bishop in the church of Christ. Christ is figuratively called "the shepherd and bishop of souls." (1 Pet. ii. 25).

BISHOPRIC (Acts i. 20)—the jurisdiction, charge, or office of a bishop.

BITS. (See HARNESS.)

BITTER (Jer. ii. 19) and BITTERNESS (Prov. xiv. 10) are words used figuratively to denote the severity of sorrow or suffering.

BITTER HERBS (Exod. xii. 8). The Jews were commanded to eat the passover with a salad of bitter herbs; and their modern historians suppose that hoarhound, wild lettuce, tansy, &c., were used, as they still are by the Jews in some countries. The use of them on that occasion was intended to call to their remembrance the severe and cruel bondage from which God delivered them when they were brought out of Egypt.

BITHRON (2 Sam. ii. 29). This is not probably the name of any particular place, but a general term denoting a range of hills and vales.

BITHYNIA (Acts xvi. 7)—a province of Asia Minor. It is bounded on the east by Paphlagonia, north by the Black Sea, and south by Phrygia and Galatia. The Gospel was introduced into this province at an early period. (Comp. Acts ii. 9 and 1 Pet. i. 1.) There is a remarkable testimony in ecclesiastical history to the purity and firmness of the Christians of Bithynia, at the close of the first, and the beginning of the second century. Pliny, who was governor of that province, has left on record a description of the character and manners of the Christians under his government. This document, in the form of a despatch to the emperor, is one of great interest, from which we give the following extracts:—

"Pliny, to the emperor Trajan, wisheth health and happiness . . .

"In the meantime I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, Whether they were Christians? Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons, who, upon examina-

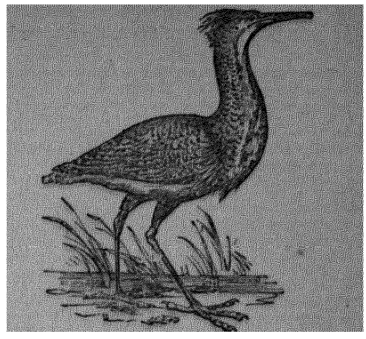
tion, denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ, none of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge. Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians, but had left them,—some three years ago, some longer, and one or more above twenty years. They all worshipped your image and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this, that they were wont to meet together, on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ as God; and to bind themselves by a solemn oath (sacramento), not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies. After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants,* which were called ministers. But I have discovered nothing beside an evil and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared unto me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering; for many of all ages and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims likewise are everywhere brought up, whereas for some time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent."

In Nice, the capital city of Bithynia, was held, in the year 325, the most famous of the early councils.

BITTERN (Isa. xxxiv. 11)—some bird of solitary habits, that frequents ruins and other desolate places. The bird known in modern

* Deaconesses, in all probability.

days by this name inhabits fens and marshes and has a deep hoarse cry, which is often heard in the twilight, from its lonely haunts. The



language of prophecy (Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14) imports the utmost solitude and desolation. But writers of no mean name, such as Bochart, suppose the porcupine or sea urchin to be the animal intended. Immense numbers of these animals are found in the vicinity of the Euphrates, and close to the site of the ancient Babylon.

BLACK, BLACKNESS (Job xxx. 30; Joel ii. 6) are words used figuratively, to denote shame, terror, perplexity, despair, mourning, &c. We often find them employed at this day, in eastern writings to express shame and confusion. "Why has your face become so black?" is the common mode of putting the question, What aileth or distresseth you?

BLAINS (Exod. ix. 9, 10). Blains were those burning pustules or ulcers which broke out upon the Egyptians and all their beasts, and constituted the sixth plague. The ashes from the furnaces (brick-kilns, perhaps) taken by Moses, a handful at a time, scattered to the winds, and wherever they fell, on man or beast, they caused this dreadful disease to appear. Might not those ashes of the kilns producing such annoying maladies be the symbols of that servitude in which the Hebrews had been kept, and be meant to remind the Egyptians that the oppression of the race of Abraham was the source of their torments? Perhaps reference is made to this plague in Deut. xxviii. 27.

BLASPHEMY (Col. iii. 8). The word in its original use denotes all manner of detraction or calumny, such as is expressed by the terms rail, revile, speak evil, &c.; but in the restricted sense of the Scriptures, and of common use, it denotes reproachful, irreverent, or insulting language concerning God or any of his names or attributes (Lev. xxiv. 10-16). Whoever thinks of the character of God as holy, just, and good will not [illegible] this offence is regarded as very heinous, and is so fearfully punished. It is the highest form of impiety. As lying is wilful falsehood, so

blasphemy is wilful, wanton profanity. And there is also no reason to suppose that the sin of profane swearing, so common at this day, is less odious and offensive to God than it was in the time of Moses.

BLASPHEMY AGAINST THE HOLY GHOST (Matt. xii. 32)—such as the Pharisees were guilty of when they ascribed the miracle of curing the blind and dumb man (who was also possessed with a devil) to the agency of Beelzebub or Satan, is declared to be unpardonable. Such, as the context shows, was the sin against the Holy Ghost. It was the wicked and gratuitous calumny that Christ was in league with the spirits of darkness. It was not a sin of thought, but one of open speech. The Spirit dwelt in Christ, and all imputations of such a nature were calumnies against the Holy Ghost. This sin in its first form was limited to the period of our Lord's abode on earth. It was unpardonable. It was an "idle word"—a sin of insincerity—and betokened a state of mind which shut itself out, by its own voluntary criminality, from all interest in Christ. He who was guilty of it put away by his own act all means of forgiveness—stifled the rising conviction that he was opposing the cause of God—branded Him who was "anointed with the Holy Ghost" as a deceiver, and so brought down upon himself the wrath of the Most High, who had sent his Son into the world as our Redeemer.

Many persons are apprehensive that they have fallen into this sin, and hence give themselves up to despair; but it is probable that, however dangerous and fatal may be our offences against the Holy Spirit in rejecting his gracious influences and refusing to yield to his persuasions (Heb. vi. 4-8; x. 26-31), the fear is sometimes groundless. This very fear is proof that they are free from it. How near the ridicule and contempt of religion and its ordinances, the sporting with the work of the Holy Spirit on men's heart, the unbelief in, and opposition to, the Scripture, which is all given by this divine agent, and contemptuous slander cast upon Christianity, which is the "ministration of the Spirit," may approach to the fearful extremity of guilt which the unpardonable sin must involve, the judgment of the great day will reveal.

BLEMISH (Exod. xii. 5)—whatever renders a person or thing imperfect. The priests under the Jewish law were required to be free from personal blemishes; and the defects which were accounted blemishes are particularly described, Lev. xxi. 18-20; xxii. 20-24. Their corporeal perfection was a symbol of the immaculate purity of Christ, who offered himself without spot to God. So also of animals (Deut. xv. 21). The word is figuratively used, 2 Pet. ii. 13 and (*spots*) Jude 12.

BLESS, BLESSED, BLESSING (Gen. xii. 2; xxii. 17, 18). These words are of frequent occurrence in the sacred writings, and their particular force may generally be determined by the connection. Men are said to bless God when they ascribe to him the praise and glory which are due to him, (Ps. cxlv.) God blesses men in bestowing upon them continually mercies, spiritual and temporal (Job xlii. 12; Ps. xlv. 2). And men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy, they predicted blessings to come upon them. This was the kind of blessing which the patriarchs pronounced, (Gen. xlix.) So Moses blessed Israel, (Deut. xxxiii.)

The form of blessing prescribed by the Jewish ritual (Num. vi. 23-27) is admirably simple and sublime. It was pronounced standing, with a loud voice, and with the hands raised towards heaven (Luke xxiv. 50). National blessings and cursings were sometimes pronounced (Deut. xxvii., xxviii.), as at Ebal and Gerizim (Isa. xix. 25).

THE CUP OF BLESSING (1 Cor. x. 16) and CUP OF SALVATION (Ps. cxvi. 13) are expressions derived, as we suppose, from a custom prevalent among the Jews at their feasts.

The master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was now passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious.

BLESSING, VALLEY OF. (See BERACHAH).

BLINDNESS. In the histories of the evangelists frequent mention is made of blind persons coming to Jesus for relief. Travellers record that this distressing malady is of universal frequency in the East. Many physical causes in those countries unite in exerting a deleterious influence over the organs of vision. The sun is hot, and in the atmosphere floats a very fine dust, which enters the eye. Sleeping in the open air is also detrimental. The armies of France and England, which were so long in Egypt during the French war, suffered severely from ophthalmic disease. It is communicated from one sufferer to another, and perpetuated by the habits of the towns. In the towns total blindness is very common among adults; and of the children, generally beautiful in face and form, and in other respects healthy, few there are whose eyes are not in a state of loathsome disease. The swarms of flies which collect upon the open sores of the beggars in the streets, leave them for the eyes of the children, and from thence carry infection from one to another of a people who, from habit, if not from religion, inure themselves to the attacks of these filthy insects, and appear to have no sense either of torment or disgust to induce them to brush away an annoyance which to any but Egyptians would be absolutely intolerable.

Jesus often cured the blind, and sometimes in such miracles employed a symbolic medium, such as anointing the diseased eye with clay (John ix. 6). Blindness was sometimes inflicted as a punishment (Gen. xix. 11; Acts xiii. 6), and it was often threatened as a penalty (Deut. xxviii. 28). The Jews were enjoined by the humane laws of Moses to show

all kindness and consideration to the blind (Lev. xix. 14; Deut. xxvii. 18). No one affected with this infirmity could officiate as priest (Lev. xxi. 18). Blindness is often used in Scripture to denote ignorance and error.

BLOOD (Exod. xxix. 12) is the fluid of life in the animal body. Its use was expressly prohibited to Noah when everything else was freely given him (Gen. ix. 4). By the Jewish law, also, it was expressly and solemnly forbidden, (Lev. xvii. 10, &c.) The reason of this interdiction is, probably, because blood was sacredly appropriated (Lev. xvii. 11). The Jewish ritual abounds with the use of blood (Heb. ix. 22), and the manner of employing it is stated with minuteness in Heb. ix., x., where also its use and effects are shown in striking contrast with the blood shed upon the cross. (See also Acts xx. 28; Rom. v. 9; Eph. i. 7; Col. i. 14; Heb. vii. 27; 1 John i. 7.)

"It is the blood that maketh an atonement for the soul," or, as the clause may be rendered, "the blood maketh atonement by the soul." The blood or life of the victim was accepted in lieu of the blood or life of the offender. "The life of the flesh in the blood"—life departs, if the blood be shed. Blood is the chosen symbol of life. Christ's blood was poured out for men—His life was given for theirs. Their life was forfeited, for death was the penalty of the broken covenant. Therefore, to redeem them, the Saviour died in their room. Our salvation is ascribed to the atoning blood of the Son of God. The blood of animal victims was vile and worthless—the law demanded a nobler sacrifice—the pardon of men involved a mightier substitution, and so Jesus "appeared in the end of the world to put away sin by the sacrifice of himself." The notion that the blood of the victims was peculiarly sacred to the gods is impressed on all ancient pagan mythology. (See CHRIST.)

The prohibition of eating blood or animals that are strangled has been always rigidly observed by the Jews. In the council of the apostles held at Jerusalem (Acts xv.), it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled and their blood thereby retained in their bodies. These decrees were articles of peace meant for the churches referred to; for Paul, in the epistles to Rome and Corinth, argues in a different way as to the question of eating meats offered to idols.

The term has a number of secondary meanings. It often denotes relationship. "Flesh and blood" signifies human nature in itself, or in contrast with higher or spiritual beings not possessed of humanity; and in 1 Cor. xv. 30 the phrase signifies our present constitution in opposition to that spiritual body which Christ gives believers—a frame fashioned "like unto his own glorious body." The cause "between blood and blood" (Deut. xvii. 8) is one involving capital punishment, if it be satisfactorily established. Wine, from a very obvious analogy, is called the "blood of the grape."

BLOOD AND WATER. When the heart of Jesus was pierced and opened by the spear of the Roman soldier (John xix. 34), "forthwith came thereout blood and water." This peculiar phenomenon has excited much discussion. By some it has been regarded as miraculous and symbolic—the blood an emblem of pardon, and the water of purification. Whence came this peculiar fluid? Some regard it as proceeding from the pericardium, which had been cut by the spear, and which usually contains a small quantity of lymph; so that "blood and water" signifies blood mingled with water issuing from the wound inflicted upon a dead body. But it is objected that if Jesus had been dead, the blood would not have flowed so copiously, for it stagnates in a corpse. The brothers Gruner, in their essay on the reality of Christ's death (Halae, 1805), affirm that Jesus was not quite dead when struck by the spear; therefore, that his blood was as yet in a fluid state, and was poured out from that wound which at once must have extinguished vitality. It has been said that blood will not flow from a corpse, but the statement is not wholly correct—for much depends upon the depth of the incision, the spot where it is made, and on the time that has elapsed since death took place. But there seems to have been something unusual in the case of the Saviour. Special attention is called to it by John, under the guidance of inspiration. It might be one purpose of the Evangelist to show that Jesus had really died, or it might be his design to show that Jesus was in possession of a real humanity—a humanity which was not a mere phantom, but actually composed of flesh and blood. Still there was something peculiar in the phenomenon, especially when taken in connection with the Saviour's very speedy death on the cross. Crucifixion was a lingering torture, and many lived on the cross a number of days. Our Lord was in the prime of life, not weakened by fasting or other voluntary emaciation. The human nature of Christ was perfect, and the union of his soul and body was held together by no weaker bond than that which ordinarily belongs to mankind. A recent author,* a physician by profession, a man of piety and of no mean learning, has published a dissertation to prove that the cause of Christ's death was "agony of mind producing rupture of the heart." His argument presents the evidence of a high probability, and bears closely upon the subject of this article:—

"In the garden of Gethsemane Christ endured mental agony so intense, that, had it not been limited by divine interposition, it would probably have destroyed his life without the aid of his other sufferings; but having been thus mitigated, its effects were confined to violent palpitation of the heart, accompanied by bloody sweat. On the cross this agony was renewed, in conjunction with the ordinary sufferings incidental to that mode of punish-

* *A Treatise on the Physical Cause of Christ's Death, &c.*, by William Stroud, M.D. London, 1847.

ment; and having at this time been allowed to proceed to its utmost extremity, occasioned sudden death by the rupture of the heart, intimated by a discharge of blood and water from his side, when it was afterwards pierced with a spear. Agony when intense produces violent palpitation, bloody sweat, oppression of the chest, loud cries, and ultimately rupture of the heart. Such rupture is usually attended with immediate death, and with an effusion into the pericardium (the capsule containing the heart) of the blood previously circulating through that organ, which, when thus extravasated, although scarcely in any other case, separates into its constituent parts so as to present the appearance commonly termed blood and water.

"The immediate cause is a sudden and evident contraction of one of the ventricles, usually the left, on the column of blood thrown into it by a similar contraction of the corresponding auricle. Prevented from returning backwards by the intervening valve, and not finding a sufficient outlet forwards in the connected artery, the blood re-acts against the ventricle itself, which is consequently torn open at the point of greatest distension, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and having no means of escape from that capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. In young and vigorous subjects the blood thus collected in the pericardium soon divides into its constituent parts—namely, a pale watery liquid called serum, and a soft clotted substance of a deep red colour, termed crassamentum; but except under similar circumstances of extravasation, this distinct separation of the blood is seldom witnessed in the dead body."

Should this theory be allowed, the phenomenon of blood and water is easily explained. The Saviour's sufferings were principally mental, for he bore the awful load of human guilt, and by this physical result a *complete* death was endured. Blood of necessity flowed into the pericardium, separated into its constituent elements, *serum* and *crassamentum*, and in this state issued from the orifice which the spear-wound produced.

BLOODY SWEAT. In Luke xxii. 44 we read, "His sweat was as it were great drops of blood falling down to the ground." There are some who only suppose that by this phraseology the mere size of the drops of perspiration is indicated; but the plain meaning of the language is, that the sweat was bloody in its nature—that the physical nature of our Lord was so deranged by the violent pressure of mental agony that blood oozed from every pore. Such a result is not uncommon in a sensitive constitution. The face reddens with blood both from shame and anger. Were this continued with intensity, the blood would force its way through the smaller vessels, and exude from the skin. The author referred to in the preceding article says, "Kannegiesser remarks, 'If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.' The eminent French historian, De Thou, mentions the case of an Italian officer who commanded at Monte-Maro, a fortress of Piedmont, during the warfare, in 1552, between Henry II. of France and the emperor Charles V. This officer having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death that he sweated blood from every part of his body. The same writer relates a similar occurrence in the person of a young Florentine at Rome, unjustly put to death by order of Pope Sixtus V. in the beginning of his reign, and concludes the narrative as follows:—'When the youth was led forth to execution, he excited the commiseration of many, and through excess of grief was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body.'"

Medical experience does so far corroborate the testimony of the gospels, and shows that cutaneous hæmorrhage is sometimes the result of intense mental agitation. The awful anguish of him who said, "My soul is exceeding sorrowful, even unto death," was sufficient cause to produce the bloody perspiration on a cold night and in the open air.

BLOOD, AVENGER OF. (See AVENGE, CITY.)

BLUE. (See COLOURS.)

BOANERGES—*sons of Thunder* (Mark iii. 17)—the name given by Christ to James and John. Some have supposed that this name indicated the power which those apostles should exert in the introduction of the Gospel dispensation. It seems out of place to suppose that it refers to the mode or tone of their preaching. Perhaps there was an allusion to the request which these two disciples made on a certain occasion, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"

BOAR (Ps. lxxx. 13). This is the original stock of the common hog, and, in a wild state, is a very furious and formidable animal. Its tusks are larger, sharper, and stronger, than in the tame herds. Modern travellers tell us that they are found in great numbers on the banks of the Jordan, and among the reeds of the sea of Tiberias. The allusion of the psalmist, in the above passage, may be to the coming forth of the animal from the shady marsh or woods; or it may be to his well-known habit of turning up the earth in search of roots for food, and in this way destroying cultivated ground. (See SWINE.)

PHOAZ, or BOOZ—*strength* (Ruth ii. 2)—was a descendant of Judah; and through him is traced the *regular* succession of Jewish kings (Matt. i. 5). Boaz was a man of wealth and position; and from his conduct towards his poor kinswoman, Ruth, we justly suppose him to have been a man of strict integrity, and of an estimable character. He at once admitted the claim which Ruth by law had upon him as a near kinsman, and married the poor

gleaner, and so became an honoured ancestor of David and David's son, the Messiah. The whole narrative presents us with a beautiful picture of sincere affection, rustic simplicity, and the early manners of an age when artificial courtesies had not usurped the place of warm and natural expressions of attachment. (See RUTH.)

BOLLED (Exod. ix. 31). The expression, "flax was bolled," means that it was podded, or nearly in a state to be gathered, and of course the loss of it was much more severe than it would have been at an earlier stage of its growth.

BOND, BONDAGE, BONDMAN, BONDWOMAN, BONDMAID. (See SERVANT.)

BONNETS. (See CLOTHES, MITRE.)

BOOK (Exod. xvii. 14). The term is supposed to be related to *beech*, because in the northern countries of Europe books were anciently made of the bark, or of thin smooth slices of *beech-wood*. The use of wood as a material for writing on is very old. In the age of Moses there is reference to it (Num. xvii. 2). In Ezek. xxxvii. 20 occur the words, "the sticks whereon thou writest." The custom was prevalent also in early Greece, and various forms of it continued to a recent period among ourselves. Sticks, with peculiar notches cut into them, were used up till very lately in keeping the accounts of the Exchequer. These wooden ledgers were named *tallies;* the persons who had charge of them were called *Talliers;* and the more modern form of this word, *Tellers*, is still applied to persons holding certain offices in banks and other monetary institutions. What we call books were unknown to the ancient Jews, at least in their present convenient form. Letters were engraved on stone, brick, metal (as lead and copper), or wood, and also on cloth and skins, and at a later period on parchment (2 Tim. iv. 13). Tablets of lead and brass or copper, of great antiquity, have been discovered in modern times.

The earliest mode of preserving inscriptions was by engraving on a rock. Such inscriptions often occur to the eastern traveller. Job is supposed to refer to this mode of writing, when he says, chap. xix. 23—

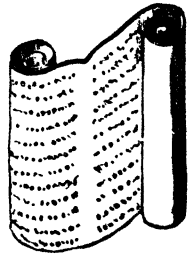
> "O that now my words were written!
> O that in a book they were inscribed!
> That with an iron stylus and lead
> They were furrowed upon the rock for ever!"

The works of Hesiod were written on sheets of lead; the laws of Solon were carved on wooden planes; and the decalogue was engraven on two tables of stone. Inscriptions were also made on tiles or bricks, which were afterwards hardened by being burnt in the fire.

The *writing table* mentioned Luke i. 63 was probably a tablet covered with wax, or otherwise prepared to be written upon (Deut xxvii. 2, 3). Such tablets were used in England as late as the year 1300. The Latin name of such a tablet was *codex;* hence our word *code*, in such a phrase as a code of laws. Stones covered with some adhesive substances were also used on peculiar occasions. "And it shall be, on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee" (Deut. xxvii. 2, 3).

Leaves and the bark of trees were also used, and were often prepared with much skill. Thus of old, men spoke literally when they spoke of the *leaves* of a book—a term we still apply figuratively to the component parts of our modern volumes. The people of Ceylon write with a bodkin on broad and thick leaves, cut into narrow slips; and these leaves being fastened together make books, which they call *Ollas*. The missionaries often prepared tracts in this form, before paper and printing were introduced upon the island.

The inner bark of trees was also employed as a material on which to write. This bark, or rind, is called in Greek, *Biblos* (a term also given to the papyrus), which, in course of time, came to signify a *book*, and has been so kindly naturalized in our language as to be employed to represent our book of books, the Bible. The Latin word *liber*, a book, denoted originally the same material for writing. In Sumatra, and among the Indians of North America, bark is still used for making letters and pictures. Leather and linen or cotton cloth were also used. The most famous of this species of writing material was parchment, a kind of prepared skin, which derived its name from Pergamus, a city of Mysia, because its manufacture was carried on and improved to a very great extent in the time of Eumenes, about 200 years before Christ. Parchment, the costliest kind of which was named vellum, was often beautifully tinted, and preserved from corruption by being dipped into an oil extracted from cedar wood. The art of preparing and colouring skins was known in the age of Moses (Exod. xxvi. 14); and in all likelihood the Pentateuch was originally written on this soft and flexible material. These were prepared in the form of long rolls, 12 or 14 inches wide, and fastened at each end to sticks (like the rollers to which maps are attached), and which were rolled together till they met midway. From this mode of shutting such books, by rolling them together, and of opening them by a process of unrolling, is derived our word *volume*, a term from the Latin, which signifies something to be rolled. Sometimes these leaves were connected in the form



of modern books, and opened in the same way. In this case the sheets were fastened to rods, and these rods passed through rings, and thus formed the back of the book. The sides of such a book were protected by wooden *boards;* and so we now apply the same designation to the outer covering of our books, whatever may be the material of which it is made.

The writing was generally in capital letters, and without punctuation or division of words; and when used, the reader unrolled the MS. as far as the place which he wished to find, and kept before him just so much as he wished to read.

The pages resembled the following in their general appearance, though they were, of course, wider and longer than these, and were read from right to left:—

INTHEBEGI	WORDWASG	EMADEBYHI	INHIMWASLI
NNINGWAST	ODTHESAME	MANDWITHO	FEANDTHELI
HEWORDAN	WASINTHEB	UTHIMWASN	FEWASTHELI
DTHEWORD	EGINNINGW	OTANYTHIN	GHTOFMENA
WASWITHG	ITHGODALL	GMADETHA	NDTHELIGHT
ODANDTHE	THINGSWER	TWASMADE	SHINETHIND

John i. 1-5.

These columns could be divided from one another, and used separately, as we may cut the columns of a newspaper which is printed on one side only, and arrange the extracts as we like. Sometimes the reading was what is called furrow-wise. The first line was from right to left, and the second from left to right, and so on alternately, like ploughing a field. This appears to have been the oldest form of writing, and was called by the Greeks Boustrophedon—turning of an ox, *i. e.*, as an ox in ploughing. The East and West have each selected from this double process its own method—the former writing from right to left on a page, and the latter from left to right. The roll or book of curses which Ezekiel saw was 30 feet long and 20 wide. The writing was usually on one side, but not always. "And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and wo" (Ezek. ii. 9, 10).

When the roll was done with, it was carefully deposited in a case. The roll was sometimes sealed. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed" (Isa. xxix. 11). "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon" (Rev. v. 1-3). In sealing the roll, it was wrapt round with flaxen thread or cord, and then wax was poured upon it, and stamped with a signet. This roll in the Apocalypse, seems to have been composed of seven smaller scrolls, each sealed by itself, but the second scroll wrapt round the first, and so on—while all the seals were so placed as to be at once visible on the margin. A very good idea may be formed of an ancient roll, by supposing a common newspaper to have rods or rollers at the right and left sides. The reader takes hold of the rods, and unrolls the sheet until he comes to the desired column. Thus in Luke iv. 17, the phrase "opened the book," would properly read "unrolled the scroll;" and in ver. 20, for "closed the book," read "rolled up the volume," or "scroll." This shows the force of the figure (Isa. xxxiv. 4), where the heavens are represented as rolled together as suddenly as the opposite ends of an unrolled scroll fly to meet each other when the hand of the reader is withdrawn from it.

An important and interesting species of writing material was made from the stalk of an Egyptian vegetable called papyrus, or paper reed, which is still found in various parts of India. (See BULRUSH.) The name papyrus, given to this bulrush of the Nile, is the evident origin of our familiar term *paper*. It was called *charta* by the Latins—the evident parent of our word *charter*. The stalk was slit with a needle into plates or layers as broad and thin as possible. Some of them were 10 or 15 inches broad. These strips were laid side by side upon a flat horizontal surface, and then immersed in the glutinous water of the Nile, or in a thin paste of wheaten flour, which not only served as a kind of sizing, but also caused the edges of the strips to adhere together as if glued. The sheets thus formed were dried in the sun, and then covered with a fine wash, which made them smooth and flexible. They were finally beaten with hammers, or pressed by a cylinder often formed of glass, and then polished. Twenty or more of these sheets were sometimes connected in one roll.

The papyrus was employed till about the eleventh century. But the paper now in use among us far excels in utility any of its predecessors. The rag that is trodden in the wintry mud of the streets becomes, through the skill of man, a leaf of the book of life. What an advance, too, is the art of printing upon the previous methods of hand-writing, when books can be multiplied with such marvellous ease, correctness, and speed.

In the middle ages, when ignorance prevailed so extensively, the book trade was so very insignificant that the booksellers had no shops. Literature could not afford such a luxury; and those who dealt in books had only stalls or stations in the streets, exposed

their wares on stands, and were therefore named *Stationers*.

The pen was made of some hard substance, perhaps not unlike the instruments used by glaziers to cut glass (Jer. xvii. 1). This pen was called a *stylus*, whence our word *style*—to denote the mode which one employs in composition; and the word *pen* itself, from the Latin *penna*, a feather, is vocal evidence of its own origin. The metallic style was sometimes a dangerous weapon. When Cæsar was attacked in the senate house at Rome, he used his style in self-defence, and wounded severely with it the arm of Cassius, one of the conspirators. Upon tablets of wax an instrument was used, one end of which was pointed, to mark the letters, and the other broad and flat, to make erasures. Pens or styles of copper are now used by the Ceylonese. On soft substances, like linen or papyrus, the marks were painted with a fine hair pencil, as is practised among the Chinese to this day. Most of the eastern nations now use the *reed pen*, which is split with an instrument used as we use the penknife (Jer. xxxvi. 23). The pith is removed, and the bark or rind being split like a quill retains and properly sheds the ink. It is not hard or stiff enough to be used without mending.

Ink was prepared from a variety of substances. Many inks were made from the soot of lamps, coal of ivory, various combinations of mercury, gums, metals, and vegetable juices. These ancient inks were very durable—many of them almost unfading, especially when they were encaustic, or aided by the agency of fire. (See INK). And those who were skilful in writing wore an inkhorn fastened to the girdle (Ezek. ix. 2), which is the present mode among the Persians and the Moors of Barbary. (See INKHORN.)

As tables were unknown, the paper, or other substance written upon, was laid upon the knees, or held firmly with the left hand.

The phrase, "eating a book," signifies thoroughly to understand its contents, and to form an experimental acquaintance with them. But perhaps the figure will not appear so grotesque, if we remember that a certain portion of the papyrus was edible, and was a common article of food in Egypt. (See BULRUSH.)

BOOK OF THE GENERATION (Gen. v. 1; Matt. i. 1) signifies the genealogical history or records of a family or nation.

BOOK OF THE LIVING (Ps. lxix. 28), and the kindred phrase, BOOK OF LIFE (Rev. xxi. 27) are supposed to allude to the genealogical lists or registers kept by the Jews, from which the names of the dead were erased (Isa. iv. 3). Moses says (Exod. xxxii. 32), "If not, blot me out of thy book which thou hast written"—a request to die, rather than see Israel disowned of God. The "Lamb's book of life"—a roll having on it the names of all who escape the second death—is a figure denoting the certainty of eternal felicity to all who are genuine disciples, and the Saviour's perfect knowledge of their total number, and thorough recognition of them as individuals, whatever their country or age. The aptness and force of the figurative use of the terms are sufficiently obvious.

BOOK OF JUDGMENT. "The judgment was set, and the books were opened" (Dan. vii. 10). The allusion here is probably either to the practice of opening books of account to settle with servants or labourers, or to the custom of the Persian kings, who had a book in which a daily record was made of special services performed by any of their subjects, and of the rewards which were given to them for merit (Esth. vi. 1-3).

BOOK OF THE WARS OF THE LORD (Num. xxi. 14), BOOK OF JASHER or the RIGHTEOUS (Josh. x. 13; 2 Sam. i. 18), and BOOK OF THE CHRONICLES (or annals) of the kings of Judah and Israel (1 Ki. xiv. 19, 29)—are the names of ancient writings known to the Jews, but not preserved in the sacred canon. The Book of the Wars of the Lord appears to have been a military journal, formed of separate odes. The Book of Jasher, whatever the origin of the name, seems, from the quotations taken from it, such as the song of the Bow (2 Sam. i. 18), to have been a collection of national ballads, the earliest form in which history is written. And the Books of the Chronicles of the kings of Judah and Israel were public journals, written perhaps by the chief secretaries of state.

The remark of the wise man (Eccl. xii. 12) on the subject of making books is supposed to amount to this:—Why compose so many volumes, why spend time in elaborating so many literary productions, when the whole duty of man may be comprised in two brief sentences—"Fear God, and keep his commandments." (See WRITING).

BOOTH. (See GARDEN).

BOOTY. (See SPOIL).

BORDER. (See CLOTHES).

BORROW. "The children of Israel borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment" (Exod. xii. 35). The meaning of the word here translated *borrow* is *ask*, and does not imply any promise to return. The Hebrew had toiled long in unrequited servitude, and ere they left the country they demanded compensation, which in the panic was promptly rendered. They left behind them much fixed or real property in the houses and lands they had occupied, and which would become the possession of those who now gave them presents. Josephus, to magnify his nation, says those presents were given of goodwill, and to honour the departing tribes—a supposition not very probable in the circumstances.

BOSOM (John xiii. 23). The dress of the Jews was such as allowed them to carry within a fold in the bosom of the robe what could not be carried in the hand. Hence the expressions, Isa. xl. 11 and Luke vi. 38. It was also used to denote a place of rest and security. Hence the term "Abraham's bosom" is figuratively spoken of as the abode of Lazarus. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke xvi. 23). The figure of the

parable is very beautiful and pathetic. The words, Abraham's bosom, suggest the idea of a banquet. He who had been content to eat of the crumbs—who lay at the rich man's gate—the ulcerated cripple beggar, whose friends and surgeons were the dogs, was translated to a feast, and brought into immediate fellowship with one of the most honoured of its reclining guests. No name awakened such associations in the mind of a Jew as that of Abraham (Luke xiii. 28; John viii. 33, 39, 57; Acts xiii. 26). The use of this term (John i. 18) imports the peculiar, mysterious, and perfect unity of the Father and Son. (See CLOTHES.)

BOSSES. "He runneth upon him, even on his neck, upon the thick bosses of his bucklers" (Job xv. 26). The prominent or projecting parts of the buckler, and of course the thickest and strongest.

BOTTLE (Gen. xxi. 14). Ancient bottles were made of the skins of animals, which were properly dressed for the purpose. The openings of the skin were closed, except at the neck, through which the liquor was to be received and discharged, and which was fastened by a string like a bag. They were of course of different sizes, as the skins of kids, goats, or oxen might be used. Bruce describes particularly a bottle which he saw in Arabia, made in this manner, of an ox-skin, which would hold sixty gallons, and two of which were a load for a camel.

The Gibeonites brought to Joshua "old, and rent, and bound-up" bottles, as if to prove that they had come by a long and toilsome march. The method employed to "bind up" rent bottles is often clumsy enough. Sir John Chardin says, "that they mend the bottles sometimes by setting in a piece, sometimes by gathering up the torn place in the manner of a purse, and sometimes they put in a round flat piece of wood, and by that means stop the hole."

Travellers in eastern countries frequently speak of the goat-skins and leathern bottles in which they carry water in their journeys. Where the travelling is rough, and the vessels likely to strike against each other, they are made of the safest materials that can be found. The skins or bottles used for new wine were of the freshest and most flexible kind, in order that they might the better endure the process of fermentation. The fresh skin was soft, flexible, easily distended, as in the figure employed by Job, xxxii. 19, "My belly is as wine which hath no vent, it is ready to burst like new bottles." But the skins when old were hard, dry, and shrivelled, and easily burst by any internal pressure. Therefore our Lord says, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved (Matt. ix. 17). The effect of smoke on a skin bottle would be to blacken and shrivel it (Ps. cxix. 83).

Bottles and vases of many other kinds of materials, of alabaster, porcelain, and metal are found among the relics of ancient Egyptians, and could not be unknown to the Hebrews (Judg. iv. 19; v. 25).

BOW. (See ARMOUR.)

Bow (Gen. xxxvii. 10). To bow down one's self is a posture expressive of great reverence and humility (Gen. xxiv. 26, 48; 1 Ki. i. 53; ii. 19). It was a common mode of salutation in the East to kneel upon one knee and bend the head until it touched the ground. (See PRAYER.) It is still the custom in many eastern nations for subjects to kneel before the throne of the king and bow their heads slowly till they touch the earth. Sir William Jones, in his history of Nadir Shah, says,

that as Nadir approached, the people bowed their heads with shame, and touched the earth with the forehead of humiliation.

The preceding cuts represent some of the forms of Oriental bowing or adoration.

In Gen. xxxiii. 3 the following scene is simply and pathetically narrated: "And he passed over before them, and bowed himself to the ground seven times until he came near to his brother." On this truly Oriental encounter, Mr. Roberts, in his Oriental Illustrations, remarks—"There is something very touching, and, to an Eastern mind, very *natural*, in this action of Jacob's. His arrangements, also, may be seen to the life at this day. His wives and children were placed behind him: they would be in a separate group, in order that Esau might the more easily see them. He would then walk forward, and cast himself on the earth, and rise again, till he had bowed seven times; after which (as he would walk a short distance every time he arose), he would be nearer to his brother. Esau could not bear it any longer, and ran to meet him, and fell on his neck, and kissed him, and wept. Then came the handmaids and their children (I think I see them), and bowed themselves before Esau; the wives, also, according to their age, and their children, prostrated themselves before him. What with the looks of the little ones,

joined with those of the mothers, Esau could not help being moved.

"People in great distress begin to bow to the earth when they are at a considerable distance from the man they wish to appease. But the regular mode of paying respects is as follows:—To a king, a father, or an elder brother, bow once; before a priest, the temple, or the gods, three times."

BOWELS (1 Ki. iii. 26). This term is used by the sacred writers evidently in a figurative sense, for affections or emotions of the heart (Col. iii. 12; 1 John iii. 17).

BOX TREE (Isa. xli. 19)—an evergreen, whose perfect proportions, beauty of foliage,

and utility might illustrate the prosperity and grace which God would bestow on Zion (Isa. lx. 13).

BOZRAH (Gen. xxxvi. 33), called by the Greeks and Romans Bostra, was situated about 24 miles south-east of Edrei. It is often mentioned in the Scriptures as the chief city of Edom (Isa. xxxiv. 6; lxiii. 1; Jer. xlviii. 24; xlix. 13, 22; Amos i. 12). It is called by Jeremiah a city of the Moabites, and it was probably taken from Ammon by the Edomites, and again from the Edomites by the Moabites. As it was situated upon the confines of several countries who were often at war with each other, these changes were likely to happen. It is now the largest city in that district, and has been celebrated as a stronghold of the Nestorians. The prophecies respecting this place, some of which are cited above, are among the most wonderful and sublime on record.

Some are inclined to identify Bozrah with Petra, though without adequate foundation. Robinson remarks,—"The place el-Busaireh, 2½ hours south of Tufileh, seems to bear in its name decisive tokens of antiquity. It is now a village of about fifty houses, situated on a hill, on the top of which is a small castle. The Arabic form Busaireh is a diminutive of Busrah, the present Arabic name of Bozrah in Hauran, the Bostra of the Greeks and Romans; which latter has been regarded as a city of the Edomites, though lying far beyond the limits of their territory. But the name el-Busaireh affords reason to suppose that another Bozrah lay here within the proper limits of Edom, and was for a time the capital of the country. This hypothesis is strengthened by the fact, that in Scripture Bozrah is often coupled with the land of Edom itself, while the prophet Amos speaks of it expressly in connection with the land of Teman, or the south. Further, both Eusebius and Jerome mention a Bozrah as existing in their day in the mountains of Idumea, distinct from the northern Bozrah. In this way, as it seems to me, we are relieved from the incongruity of supposing the chief city of the Edomites to have lain at the distance of several days' journey away from their territories."—*Researches*, ii., p. 570.

BRACELET (Gen. xxiv. 30)—an ornament (chain or clasp) worn on the arm. Among eastern princesses it is a badge of royalty, and was probably regarded as such in the time of David (2 Sam. i. 10). The royal bracelet was of much richer materials, and was worn above the elbow; the common bracelet was worn on the wrist (Ezek. xvi. 11).

This ornament seems to have been universally employed. It was often of considerable bulk and weight. The poorer people wore bracelets of a coarser manufacture. As indicative of the general use of this ornament, and of its various forms, sizes, and adaptations, not less than five Hebrew terms are rendered bracelet in our English version.

BRANCH (Ps. civ. 12). This word is often figuratively used by the sacred writers (Ps. lxxx. 15; John xv. 5, 6), and is also one of the titles of the Messiah (Isa. xi. 1: comp. with Isa. liii. 2, Zech. iii. 8; vi. 12). The family of Jesse is represented under the figure of the stock of a tree firmly rooted; and the coming of Christ from the seed of David is represented as the shooting forth of a branch, which is here called, by way of distinction and eminence, "THE BRANCH;" for it may well be said that Christ, even in his common nature, far surpassed all the house of David in the dignity, power, and glory, both of his person and office.

An abominable branch (Isa. xiv. 19) is a bough on which a malefactor had been hanged, and which, according to Maimonides, was buried along with him. The carrying of a branch or twig in a peculiar form was some mystic rite of idolatrous worship (Ezek. viii. 17); and the custom alluded to seems to have been common over the East.

BRASS (Gen. iv. 22). The composition which we call brass was invented as late as the thirteenth century. It is generally made of two-thirds copper and one-third zinc. That which is named brass in the sacred writings was probably what we call copper, or rather bronze. It was a native production, dug out of the hills of Canaan (Deut. viii. 9). It was used for a variety of purposes about the temple, and also for fetters (Judg. xvi. 21; 2 Ki. xxv. 7), armour (1 Sam. xvii. 5, 6), and musical instruments (1 Chr. xv. 19; 1 Cor. xiii. 1). Wilkinson informs us, however, that bronze was manufactured very early in Egypt, and that weapons, mirrors, and ornaments were fabricated out of it at a very remote period. The words *brass*, *brazen*, &c., occurring under the words ARMOUR, ALTAR, BOOK, &c., are used in conformity with the common English

translation of the Bible, and not with technical accuracy.

"Brass" is used sometimes as the symbol of incorrigible pride and wanton immorality, and sometimes as an emblem of durability and strength.

BRAVERY (Isa. iii. 18)—"the bravery of their tinkling ornament." The word in this place has no connection with courage or valour, but is used in its old English sense of finery. It is only a different spelling of the term yet current in Scotland—*braw, braws*, to denote handsome or gaudy attire. (See CLOTHES.)

BRAZEN SEA. (See LAVER.)

BRAZEN SERPENT. (See SERPENT.)

BREAD (Gen. xiv. 18). The bread of the Jews was generally made of wheat. Barley and other grains, as rye or spelt, were sometimes used (Judg. vii. 13). Grain seems to have been eaten in very early times with almost no preparation; but afterwards it was prepared for food by being parched (Ruth ii. 14).

To make bread, however, the materials were prepared as in modern days. (See MILL, SIEVE.) The process of kneading it was performed in kneading-troughs (Gen. xviii. 6; Exod. xii. 34; Jer. vii. 18) or wooden bowls such as the Arabians use at this day for a like purpose. It has been supposed by some that the kneading was done upon a circular piece of leather, such as is now used in Persia and by the Bedouin Arabs, and which would be more properly called a kneading-bag, as it draws up like a knapsack. Either of the utensils would be easily transported. Very simple leaven was used in the dough. The loaves were shaped like a plate, and when leavened, were ordinarily of the thickness of one's little finger. The process of baking was often gone through with great rapidity. The Levitical laws describe various ways of preparing bread, by a reference to the utensils in which it is cooked. In the East, corn is ground every morning, and ere 20 minutes elapse from the commencement of this operation, it is baked into bread. Elijah found, when fleeing from Jezebel, a cake which had been baked on the coals (1 Ki. xix. 5). Ephraim (Hos. viii. 8) is compared to "a cake not turned"—only one side of which was cooked, while the other was raw, doughy, and unpalatable. (See TABLE.)

The unleavened bread was very thin, and was broken, not cut (Lam. iv. 4; Matt. xiv. 19; xv. 36; xxvi. 26). It has been said that the thickness or thinness of the loaves was regulated by the time they were to be kept; that which was to be kept longest being made thick, that it might retain its moisture. This is contrary to modern philosophy on this subject, as we see in the manufacture of ship-bread. (For the manner of baking, see OVENS, CAKE.)

The term *bread* is often used for food or provisions in general.

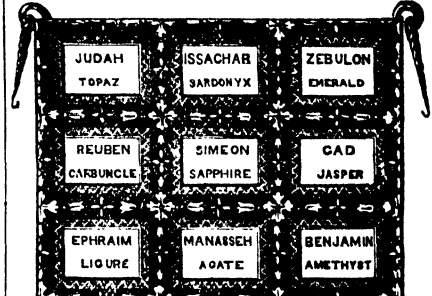
BREAD CORN (Isa. xxviii 28) is used for wheat, barley, or any other grain from which bread was made.

The figurative expressions, "bread of sorrows" (Ps. cxxvii. 2) and "bread of tears" (Ps. lxxx. 5), may denote that the suffering of sorrow and the shedding of tears had become as much a part of the diet of every day as one's daily bread. So the "bread of wickedness" (Prov. iv. 17), and "bread of deceit" (Prov. xx. 17), denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread.

SHOW-BREAD (Exod. xxv. 30) was unleavened bread prepared anew every Sabbath, and presented hot on the golden table, in 12 loaves of a square or oblong shape, according to the number of the tribes of Israel. Salt and incense were presented at the same time. It is supposed that the loaves were placed either in two piles or in two rows, with 6 loaves in each, and it was called *show-bread*, or *bread of the face*, or the *bread of setting before*, because it stood continually before the Lord. According to the Jewish doctors, the loaves were square in form; and they say that between every two loaves was a thin plate of gold, folded into the form of a tube to admit of a free passage for the air, so that the consecrated bread might preserve its freshness. Thus there "was meat in God's house"—a portion of his own goodness set before him in gratitude—a symbol, too, of that generous beneficence which accompanies true piety. "Thy prayers and thine alms," said the angel to Cornelius, "are come up as a memorial before God." The old loaves were removed every Sabbath (Lev. xxiv. 8), and, as a general rule, were to be eaten by the priests alone, and by them only in the court of the sanctuary, (1 Sam. xxi. 1-6; Matt. xii. 3, &c.) (See BAKE, CAKE, OVEN.)

BREAKFAST. (See MEALS.)

BREASTPLATE. 1. (Exod. xxviii. 15) A part of the official dress of the Jewish high priest, the general appearance of which is supposed to be given in the following cut. It was



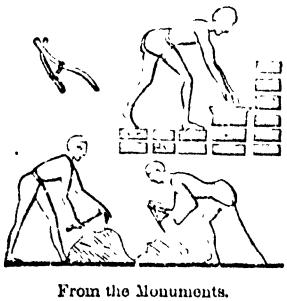
a piece of embroidered work, about 10 inches square, and made double, with a front and lin-

ing, so as to answer for a pouch or bag. It was adorned with twelve precious stones, as in the preceding representation. The two upper corners were fastened to the ephod by blue ribands, from which it was not to be loosed (Exod. xxviii. 28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial* (Exod. xxviii. 12, 29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it is also called the breastplate of judgment (Exod. xxviii. 15), perhaps because it was worn by him who was, instrumentally, the fountain of justice and judgment to the Jewish church, and whose decisions were, by divine influence, clear and infallible—represented by Urim and Thummim, *lights and perfections*. (See URIM and THUMMIM.)

2. (Eph. vi. 14) The breastplate was also that article of ancient armour which protected the breast. Its figurative use in the passage above cited, and also in Isa. lix. 17, is sufficiently obvious. (See ARMOUR.)

BREECHES. (See CLOTHES.)

BRICK (Gen. xi. 3). Brick was a building material among the Jews; but the size of their bricks was much larger than ours. Bricks found among the ruins of Babylon are a foot square, and resemble tiles rather than bricks. They were usually hardened by the heat of the sun, although kilns were not unknown (2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14). The Egyptians forced the Hebrews to toil in the manufacture of bricks. Clay abounded on the banks of the Nile; and in places where it had not the requisite consistency it was mixed with straw. These bricks were used for every variety of architectural purpose, as may be seen at the present day. The process of making bricks was a dirty and unwholesome drudgery. Slaves were therefore often employed to work at brick-making, and the Hebrews in their servitude were doomed to the ignoble and fatiguing task. The sculptures on the Egyptian monuments represent foreigners as engaged in this work, and the "taskmaster," with his stick, is a prominent figure in the scene. It is plainly stated that



From the Monuments.

the Hebrews were forced to an unusual drudgery—for the Egyptians made the children of Israel "to serve with rigour, and they made their lives bitter with hard bondage, in mortar and in all manner of service in the field." On the monuments, all the parts of this hard and ancient bondage are faithfully depicted—the carrying, tempering, and baking of the clay, and the moulding and drying of the bricks.

BRIDE, BRIDEGROOM, BRIDE-CHAMBER. (See MARRIAGE.)

BRIDLE. (See HARNESS.)

BRIGANDINE (Jer. xlvi. 4)—supposed to be the same with the habergeon and coat of mail. (See ARMOUR.)

BRIMSTONE (Ps. xi. 6)—a well-known mineral substance, exceedingly inflammable, and when burning it emits a suffocating smell. We are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil in that and in many other parts of the earth is such that a violent eruption might fill the air with inflamed substances, falling down in streams of liquid fire upon those devoted cities. Bituminous substances float in large masses on the Dead Sea or Lake of Asphalt, as it is named from these phenomena. The word is often figuratively used (Job xviii. 15; Isa. xxxiv. 9). In the last of these passages there is manifest allusion to the awful destruction which overtook the cities of the plain. The word, in those verses which describe the future sufferings of the wicked, expresses all which the human mind can conceive of excruciating torment. (See SALT SEA.)

BROOK. (See WATER.)

BROTHER, BRETHREN (Gen. iv. 2; xlii. 13)—a term which properly denotes the nearest consanguinity, that is, male children of the same parents, as in the texts above cited; but sometimes persons of more remote kindred, or of the same nation (Gen. xiii. 8; Esth. x. 3; Acts vii. 25, 37; xiii. 26), or even those who are closely united in affection (2 Sam. i. 26). In the New Testament the term is more frequently applied to the spiritual relationship which the true followers of Christ sustain to him and to each other in the household of faith. The "BRETHREN" of Jesus are sometimes mentioned in the Gospels, and that in a peculiar way. Thus they are referred to nine times in the four Gospels, once in the Acts, and once in the first epistle to the Corinthians. From these incidental notices we learn the following:—1. The "brothers" are a party distinct from the apostles. Thus, "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples" (John ii. 12); "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee" (Matt. xii. 46, 47; Mark iii. 31; Luke viii. 19). Again, the men of "his own country" cried, "Is not this the carpenter's son? is not his mother called Mary? and his brethren,

James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" (Matt. xiii. 55.) "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" (Mark vi. 3.) "His brothers said to him, Depart hence and go into Judea, that thy disciples also may see the works that thou doest. For neither did his brothers believe on him. But when his brothers were gone up, then went he also up unto the feast" (John vii. 3, 5, 10). Four times do this party so nearly related to Him pass before us in the Gospel history, immediately after his first miracle; as wishing an interview with him; as sneeringly referred to by his fellow-townsmen; and as not yet believing on him. The same distinction is still marked after the ascension. "These all (the apostles) continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts i. 14). The plea of the apostle Paul is—"Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. ix. 5.) 2. The brothers appear always in connection with Mary, save in John vii.—the scene and expression of their unbelief; and she could not be entangled in that unbelief, and she is always found in company with them, save in Luke ii. 42, Joseph being then alive, and in John xix. 25, where she was commended to John, and not to one of them. Four times is she—a widow probably by this time—connected with them as their parental head. 3. As a family, they are once named as consisting of four brothers, "James, and Joses, and Judas, and Simon," and of at least *two* sisters, as the word "all" (*πᾶσαι ἀδελφαί*) would seem to imply. 4. We have, in Gal. i. 19, "James, the Lord's brother," not to distinguish him from the son of Zebedee, as Hug supposes, for then his patronymic Alphaei would have been quite sufficient. He was therefore one of these brothers.

Now, had there been no theological intervention, no peculiar views as to the perpetual virginity of Mary, or at least, no impression that the womb chosen for the Divine infant was so sacred—so set apart in solitary honour and dedication that it could have no other or subsequent tenant—the natural or usual domestic meaning would have been the only one given to the previous quotations, and Jesus, his brothers, and his sisters, would have been regarded as forming one household, having the common relationship of children to Mary their mother. The employment of the anomalous double plural, "brethren," * instead of "brothers," in all these places of the authorized version lessens or diverts the impression on the English reader; for "brethren" now never denotes sons of the same parents, but is official, national, functional, or congregational in its use. But the simple and natural meaning has not been usually adopted, and the brothers are supposed by many to be the children of Joseph by a former marriage, by others to be only cousins (Matt. xii. 50). (See JAMES.)

BUCKLER. (See ARMOUR.)

BUILDINGS. (See DWELLINGS.)

BUL. (See MONTH.)

BULLS OF BASHAN (Ps. xxii. 12). Bulls in the rich pastures of Bashan being well fed, were strong and ferocious; hence they are chosen as symbols of cruel and persecuting enemies. (See BASHAN, OX.)

BULRUSH (Isa. xviii. 2)—a species of reed which is found on the marshes of the Nile. It grows to the height of 12 or 15 feet. The stalks were pliable, and capable of being interwoven very closely, as is evident from their being used in the construction of arks or baskets, as that in which Moses was exposed (Exod. ii. 3, 5), and even of ships of larger dimensions. Such vessels are alluded to by Isaiah (xviii. 2). Pliny, Lucan, Plutarch, all refer to this use of the papyrus by the Egyptians. It was from this vegetable that the papyrus was derived which was used for writing. It was made of the inside bark, which was cut into strips, and the edges cemented together and dried in the sun. The fact that the papyrus was used for food when prepared in one way, and for writing when prepared in another way, explains the passages in which the eating of books, &c., is mentioned (Jer. xv. 16; Ezek. iii. 1, 3; Rev. x. 8-10). Herodotus attests the use of the papyrus for food (ii. 93)—"The biblus (or papyrus) is of annual growth, and after it is plucked up out of the marshes, the top is cut off and turned to a different use from the other portions. The part of the stalk that is left, about a foot and a half in length, is sold as an eatable article." (See BOOK.)

BULWARK. (See WAR.)

BURDEN (Hab. i. 1). This word, when used in connection with some city or nation (as the "burden of Moab," the "burden of Nineveh," &c.), expresses the disastrous or calamitous import of the prophecy. The "burden of the desert of the sea" (Babylon), the "burden of the valley of vision" (Jerusalem), and similar expressions, are explained by their subject or connection.

BURIAL, BURY (Gen. xxiii. 4; Matt. xxvi. 12). It was customary among the Jews for the children or near kindred to close the eyes of the dying (Gen. xlvi. 4), and a loud and general wailing followed the decease (John xi. 19, 31, 33), and continued many days after burial. The body of the deceased was washed and laid out (Acts ix. 37). It was wrapped in folds of linen cloth, and the head bound around with a napkin. It is said that Lazarus was bound, "hand and foot, with grave clothes"

* "Bruder, Brüder (Brither, Breether, Scottice)—'-*er*' belonging to another plural form, as in ox, oxen. Latham calls these last forms 'collectives,' rather than true plurals"—*Engl. Language*, p. 503.

(John xi. 44); and it is supposed by many that each limb had its separate wrapper, as it was

Egyptian Funeral.

customary in Egypt to wrap even each finger in a separate cloth or band, so that hundreds of yards of cloth are often unwound from one of the mummies. When thus bound around, it was placed on a bier, in readiness to be borne to the grave. (See BIER, EMBALM.) The nearest relatives did the last offices (Gen. xxv. 8, 9; xxxv. 29).

The climate, and the uncleanness which was contracted, under the law, from contact with a dead body, or even coming into the same apartment with it, would naturally lead to the custom of early interments. In Persia it is not customary to keep the dead over two or three hours, and the European Jews universally bury their dead early. There were many exceptions in this respect, however. The practice of embalming was not general among the Jews, though spices, &c., were used in their burials with a wasteful profusion. Thus it is recorded of Asa, that they "laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him" (2 Chr. xvi. 14). Five hundred persons are said to have carried spices at the funeral procession of Herod; and so the description of the generosity of Nicodemus is in unison with the usage of his times (John xix. 40). Jacob and Joseph (whose bodies were embalmed) both died in Egypt, where the art of embalming was very skilfully practised. In Jacob's case we are told that Joseph commanded his servants, the physicians, to embalm his father, and then he was placed in a coffin in Egypt. And thence his body was carried to Machpelah, in Canaan, and buried (Gen. l. 2, 7, 8). Coffins were used in Egypt and Babylon; but are unknown in the East, even at the present day, except when a body is to be conveyed to a distant place. (See EMBALM.)

All civilized nations have been agreed in attending with some solemnity the burial of their dead. Among the Jews the bier was followed to the grave by a few of the nearest relations (2 Sam. iii. 31; Luke vii. 14). Other persons attended, and sometimes mourners (or rather wailers by profession) were employed to attend the body (Jer. ix. 17; Ezek. xxiv. 17; Matt. ix. 23). "Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing" (Amos v. 16). This is the custom still in many eastern nations (Gen. l. 3, 10). This scene reminds us of the picture of Rachel: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not" (Jer. xxxi. 15). Going "to the grave to weep there" is a custom still common in the East. The tumult sometimes made on such occasions was very boisterous. Oriental feeling is not accustomed to self-restraint, and in some periods the custom of self-mutilation, common among the Gentiles, seems to have found its way into Hebrew funeral usages. "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother" (Jer. xvi. 6, 7).

The *ullaloo* of the Irish is precisely the same, both in sense and sound, with the *olooleh* of the Arabians, which is a very strong and mournful cry, set up by the female relatives of a deceased person, the instant of his death; and continued, just like the Irish *caoinan*, at intervals during the night.—*Harmer's Observations*, iii. 41.

Sir Walter Scott, in a note to the "Lady of the Lake," thus describes a similar lamentation that once echoed through the glens of the Scottish Highlands:—"The *Coronach* of the Highlanders, like the *Ulalatus* of the Romans, and the *Ululoo* of the Irish, was a wild expression of lamentation, poured forth by the mourners over the body of a departed friend. When the words of it were articulate, they expressed the praises of the deceased, and the loss the clan would sustain by his death. The following is a lamentation of this kind, literally translated from the Gaelic, to some of the ideas of which the text stands indebted. The tune is so popular that it has since become the war-march or gathering of the clan.

'*Coronach on Sir Lauchlan, Chief of Maclean.*

'Which of all the Senachies
Can trace thy line from the root up to Paradise,
But Macvurich, the son of Fergus?
No sooner had thine ancient stately tree
Taken firm root in Albion
Than one of thy forefathers fell at Harlaw.—
'Twas then we lost a chief of deathless name.

'Tis no base weed—no planted tree,
Nor a seedling of last Autumn:
Nor a sapling plante t at Beltain:
Wide, wide around were spread its lofty branches—
But the topmost bough is lowly laid!
Thou hast forsaken us before Sawaine.

'Thy dwelling is the winter house:—
Loud, sad, sad, and mighty is thy death-song!
O courteous champion of Montrose!
O stately warrior of the Celtic isles!
Thou shalt buckle thy harness on no more!'

"The coronach has for some years past been superseded at funerals by the use of the bagpipe; and that also is, like many other High-

land peculiarities, falling into disuse, unless in remote districts." But customs seldom change in the East; forms and ceremonies which existed thousands of years ago are to be witnessed at the present day.

After the funeral, the mourners partook of a banquet (Ezek. xxiv. 17; Hos. ix. 4).

Certain places were appropriated by the Jews to the purpose of burying the dead, and they were both public and private (Gen. xxiii. 4; I. 13; Judg. viii. 32; xvi. 31; 2 Sam. ii. 32; xxi. 14; 2 Ki. xxiii. 6; Jer. xxvi. 23). They were usually selected in gardens. Such was the tomb of Manasseh, and such the sepulchre in which the body of Christ was laid (2 Ki. xxi. 18, 26; John xix. 41). Sometimes they were in fields (Gen. xxiii. 11), sometimes in caves in the sides of the mountains (2 Ki. xxiii. 16, 17), or in rocks.

Entrance of a Tomb in the rock.

Such was the tomb that Shebna had prepared for himself (Isa. xxii. 16). To be unburied was regarded as exceedingly disgraceful. Thus shouted David to his gigantic antagonist: "I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel" (1 Sam. xvii. 45, 46). Such, too, was the doom of Jezebel (2 Ki. ix. 10). The melancholy fate of one of the Hebrew sovereigns is thus predicted: "Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. xxii. 18, 19). Even criminals publicly executed were not to remain unburied after sunset of the day of their death.

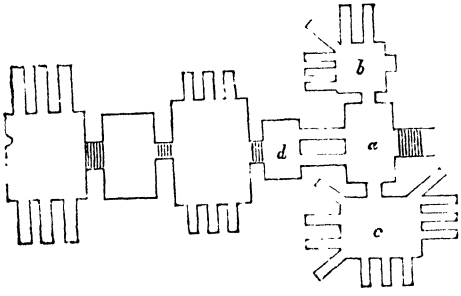
Burning the dead was, on extreme occasions, resorted to, as in the case of Saul. And Amos seems to indicate that, amidst the awful mortality of a plague, the fear of infection, or some other cause, should necessitate a departure from common and natural usage (Amos vi. 9, 10). To do any violent outrage to a sepulchre was a posthumous insult of no ordinary aggravation, or a stigma which could not be effaced. And so to show his abhorrence of the idolatries which were carried on in Judea, and patronized by king and bard, the following oracle was delivered by Jeremiah: "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven; . . . they shall be for dung upon the face of the earth" (viii. 1, 2). The grave was called the house or home of the dead (Job xxx. 23; Eccl. xii. 5). The burial places were usually in retired situations, and hence were the resort of demoniacs (Matt. viii. 28). They were usually without the city walls, but not always; kings and prophets were buried in their cities or houses. David was interred in his own city, Samuel in his own house (Josh. xxiv. 30, 33; 1 Sam. xxv. 1; xxviii. 3; 2 Ki. xxi. 18; 2 Chr. xvi. 14; xxiv. 16; xxxiii. 20; Neh. iii. 16). Though solitary, they were selected with reference to shade, prospect, &c. The ornaments around Sarah's tomb were carefully looked to in the bargain for its site (Gen. xxiii. 17). So we read also in Gen. xxxv. 8, "But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak; and the name of it was called Allon-bachuth." (See also 1 Sam. xxxi. 13.)

The desire to be buried with one's kindred was very strong. We cannot but admire the natural pathos of Barzilla's request to David —"Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother" (2 Sam. xix. 37). It is remarkable that the Jews, as a people, in all their dispersions and sufferings, retain an ardent desire to be buried in their own land. As early as the age of Jacob did this feeling exist. The old patriarch felt he was about to die in a foreign land, and his thoughts reverted to the hallowed spot in Canaan where reposed the ashes of his family. The tenderness and naturalness of such scenes present strong proof of the authenticity of Scripture. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix. 29-31). The same desire to lie at last among his own kindred was as strong in the heart of Joseph, though he had been so long severed from the land of his birth (Gen. l. 25).

According to Jewish authority,—that of Josephus and Maimonides,—a spot of promiscuous and dishonoured interment was set apart for the burial of executed malefactors. Such a custom explains the language of Isa. liii. 9, "They appointed him with the wicked his grave, but with a rich man was he in his death." The rulers had already prepared him a grave with common malefactors, as was their custom with such as had been judicially put to death; but Joseph interfered, and begged

his body, and so Jesus, when dead, lay in the tomb of a rich man (Matt. xxvii. 57).

It was not unusual for a single family to have, near their dwelling-house, a small building, without door or window, built of stone or other durable materials, which was called the sepulchral house, or family mansion for the dead. They are not uncommon in eastern nations at the present day. The following cut represents the ground plan of a sepulchre which Maundrell found and explored in Aradus (Arpad) in Syria. Through an old and dilapidated entrance he gained admission, by seven or eight steps, to the chamber *a*, 11



feet long and about 9 wide. This is a kind of ante-chamber. On the right, by a narrow passage, he entered a chamber, *b*, 10 feet by 8. This contained six cells for corpses, two opposite to the entrance, four at the left hand, and one not quite finished at the right. On the other side of the ante-chamber *c*, is a similar chamber, with eleven cells, not quite so large. Two narrow passages, 7 feet long, lead to the apartment *d*. The cut will now serve to explain itself in some measure. The average height of the rooms is 6 feet.

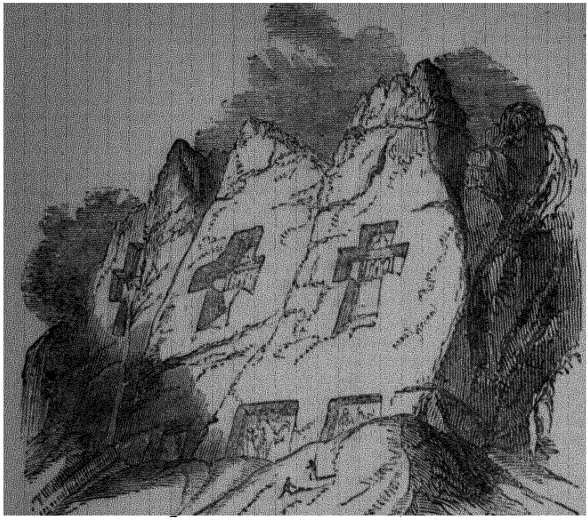
The sepulchres of the Jews were sometimes expensively built, and adorned or garnished, and were whitened at short intervals, so as to make them conspicuous, that they might be avoided for their ceremonial uncleanness. These repairs were generally done in spring and before the passover, preparatory to that period, when crowds should be filling all the roads to Jerusalem. Hence the force of our Lord's reproof (Matt. xxiii. 27). Sometimes titles or inscriptions were placed on them. "Then said he, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el" (2 Ki. xxiii. 17). The following from Buxtorf are a specimen:—"I have set this stone for a monument over the head of the venerable B. Eliakim deceased—God grant he may repose in the garden of Eden, with the rest of the saints of the earth. Amen, Amen, Selah." Here is the elegy of a maid:—"I have erected this monument on the head of the most holy, most chaste, and most excellent Rebekah, daughter to the holy rabbi Samuel the Levite, who has lived in good reputation, and who died the 8th of December, in the year 135" (that is, in the year 1375); "let her soul be bound in the garden of Eden." To build a sepulchre for a man was an expression of respect and honour (Matt. xxiii. 29; Luke xi. 48). And we read in 1 Maccabees xiii. 27,—"Simon built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. This is the sepulchre which he made at Modin, and it standeth yet unto this day."

That sepulchres were not always closed may be inferred from several passages of the Bible (2 Ki. xiii. 21). "Their throat is an open sepulchre" (Ps. v. 9). (See ACELDAMA.) They were, however, generally closed each by a stone rolled upon its mouth, and forming a door, to preserve the corpse from the ravages of prowling animals. Christ's tomb was sealed; a cord in all probability being drawn across the stone, and sealed at both extremities. This stone was of considerable weight. Joseph obtained the body, "and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt. xxvii. 60). And the women who went early in the morning to the tomb, for the purpose of anointing the corpse, naturally asked themselves as to the removal of this impediment. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3).

There are many sepulchres in the vicinity of modern Jerusalem, not a few of them being old excavations, one cluster being named the "Tombs of the Prophets," and another the "Tombs of the Kings." Interesting monuments also occur in the valley of Jehoshaphat. The present Jewish cemetery behind the tomb of Zechariah is very extensive, but the monuments are only slabs of limestone covering the graves. The numerous excavations employed to bury the dead, and the darkness prevailing in these subterranean vaults, suggested many images to the Hebrew poets. "All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee" (Isa. xiv. 10, 11).

But now the grave has lost its terror for Christians. Jesus has risen—"the first-fruits"—and secured a happy resurrection to all his people. The gloom of the sepulchre is dispelled, the grave is now a cemetery (place of sleep), and there are written upon its portal the cheering words—"I AM THE RESURRECTION

AND THE LIFE. Blessed are the dead that die in the Lord." (See MOURN.)



Tombs among the Rocks

BURNING BUSH. (See MOSES.)

BURNT OFFERING. (See SACRIFICE.)

BUSH. (See MOSES.)

BUSHEL. (See MEASURES.)

BUTLER—*bottler* (Gen. xl. 1, 13)—an honourable officer of the king's household, called cup-bearer (Neh. i. 11), it being his duty to fill and bear the cup or drinking vessel to the king. The chief butler had the charge or oversight of the rest (Gen. xl. 2).

BUTTER (Gen. xviii. 8). As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by eastern nations, and is now called *lebban* (Job xx. 17). Their butter, such as it was, might have been sometimes clarified and preserved in jars, as at the present day in Asia. When poured out, it resembled rich oil.

The figurative expression in Job xxix. 6, "I washed my steps with butter," denotes primarily the abundance with which the patriarch was blessed. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oils which were so abundant.

Butter was made by pouring the milk into a goat-skin and then shaking or treading it to and fro, in a uniform direction, until the separation of the butter took place. The butter mentioned in Judg. v. 25 was probably cream, or a preparation of which cream was a component part. It is not improbable that the bottle of milk was no other than a skin which Jael had been using as a churn, and that the refreshment was butter-milk, presented in the richest vessel that was at hand. Butter-milk is still esteemed a most refreshing beverage by the Arabs. Butter and honey were used together, and were esteemed among the richest productions of the land. And travellers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. (See MILK.)

Captains Irby and Mangles notice a peculiar species of culinary preparation. "Our diet varied according to the wealth or poverty of the tribe; sometimes we had pillaw of rice, or of wheat, mixed with leban; sometimes mutton, boiled the moment the animal is skinned, and generally in leban, a custom alluded to in Scripture. This mode of cooking renders the meat very delicious and tender, far preferable to meat boiled in water: the milk, enriched with the juice of the meat, is poured on the pillaw of rice or wheat. Sometimes we had melted butter, and bread baked on an iron plate, in the form of a pancake, to dip into it. The staple of the Arab's food, however, is leban and bread. The milk was usually presented in a wooden bowl, and the liquid butter in an earthenware dish."—*Travels*, p. 148.

BYTHINIA. (See BITHYNIA.)

C

CAB. (See MEASURES.)

CABINS (Jer. xxxvii. 16), or cells, were probably niches or arched apartments within the dungeon, for the separate confinement of prisoners. The idea [illegible] that the prophet suffered the [illegible] loathsome imprisonment.

CABUL—*boundary*, according to Gesenius—a place on the frontier of Asher (Josh. xix. 25). It is also the [illegible] by Hiram to a district of country presented to him by Solomon—a name which, according to Josephus, signifies "dirty" or "displeasing" in the Phœnician language. According to Fuerst, it means "dry" or "sandy" place.

CÆSAR. (See CESAR.)

CÆSAREA. (See CÆSAREA PHILIPPI.)

CÆSAREA-PHILIPPI

CAGE (Jer. v. 27)—"coop [illegible]gin;

and the same word is rendered "basket" in Amos viii. 1. Birds seem to have been kept in cages, though we know nothing of their form or materials. In the first passage the word may mean a trap in which a decoy bird is placed; but the Greek term so rendered in Rev. xviii. 2 signifies a prison.

CAIAPHAS (John xi. 49, 51) was the high priest of the Jews at the time of our Saviour's trial. The office was formerly held for life; but at this time it was filled and vacated at the pleasure of the Roman government, which, with its usual policy and adroitness, elevated its own obsequious creatures to the Jewish pontificate.

The wonderful miracle of raising Lazarus from the dead convinced many of the Jews that Christ was sent from God; and the Pharisees, alarmed at the increase of his followers, summoned a council, and pretended that their liberties were in danger; that the Romans would become jealous of them, and that their destruction was inevitable, if something was not done at once to check his progress. Therefore, put Jesus to death, and all hazard is prevented. Better that he should die than we and the nation be involved in ruin. Caiaphas was a member of the council, and expressed his decided opinion for putting Jesus to death, as the only way of saving the nation from the evils which his success would bring upon them. The chief judge did not thus propose inquiry, authorize investigation, or examine proof; his decision was given without hesitation, and with a triumphant consciousness of its superior policy, that Jesus must die. This counsel was wicked and unjust in the highest degree; but, as there was no offence charged, it seemed the only plausible excuse for putting Christ to death. The high priest's language on this occasion was prophetic, though he did not intend it so. "And this spake he not of himself: but being high priest that year, he prophesied" (John xi. 51, 52). He was a wicked man, but the Spirit of God made use of him to declare the divine purposes; and as he was high priest, his declarations were clothed with authority. The Spirit had respect to the office, not to him who filled it. The evangelist, in giving an account of this extraordinary occurrence, enlarges on the prophetic language of Caiaphas, and shows the extent and blessedness of the dispensation of mercy through Jesus Christ. Nothing of this, however, was in the mind of the cruel and bigoted pontiff.

After Christ was arrested, he was arraigned before Caiaphas, and an effort was made to produce false testimony sufficient for his condemnation. This expedient failed; for though two persons appeared to testify, they did not agree, and at last Caiaphas put our Saviour himself upon oath, that he should say whether he was indeed the Christ, the Son of God, or not. The answer was, of course, in the affirmative, and was accompanied with a declaration of his divine power and majesty. The high priest pretended to be greatly grieved at what he considered the blasphemy of our Saviour's pretensions, and forthwith appealed to his enraged enemies to say if this was not enough. They answered at once that he deserved to die; and then, in the very presence of Caiaphas, and without any restraint from him, they fell upon their guiltless victim with insults and injuries. As Caiaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate, the Roman governor (John xviii. 28), that his execution might be duly ordered.

Caiaphas was made high priest by Valerius Gratius, the predecessor of Pilate, but was at length deposed by Vitellius, the governor of Syria. His cruelty and cold-bloodedness may be accounted for by his creed, for he seems to have belonged to the sect of the Sadducees (Acts v. 17). (See ANNAS.)

CAIN—*possession* (Gen. iv. 1). He was first-born of Adam and Eve, and, of course, the first-born of the human race. The origin of the name is very apparent. Cain was the first-born of men; and his mother, in the novel joy that a man-child was born into the world, in pious gratitude for her deliverance from the pangs of maternity—the first-fruits of the curse—and yearning with an instinctive fondness hitherto unfelt over the babe in her bosom, cried out so naturally, "I have gotten a man from the Lord." Some are of opinion that the exclamation had reference to the promise of a coming Redeemer, in man's nature, to save our guilty race, and that Eve supposed that in this first birth the promise was fulfilled. The literal translation of her words is, "I have gotten a man—Jehovah." The Hebrew particle, *eth*, before the word Jehovah, though sometimes a preposition, seems to have in this place its simple, demonstrative sense. With the same signification, it occurs forty times in the first five chapters of Genesis; and, as in the case before us, is affixed to the proper names which fill the fifth chapter. The Targum, or old Chaldee version, follows the same translation, and thus embodies the ancient and unbiassed interpretation of the Hebrew church. Dr. Pye Smith says—"Great would be the delight when the pain of parturition suddenly ceased, and a new human creature was brought to view. Let any tender mother recollect her own feelings on her first enjoyment of this blessing: and let her then try to imagine what must have been the feelings of *the first* mother, on *the first* occasion of a child being born into the world! The most vivid imagination must probably fall short of conceiving the reality of this most impressive case. It would seem to have been an idea, not merely probable, but *inevitable*, to Adam and Eve, that the beauteous and lovely creature thus presented to them by the providence of their God was indeed the destined Deliverer. We need not impute to them the gross conception that their infant was actually their great Creator and Sovereign: but, putting together *all the circumstances*, I would ask any reflecting person whether an indefinite idea of something connected with the Divine Being, in a way

utterly unexampled and unknown, was not likely to arise in the mind of 'the mother of all living;' and whether she might not, from natural feelings of hope and exultation, and especially considering the extreme paucity of words which must then have belonged to language, give utterance to this obscure, yet most precious and joyous idea, in the remarkable manner that is recorded."—*Script. Test.*, i. 231-233.

Eve, however, was sadly disappointed. Cain was the first murderer, and the victim of his malice was his own brother. (See ABEL.) He was instigated to this violence by envy; his brother's offering having been accepted by God, while his own was refused. On this account he became dejected and angry, and the Lord inquired of him why he indulged these sinful feelings. If he would do well, as Abel had done, he would be equally accepted; and if not, the sin must be upon his own head, for he had ample facilities to find a victim, which, like Abel's, would be an acceptable oblation. (See ABEL.) Certainly he had no cause of anger towards Abel, who was still ready to acknowledge him as his elder brother, and to yield to him all the privileges of birthright. The expostulation was of no avail, and when they were together in the field, Cain took his life. When the inquiry was put to him, where his brother Abel was, Cain evaded the question, saying, "Am I my brother's keeper?" But the Lord, as if to express the greatness of his crime, replied (Gen. iv. 10), "WHAT HAST THOU DONE? The voice of thy brother's blood crieth unto me from the ground," where it was shed, or where the body was buried; and the dreadful sentence was immediately passed upon him which doomed him to fruitless toil, and to the life of a "fugitive and vagabond." Thus was he banished from society ("the face of the earth"), and from the favour of God. The miserable man seemed conscious for a moment of the enormity of his guilt. He exclaimed, "My punishment is greater than I can bear," or (as it may be rendered), my iniquity is greater than that it may be forgiven; and he was afraid that when it was known what an abandoned outlaw he was, he would be killed by any one that should find him. To prevent this, God not only threatened an extraordinary punishment upon any one who should kill him, but, as we suppose, he distinguished him from all other men by some visible mark or token, so that whoever met him should know at once who he was. Several commentators, following the version of the Septuagint, maintain that this mark or token was designed to assure Cain himself of his personal safety, and not to point him out to others.

The unhappy man left his home and the scene of religious privilege and enjoyment, and took up his abode in the land of Nod, a country east of Eden, where his family increased, and where he founded a city. (See NOD.)

CAINAN (Gen. v. 9-14)—one of the antediluvian patriarchs, who lived 910 years. The name occurs again in Luke iii. 36 as the son of Arphaxad. It is not, however, found in the Hebrew text, but only in the Septuagint. It has either fallen out of the Hebrew MS., or been added to the Septuagint in consequence of its occurrence in the genealogy of Luke.

CAKE (1 Ki. xvii. 13; xix. 6). The cake was made of common dough, with or without leaven. Sometimes it was kneaded with oil, and sometimes only rubbed over or anointed with it (Exod. xxix. 2), and baked in flat pieces, of the thickness of a plate, upon the hot sand or bricks (Gen. xviii. 6). Other utensils were used, such as a "pan," or "frying-pan" (Lev. ii. 1, 4, 5, 7). The law was, in these respects, very minute in its prescriptions as to meat offerings, in order to guard against any superstitious innovations, and to distinguish the Jewish ritual from the pagan ceremonies of surrounding nations. The offering of cakes was customary at heathen altars. "The cake not turned" (Hos. vii. 8) is a figurative expression, illustrating the mixture of truth and idolatry (Jews and Gentiles among the Ephraimites) by dough baked on one side only, and therefore neither dough nor bread.

Among the Bedouins the dough is flattened into thin cakes, and baked immediately, either on the coals or in a shallow earthen vessel, like a frying-pan, or perhaps only a flat iron plate laid upon a few stones, and a fire kindled underneath (Lev. ii. 5). In Persia convex iron plates are often used; but in either way the bread was so very thin that it was quickly baked. The Arabs around mount Carmel bake such cakes on the outside of a strong earthen or stone pitcher, which is heated by coals inside. (See BREAD, BAKE, OVEN.)

CALAH (Gen. x. 11)—probably represented by the ruins of Nimrud; others suppose it to be Khileh-Serghat. (See NINEVEH.)

CALAMUS (Song iv. 14; Ezek. xxvii. 19), or SWEET CALAMUS (Exod. xxx. 23), or SWEET CANE (Isa. xliii. 24; Jer. vi. 20), were all probably the same plants, or at least belonged to the same genus. It was produced

in Arabia and India, and of an inferior quality in Egypt and Syria. It was one of the ingredients of the sacred ointment, and an article of Syrian commerce. It may have been what is called lemon grass.

CANAAN
IN POSSESSION OF THE
TWELVE TRIBES

CALEB (Num. xiii. 6) was the son of Jephunneh, of the tribe of Judah. When the Israelites, on their passage from Egypt to Canaan, had arrived at the wilderness of Paran, Moses was instructed by Jehovah to send twelve men, one from each of the tribes, as explorers, to visit the promised land, and ascertain its situation and fertility; the number and character, as well as the manners and customs of the population, and bring them a report. Caleb and Joshua were among the twelve; and after making the tour, which occupied forty days, they returned to the Israelites, bringing with them, as they were directed to do, some of the richest products of the soil, which were both the evidence and sample of its fertility--"A branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs" (Num. xiii. 23). The spies all agreed that the land was exceedingly fruitful; but ten of the exploring party represented the inhabitants as very numerous and gigantic in stature. Terror, founded on exaggeration, gave a peculiar tone to their report (Num. xii. 28, 29, 32, 33). Caleb saw the discouraging effect of this representation on the people, and proposed to them to go up at once and take possession of the land, assuring them of their ability to do it. He was confident that God would be faithful to his promise, however numerous and formidable might be their opposers.

The ten persisted in their discouraging representations; until the people, filled with fears and discontents, were resolved to abandon the attempt, and they and their adherents were upon the point of revolting from Moses and Aaron, and putting themselves under a new leader, to return to bondage in Egypt. The populace, so excitable, were truly as ungrateful as they were foolish. Disappointed somewhat in their ardent expectations, a panic seized them; the miracles they had witnessed were lost upon them, and they were so impious as actually to question the sovereignty and power of Jehovah. "Were it not better for us to return into Egypt?" (Num. xiv. 3.) At this crisis, Caleb and Joshua, grieved at the folly and madness of the people, repeated the assurance that the land was an exceeding good land, and in beauty and fertility all which had been promised; that if they would follow God's directions, and go forward fearlessly in his strength, they would easily subdue the inhabitants, and obtain complete possession of their territory. So excited were the tribes, however, by the representations of the ten others of the party, that they proposed to stone Joshua and Caleb. This conduct was so displeasing to God that he caused every Israelite who was over twenty years of age, except Caleb and Joshua, to die in the wilderness, and before they came to the promised land. Such a race needed salutary discipline; they were not competent to the invasion of Palestine. They then rushed to battle to redeem their credit, but were easily routed (Num. xiv. 40, 45). The doom pronounced upon the unbelieving offenders was severe indeed (Num. xiv. 29, 32, 33, 34). Not one of them should see the land which in their cowardice they were afraid to invade. Their submission, without a murmur, to such a penalty, affords a strong proof of the divine mission of their leader: Graves has observed—"At this crisis, what conduct would human prudence have dictated? No other, surely, than to soothe the multitude till this extreme panic might have time to subside; then gradually to revive their confidence, by recalling to their view the miseries of that servitude from which they had escaped, the extraordinary success which had hitherto attended their efforts, and the consequent probability of their overcoming the difficulties by which they were now dispirited; then gradually to lead them from one assault, where circumstances were most likely to ensure victory to another, till their courage was re-animated, and the great object of their enterprise might be again attempted with probability of success. But how strange and unparalleled is the conduct of the Jewish leader! He denounces against this whole rebellious multitude the extreme wrath of God: instead of animating them to resume their enterprise, he commands them never to resume it: instead of encouraging them to hope for success, he assures them they never shall succeed: he suffers them not to return to Egypt, yet he will not permit them to invade Canaan. He denounces to them that they shall continue under his command; that he would march and countermarch them for forty years in the wilderness until every one of the rebellious multitude then able to bear arms should perish there; and that then, and not till then, should their children resume the invasion of Canaan, and infallibly succeed in it."—*Lect. on the Pentateuch*, p. 81.

Forty-five years afterwards, when the conquest was completed and the land apportioned among the tribes, Caleb, being then eighty-five years of age, applied to Joshua for his share, reminding him of the promise of God, by which he and Joshua were excepted from the general curse of the people. He testified to the faithfulness and kindness of God in preserving his life and health in a remarkable degree until that time, and proposed to take, as his share of the land, Kirjath-arba, the stronghold of the giants, and the centre of their fortifications. Accordingly he attacked and subdued Kirjath-arba, and thence proceeded to Kirjath-sepher, another stronghold, afterwards called Debir. Here he proposed to give his daughter Achsah in marriage to the man who should capture the city. His nephew, Othniel, undertook the enterprise and succeeded, and received the promised reward. Caleb's possessions were called by his name (Num. xiii. and xiv.; 1 Sam. xxx. 14).

The character of this patriot and saint is

given in brief but expressive terms, Num. xiv. 24: "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it." He was a man of energy, decision, and faith; brave among cowards; assured among sceptics. His arm was nerved by unwavering trust in God; and his heart sustained by confident reliance on the benignity, omnipotence, and fidelity of Jehovah.

There are two other persons of the same name mentioned, 1 Chr. ii. 18, 50.

CALEB-EPHRATAH (1 Chr. ii. 24). (See EPHRATH.)

CALDRON—a pot for boiling flesh. Four Hebrew words are so translated. The first of these, which occurs in Job xli. 20, is rendered in other places "hook," "rush," "bulrush," and signifies, in the passage quoted from Job, a cord of twisted rushes drawn through the nose of an animal. The second term, found in 2 Chr. xxxv. 13, is translated in other places "kettle," "basket," "pot." The third word is also rendered "pot;" and the fourth word probably denotes a vessel for pouring out boiling water (1 Sam. ii. 14). (See POT.)

CALF (Gen. xviii. 7). A fatted calf was regarded by the Jews as the choicest animal food (1 Sam. xxviii. 24; Amos vi. 4; Luke xv. 23).

The allusion in Jer. xxxiv. 18 is somewhat peculiar: "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof." The reference is to an ancient custom of ratifying a contract or covenant, in the observance of which an animal was slain and divided, and the parties passed between the parts, signifying their willingness to be so divided themselves if they failed to perform their covenant. In the covenant made by God with Abraham, the same form was observed. "And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces" (Gen. xv. 9, 10, 17). The "smoking furnace and burning lamp" represent the Shekinah, or Divine Presence, one of the contracting parties, taking his covenanted pledge after the manner of men.

CALF, MOLTEN (Exod. xxxii. 4), was an idol-god prepared by Aaron, in compliance with the request of the children of Israel, who had become impatient of the absence of Moses, and desired some visible image or representation of the Deity. (See AARON.) Some suppose that the calf was made of wood, and overlaid with gold; others, that it was cast of solid gold; but in that case, how could it have been burnt and ground to powder? It represented one of the Egyptian deities, the worship of which they had often seen, and in which, perhaps, some of them had sometimes partaken. Whether the calf represented Apis or Mnevis is not a matter of great moment. Apis, in the form of a live ox, was worshipped at Memphis, attended with great ceremony and service, and honoured with public rejoicings. This ox was of a peculiar colour, and great care was taken when one died, in choosing and installing his successor. The ox represented Osiris, the great god of the Egyptian mythology; and the bestial worship does not seem to have been free of an impure and debasing taint. The punishment to which Moses subjected the apostate tribes, who had so speedily "changed the glory of the incorruptible God into the likeness of four-footed beasts," was both severe and appropriate. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it" (Exod. xxxii. 20). Some suppose that he who was learned in all the wisdom of the Egyptians employed some chemical preparation, such as was known to the ancient world, and dissolved the gold by means of natron, or other similar substance. Such a penalty was specially nauseous, for the smell and taste of gold so dissolved are fearfully revolting; and the calf would afford materials for impregnating water in quantity sufficient to punish the fanatical revellers. They drank in loathsome beverage the image of their divinity; the god that they made became a suitable scourge. Moses, while he rebuked their superstition, checked at the same time a growing immorality, if the ideas of Champollion, as to the nature of ox-worship, be correct, and there seems no reason to doubt them.

CALVES OF JEROBOAM (1 Ki. xii. 26-29). It plainly appears from the narrative that those images were objects of worship set up by that king in the land of Israel, to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. One of the idols was in Dan and the other in Bethel, the two extremes of his new kingdom. It is supposed that this wicked king had become acquainted with these forms and objects of idolatrous worship while he dwelt in Egypt (1 Ki. xi. 40). The people who seem so readily to have complied with this idolatrous ritual may have had some lingering attachment to the Egyptian superstition, now revived by Jeroboam, who, in creating a new sacerdotal order, made priests of the "lowest of the people which were not of the tribe of Levi." His sin is almost always mentioned whenever his name is used,—Jeroboam who not only sinned, but "made Israel to sin." Tiglath-pileser carried away the calf of Dan, and Shalmaneser that of Bethel. Some suppose, however, that the calves were imitations of the Hebrew cherubim. (See AARON, JEROBOAM.)

CALVES OF OUR LIPS (Hosea xiv. 2) is a

figurative expression, signifying the fruits of our lips, or our offerings of praise to God. The meaning of the figure is given by the apostle as "the fruit of our lips, giving thanks to his name" (Heb. xiii. 15).

CALL. Besides its other and more common meanings, the word is often used in nearly the same sense as a verb of existence. "He shall be called Wonderful" (Isa. ix. 6)—that is, he shall not only be wonderful, but shall be recognized as being Wonderful. When men give a name to any one, it is an evidence of the conclusion they have come to regarding his character. "He shall be called the Son of the Most High" (Luke i. 35)—that is, he shall be the Son of the Most High, and also men shall call him so—shall acknowledge his pre-eminent and divine relation.

CALNEH (Gen. x. 10; Amos vi. 3)—one of the cities of Babylonia, built by Nimrod, and supposed to be the same with *Calno* (Isa. x. 9), *Canneh* (Ezek. xxvii. 23), and the Niffer of more modern times. It was situated on the east bank of the Tigris, and was a place of commercial importance.

CALVARY—*skull*. It occurs only in Luke xxiii. 33, and is called *Golgotha*, John xix. 17. It was the name given to a place north of the ancient city of Jerusalem, perhaps half a mile distant from the temple. The spot now so called is within the walls of the modern city. Its proper name was Golgotha or *the place of a skull*, either from its shape or from the circumstance that it was the usual place of executing criminals. The first of these opinions is the more likely. The name is explained in Matthew, not as a place of skulls, or as having any reference to a scene of ordinary public executions, but as "a place of a skull," as if the locality had borne some resemblance in its elevation to this portion of the human body. It is, however, to be recollected that no place was called Calvary—it being only the Latin translation of Κρανίον, in Luke—and that however familiar the phrase "mount Calvary" is to us, the language is not found in Scripture. No descriptive epithet of this nature is added to it either by the evangelists or the earliest Christian authors.

The precise site of Calvary has been matter of much dispute. It could not have been wholly unknown to the ancient church, though there was no systematic attempt to identify sacred places till the fourth century—an age of growing corruption and superstition. There is little doubt that, in the intervening centuries, many took pleasure in finding out the localities referred to in the Gospels. Jerome, in his seventeenth letter to Marcella, says, "During the whole time, from the ascension of our Lord to the present day, through every age as it rolled on, bishops, martyrs, and men eminently eloquent in ecclesiastical learning came to Jerusalem, thinking themselves deficient in religious knowledge if they did not worship Christ in those places from which the Gospel dawn burst from the cross." Other early writers and historians mention the same things. Still these hints amount not to certainty. Eusebius says that the spot of the resurrection had, prior to the period of Constantine, "been given up to oblivion and forgetfulness." We never read of the apostles alluding to peculiar sacred places; and the Christians of the first century seemed not at all solicitous about the localities described in the evangelical history. Helena, the mother of Constantine, is said, indeed, to have lighted upon the spot of the crucifixion, after no little inquiry and examination; yet the miracles reported in connection with the discovery, throw an air of suspicion over the whole transaction. "A divine intimation had pointed out to her the spot; and on her arrival at Jerusalem, she inquired diligently of the inhabitants. Yet the search was uncertain and difficult, in consequence of the obstructions by which the heathen had sought to render the spot unknown. These being all removed, the sacred sepulchre was discovered, and by its side three crosses, with the tablet bearing the inscription written by Pilate. The tablet was separated from the cross; and now arose another dilemma, how to ascertain which of these three was the true cross. Macarius the bishop, who was present, suggested an appropriate means. A noble lady of Jerusalem lay sick of an incurable disease; the three crosses were presented to her in succession. The two first produced no effect; but at the approach of the third, she opened her eyes, recovered her strength, and sprang from her bed in perfect health. In consequence of this discovery, Helena caused a splendid church to be erected over the spot where the crosses were found."—*Robinson's Researches*, ii. p. 14.

And even the supposed connection of Helena with the finding of the cross is not fully ascertained. "How are we to account for the entire silence of Eusebius as to any such discovery by Helena; supported as it is by the like silence of the pilgrim of Bordeaux, A.D. 333? Possibly Eusebius, the flatterer of Constantine, may have chosen to ascribe all to the piety and magnanimity of his patron; and while the church was building under the emperor's auspices for six or seven years after Helena's death, her participation in it may have been unknown or overlooked by the pilgrim. However this may be, and notwithstanding the silence of Eusebius, there would seem to be hardly any fact of history better accredited than this alleged discovery of the true cross. All the historians of the following century relate the circumstances as with one voice, and ascribe it to the enterprise of Helena. But this is not all. Cyril, who was bishop of Jerusalem from A.D. 348 onward, only some twenty years after the event, and who frequently speaks of preaching in the church erected by the munificence of Constantine, mentions expressly the finding of the cross under that emperor, and its existence in his own day. So too Jerome, describing in A.D. 404 the journey of Paula, relates that in Jerusalem she not only

performed her devotions in the Holy Sepulchre, but also prostrated herself before the cross in adoration. Yet neither of these fathers makes mention of Helena in any connection with either the cross or sepulchre."—*Robinson's Researches*, ii., p. 16.

Such peculiar variance in the accounts of those who lived nearest to the age of Helena casts discredit over the whole alleged transaction. The silence of Eusebius cannot well be explained. Nor can we give any satisfactory reason why Cyril and Jerome should either be so ignorant of Helena's good fortune, or should let the opportunity slip of recording it, and loading it with laborious eulogy. The later historians, who make a sacred heroine of the emperor's mother, are not to be placed above those writers either in veracity or credibility. Nay more, the story does not appear the same in the various accounts of it. Ambrose and Chrysostom speak of three crosses, the true one being known by having Pilate's tablet still affixed to it. A few years after, Paulinus and Sulpicius, both in the West, speak of the true cross proving its identity by restoring a corpse to life; while the historians, Socrates, Sozomen, and Theodoret, aver that the cross on which Jesus had died demonstrated its life-giving energy by restoring to immediate health a suffering woman at the point of death. Such peculiar discrepancies, along with the miracle for which some of them vouch, and the demands on our credulity which they make—the want of harmony among the witnesses to an event of such moment, and the apparent tendency to exaggeration increasing with the distance at which the writers lived from the era of the reputed discovery—do certainly summon us to pause and reflect, or rather leave on our minds the fearful impression that fraud and deception have been specially busy over a spot where homage was deemed necessary to Incarnate Truth.

A splendid church has been built over the supposed site of the cross and the sepulchre. The building is vast and irregular, as it is intended to cover so many important scenes. But the building belongs not to Scripture or Biblical literature.

The great probability is, that the supposed site is not the true one. The place on which the church of the Holy Sepulchre is built was to all appearance within the wall of the ancient city. But Jesus "suffered without the gate." On some spot beyond the limit of the city, and yet not far from it, was the cross erected; and somewhere in the same locality was the sepulchre of Joseph. There was a third wall erected round Jerusalem some years after our Lord's decease; but the site now marked as Calvary seems to have stood within the old second wall. Should this be demonstrated, the question is settled. The second wall, judging from the topographical descriptions of Josephus, must have included the spot which tradition has selected as the place of the crucifixion and burial of Jesus. It began at the gate of Gennath, close by the tower of Hyppicus, and extended to the fortress of Antonia, on the north of the temple. Robinson reasons thus:—"On viewing the city from the remains of the ancient Hyppicus, as well as from the site of Antonia, we were satisfied that if the second wall might be supposed to have run in a straight line between those points, it would have left the church of the Holy Sepulchre without the city; and thus far have settled the topographical part of the question. But it was not less easy to perceive, that in thus running in a straight course, the wall must also have left the Pool of Hezekiah on the outside; or, if it made a curve sufficient to include this pool, it would naturally also have included the site of the Sepulchre; unless it made an angle expressly in order to exclude the latter spot. And further, as we have seen, Josephus distinctly testifies that the second wall ran *in a circle* or curve, obviously towards the north. Various other circumstances also, which go to support the same view, such as the nature of the ground, and the ancient towers at the Damascus Gate, have already been enumerated. Adjacent to the wall on the north there was a space of level ground, on which Antiochus could erect his hundred towers. All this goes to show that the second wall must have extended further to the north than the site of the present church. Or, again, if we admit that this wall ran in a straight course, then the whole of the lower city must have been confined to a small triangle; and its breadth between the temple and the site of the sepulchre —a space of less than a quarter of an English mile—was not equal to that of many squares in London and New York. Yet we know that this lower city at the time of the crucifixion was extensive and populous; three gates led from it to the temple; and ten years later Agrippa erected the third wall far beyond the limits of the present city, in order to shelter the extensive suburbs which before were unprotected. These suburbs could not well have arisen within the short interval of ten years; but must already have existed before the time of our Lord's crucifixion.

"After examining all these circumstances repeatedly upon the spot, and, as I hope, without prejudice, the minds of both my companion and myself were forced to the conviction that the hypothesis which makes the second wall so run as to exclude the alleged site of the Holy Sepulchre is, on topographical grounds, untenable and impossible. If there was prejudice upon my own mind, it was certainly in favour of an opposite result; for I went to Jerusalem strongly prepossessed with the idea that the alleged site might have lain without the second wall.

"But even if such a view could be admitted, the existence of populous suburbs on this part is strongly at variance with the probability that here should have been a place of execution, with a garden and sepulchre. The tombs of the ancients were not usually within their cities, nor among their habitations; and ex-

cepting those of the kings on Zion, there is no evidence that sepulchres existed in Jerusalem." —*Researches*, ii. pp. 68-70.

On the other hand, Chateaubriand and Lamartine were entranced with the locality, and yielded their mind easily to present impressions, strengthened by constitutional susceptibility and early religious education. Yet it is only justice to state, that Robinson's views, arguments, and measurements have not produced universal conviction. The distinguished German writer von Raumer declares that his opinions have not been changed by Robinson's statements, and he still inclines to the great probability of the present site being the real one. Schubert, another writer of the same country, expresses himself similarly. The same view is virtually maintained by Scholz, who denies the identity of the spot of the crucifixion, but admits that of the sepulchre; and by Krafft, both of Germany. President Olin, too, a countryman of Dr. Robinson's, and who travelled after him in Palestine, holds the same opinion with these illustrious foreigners. Wilson, however, in his "Lands of the Bible," coincides with Robinson, and so do the deputation from the Church of Scotland who visited Palestine some years ago. Williams, who was chaplain to Bishop Alexander at Jerusalem, made a violent attack on Robinson, but without overthrowing his position; and was followed up by Schulze, the Prussian consul in the Holy City. This controversy, in which Lord Nugent, Buckingham, Elliot, Wilde, Measor, Fergusson, Stanley, Willis, De Vogüe, Tobler, and other travellers have engaged, is so minute and lengthy that we cannot even abridge it. We are satisfied that the identity of the present site with the ancient Golgotha cannot be satisfactorily maintained. It is long since Willibald and De Vitry expressed their doubts, and since Quaresmius silenced such doubts, by ascribing them to the stupidity of Western heresy. The contest yet continues. A vivid account of the scene and holy fire at Easter may be found in Stanley's *Palestine*, p. 469.

The scenes of Calvary, as detailed by the evangelists, are full of pathetic interest to every genuine disciple. After an unjust trial, and amidst the hootings of the multitude, was the Saviour led away to an ignominious execution. Fainting beneath the weight of the cross which he carried, he was relieved of it, and Simon forced to bear it. Possibly Simon had recognized him, or expressed some sympathy for him, when, as a fit penalty for such an offence, the soldiers compelled him to carry the instrument of torture and death. (See CRUCIFIXION.) Many of Christ's friends were there, and wept with anguish at the cruel indignities heaped upon their Master. But the sentence was inflicted while the Divine sufferer presented a fervent prayer for the pardon of his murderers. Amidst insult and mockery from the soldiers and the crowd, Jesus at length expired. The heaven was dark—the sun could not look on the spectacle. Nature trembled, as if in sympathy with the agonies of her Lord—the rocks were shattered, and the tenants of the grave awoke. A new religious era commenced when those words were uttered, IT IS FINISHED—the vail of the temple was "rent in twain from top to bottom." Old prophecy was realized, which declared, "and he was numbered among transgressors;" for he was crucified between two thieves. The ritual economy received its fulfilment when he "offered himself without spot to God." The great struggle with the god of this world then issued in victory on the cross. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. ii. 15). To this moment of woe and of triumph, of shame and of glory, all eternity will look back, and behold sin expiated, Satan defeated, God reconciled, and a world saved. (See GOLGOTHA.)

CAMEL—*carrier* (Matt. xxiii. 24). The name is almost the same in pronunciation with the Hebrew term Gamal, which denotes this animal. Many give the Hebrew verb, whence the noun comes, the sense of revenge, and suppose that the camel is named for his revengeful disposition; and ancient authors are quoted, such as Aristotle and Arrian, to prove that camels do not forget injuries, but quickly retaliate them. But the meaning we have given to the original term is its simple primitive sense; and the name so understood is aptly applied to this "beast of burden." "The camels," says the old traveller Sandys, in his quaint style, "are the ships of Arabia, their seas are the deserts,—a creature formed for burden." The camel is a well-known and highly useful animal in eastern countries, and, by the law of Moses, unclean (Lev. xi. 4; Deut. xiv. 7). He is usually 6 or 7 feet in height, and is exceedingly docile and patient of labour. His feet are constructed with a tough elastic sole, which prevents them from sinking in the sand. That species most generally referred to in Scripture has upon the back one hump, while the Bactrian camel has two bunches. These humps or protuberances yield to pressure, and form a sort of saddle, on which his burden is laid (Isa. xxx. 6). The dromedary is a smaller and nimbler species (Isa. lxvi. 20; Jer. ii. 23). Within the body of the camel is a cavity, divided into little apartments or cells that fill when the animal drinks, which usually occupies him a quarter of an hour, and this supply serves him for twenty or thirty days while he traverses the desert. His food is coarse, as leaves, twigs, thistles, &c., &c. These qualities all combine to adapt the animal to the countries he inhabits, and to the services required of him. He is perhaps more sure-footed than the ass, more easily supported, and capable of an incomparably greater burden. Hence the people of the East call the camel the *land-ship*, or ship of the desert. Merchandise is conveyed through such dreary wastes by these living vehicles, which a kind Providence has adapted to such drudgery. The camel is taught to kneel as he receives his load;

and while the process is going on, often utters cries of anger and impatience. But his perseverance is great: day after day he jogs on, with sullen tenacity, till the journey is completed. He is fed only once in twenty-four hours, but his long neck enables him to crop the few plants which he passes on his march. He can carry a burden of 600 or 800 pounds, at the rate of 30 miles a day; and on short journeys, 1,000 to 1,200 pounds. Chains and other trappings, useful or ornamental, were sometimes fastened to the camel's neck (Judg. viii. 21, 26). The flesh and milk are used for food, and the hair, which is short, and softer than that of the ox kind, is useful for garments (Matt. iii. 4). (See CAMEL'S HAIR.) Out of its skin are made soles, thongs, straps, sacks, and water-bottles, and its dung is the common fuel. The ordinary life of the camel is from thirty to fifty years.

For all these reasons the camel has been extensively employed in the East, and that at a very early period. The merchants of those sultry lands subjected it to their service in long past ages. The picture is an old one—"A company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt" (Gen. xxxvii. 25). Individuals, too, used camels for a conveyance, sometimes in riding, sometimes in carrying private stores (Gen. xxiv. 64). So in 1 Ki. x. 2 it is said of the queen of Sheba, "She came to Jerusalem with a very great train, with camels that bare spices." "So Hazael took forty camels' burden" (2 Ki. viii. 9). Their possession was, in consequence, regarded as wealth. Job is said to have had 3,000 camels; and that Arabian clan, the Midianites, are spoken of as being, themselves and their camels, without number (Judg. vii. 12). Camels were also made serviceable in war. They dragged the heavy and clumsy armaments of those times. Sometimes they carried the warriors themselves (1 Sam. xxx. 17). Diodorus Siculus says, the Arabians set two warriors, back to back, on each camel, the one for the advance, the other for the retreat. The Arabians of the army of Xerxes were all mounted on camels, according to Herodotus.

The camel, in addition to all its other elements of usefulness, supplies an important article of food in its milk. We read in Gen. xxxii. 15 that Jacob purposed to make a present for Esau of "thirty milch camels with their colts." The milch camels among the Arabs are very highly valued. Pliny says, in his natural history, that this animal gives milk for a very long season. Niebuhr relates, "that among other dishes presented to him by the Arabs at Menayre, there was also camels' milk. That it was indeed considered cooling and healthy in these hot countries, but that it was so clammy, that when a finger is dipped into it, and drawn up again, the milk hangs down from it like a thread."—*Travels*, i., p. 314.

"The singular power of the camel to go without water seems also to be of the same nature as that of the sheep, at least in its manifestation; though in a far greater degree. The dew and the juice of grass and herbs are sufficient for them in ordinary cases; though, when the pasturage has become dry, the Arabs water their flocks every two days, and the camels every three. The longest trial to which we subjected our camels in respect to water was from Cairo to Suez, four days; yet some of them did not drink even then, although they had only the driest fodder. But at all times the camel eats and drinks little, and secretes little; he is a cold-blooded, heavy, sullen animal, having little feeling and little susceptibility for pain. Thistles and briars and thorns he crops and chews with more avidity than the softest green fodder; nor does he seem to feel pain from blows or pricks, unless they are very violent.

"There is nothing graceful or sprightly in any camel, old or young: all is mis-shapen, ungainly, and awkward. The young have nothing frisky or playful; but in all their movements are as staid and sober as their dams. In this respect, how unlike to the lamb!"—*Robinson, Researches*, ii. p. 632.

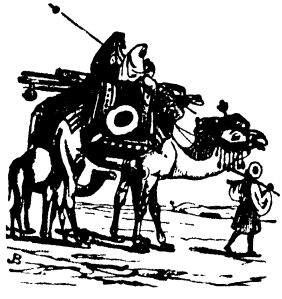
Lord Nugent says of the camel—"He is never young. The yearlings, of whom we see large troops pasturing by the sides of their dams wherever there is a patch of scanty verdure in the desert, never frisk. They have the same look, the same action, they aspire to the same roar with those of the caravan."—*Lands, Classical and Sacred*, pp. 149.

Admirably adapted to the desert regions which are their home, they yet constitute one of the evils which travelling in the desert brings with it. Their long, slow, rolling, or rocking gait, although not at first very unpleasant, becomes exceedingly fatiguing, so that one is often more exhausted in riding 25 miles upon a camel, than travelling 50 on horseback. Yet without them, how could such journeys be performed at all? Nay, the horse would soon perish if subjected to the same coarse and scanty food, or the severe and continued slavery of the camel. The Arabians speak the truth only, when they say,—"Job's beast is a monument of God's mercy."

Their well-known habit of lying down upon the breast to receive their burdens, is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose; as is shown, too, by the callosities upon the joints of the legs, and especially by that upon the breast, which serves as a pedestal beneath the huge body. Hardly less wonderful is the adaptation of their broad-cushioned foot to the arid sands and gravelly soil which it is their lot chiefly to traverse.

Travellers sometimes throw over the camel, upon the top of his burden, a pair of panniers, in which they ride, one on either side. A covered box, like a carriage body, is sometimes hung upon the animal in the same manner, and

in these females may ride and be sheltered from the heat. These are not unlike a roofed



cradle, with back, head, and sides like an easy chair. Folds of carpeting or other thick stuff are spread upon the back of the animal, for the hamper to rest upon, and the conveniences of travelling are carried in the basket, or apartment underneath the traveller. It is therefore easy to see, from the preceding cut, how Rachel might have concealed her father's idols (Gen. xxxi. 34). The camel is said to choose ruinous and desolate places for his habitations; and hence the force of the prophetic language respecting Rabbah (Ezek. xxv. 5), though the prophecy would be abundantly verified if the place should merely become a stopping place for caravans.

The expression in Matt. xix. 24, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," is figurative, denoting something beyond human power. The same form of expression is used among the Malays and by the rabbins in respect to the elephant. Some critics would alter the spelling of the Greek word rendered *camel*, to make it signify a *cable*, but without any proof or necessity. The Koran has a similar phrase too—a proof of its general occurrence as a proverb over the East,—"The impious man who, in his pride, will accuse our doctrine of falsehood, shall find the gates of heaven shut, nor can he enter there till a camel shall pass through the needle's eye." Another figurative expression occurs, Matt. xxiii. 24, in which the inconsistency of the scribes and Pharisees (who attended to the most unimportant ceremonies of their religion, while they were unjust, unmerciful, and faithless), is compared to one who should very carefully *strain out* (not *at*) a gnat or other small insect from the liquor he was about to drink, and yet leave in the vessel, to be swallowed, an animal as large as a camel. It may be remarked that "out," and not "at," is the word used in Archbishop Parker's Bible of 1568. (See DRINK.)

CAMEL'S HAIR was made into cloth (Matt. iii. 4; 2 Ki. i. 8; Zech. xiii. 4). Sometimes the fabric was wrought of the finest and softest part of the hair, and was then a very rich and luxurious article of dress. A coarser kind was used for the covering of tents, and for the upper garments of shepherds and camel-drivers. Travellers tell us that modern dervises wear cloth of this kind, and also leathern girdles. We know that John the Baptist's raiment was of this kind, for it is put in opposition to SOFT RAIMENT (Matt. xi. 8; Luke vii. 25).

CAMELEON. (See CHAMELEON.)

CAMP (Exod. xvi. 13). This term is frequently used in reference to the movements of the children of Israel; and many passages of the Levitical law relate to things that are to be done within or without the camp.

Forty-one different encampments or stations on the journey through the wilderness are mentioned in Num. xxxiii. The entire space occupied by the encampment must have been very large, for its population in whole must have exceeded two millions. A traditionary description of the "Camp" is given by Josephus, Book III., Chap. xii., p. 159:—"When they set up the tabernacle, they received it into the midst of their camp, three of the tribes pitching their tents on each side of it, and roads were cut through the midst of these tents. It was like a well-appointed market; and everything was there ready for sale in due order; and all sorts of artificers were in the shops; and it resembled nothing so much as a city that sometimes was moveable and sometimes fixed. The priests had the first places about the tabernacle; then the Levites, who, because their whole multitude was reckoned from thirty days old, were 23,880 males. And during the time that the cloud stood over the tabernacle, they thought proper to stay in the same place, as supposing that God there inhabited among them: but when that removed, they journeyed also.

"Moreover, Moses was the inventor of the form of their trumpet, which was made of silver. Two trumpets being made, one of them was sounded when they required the multitude to come together to congregations. When the first of them gave a signal, the heads of the tribes were to assemble, and to consult about the affairs to them properly belonging; but when they gave the signal by both of them, they called the multitude together. Whenever the tabernacle was removed, it was done in this solemn order. At the first alarm of the trumpet, those whose tents were on the east quarter prepared to remove; when the second signal was given, those that were on the south quarter did the like; in the next place, the tabernacle was taken to pieces, and was carried in the midst of six tribes that went before, and of six that followed, all the Levites assisting about the tabernacle; when the third signal was given, that part which had their tents towards the west put themselves into motion; and at the fourth signal, those on the north did so likewise."

The form of encamping is particularly prescribed in Num. ii. 2; iii. The whole body of the people, embracing upwards of 600,000 fighting men, besides women and children, were formed

in four divisions, three tribes constituting a division, so that the tabernacle was enclosed in a hollow square. Each of these divisions had a standard, as well as each tribe, and each of the large family associations of which the tribes were composed. Each tribe had its captain or commander assigned by God's direction. The view of such a mass of people maintaining the most perfect order and subordination might well excite the admiration of the beholder (Num. xxiv. 2-5).

The mode in which the camp was arranged displays the wisdom and foresight of Moses. The tribes cherished a peculiar rivalry, and were jealous of each other—nay, were sometimes restive under the authority of Moses. The schism that happened after Solomon's death was the product of feelings long in operation. Ephraim and Judah were the rival tribes, and each wished the sovereignty. It was necessary for Moses so to dispose of the tribes as to allay all such disturbing animosities, to satisfy each that it enjoyed its honours and prerogatives unimpaired. The tribes of Judah and Joseph (or Ephraim) occupied the post of honour, the one in the front, the other in the rear. They were thus kept as far asunder as possible. Judah led the van; but Joseph could number in its rank the military leader Joshua. Judah had along with it Issachar and Zebulun, younger sons of the same mother with Judah, to wit, of Leah. The tribe of Joseph, guarding the rear, consisted of Joseph's two sons, Ephraim and Manasseh, along with Rachel's only other son, Benjamin. Reuben was the elder son of Jacob, and had forfeited his birthright; yet his tribe are soothed by being placed at the head of another division. The conspiracy of Korah, Dathan, and Abiram is explained on these principles. Korah was sprung from a family (perhaps an elder family) of the same tribe with Aaron, and felt himself overlooked in the distribution of the priesthood. The rebuke of Moses to the Levite rebels proves this (Num. xvi. 9-11). Again, Dathan, Abiram, and On belonged to the tribe of Reuben, which did not enjoy the pre-eminence to which it thought itself entitled, and on that account was factious and discontented. Besides, the situation of these parties in the encampment gave them opportunities for hatching a revolt. Reuben occupied the south side of the tabernacle, and the space between Reuben and the tabernacle was filled by the Kohathites, to which Korah belonged. These coincidences in the narrative prove its authority—show it to have been the production of an eye-witness. They are natural delineations, introduced without artifice—evidences of a genuine authorship, which can neither be counterfeited nor gainsaid. Their strength lies in their simplicity and undesigned occurrence.

CAMPHIRE (Song i. 14; iv. 13). The plant called copher in Hebrew, and still khofreh by the Nubians, is of great beauty and fragrance. It grows in Egypt and other countries of the East, and is called *al-henna*. The flowers are clustered like the lilac, and the leaves, when dried and pulverized, make an orange dye, with which the females stain their hands and feet. The ladies of the East are very partial to this plant. They hold it in their hands, carry it in their bosoms, and keep it in their apartments. A dye is prepared from the leaves, which is very much used in staining the lips and nails of the fingers of a yellowish red hue. The fingers of the Egyptian mummies bear the traces of this peculiar preparation. What we call *camphor* is an entirely different substance.

CANA OF GALILEE (John ii. 1). According to a long-received opinion, it is a small village about 5 miles north-west of Nazareth. This village, now called Kefr Kenna, is under the government of a Turkish officer, and contains perhaps 300 inhabitants, chiefly catholics. Some, like Robinson, deny that Kefr Kenna is Cana, and hold it to be Kana-el-Jelil; for the prevalence of an ancient name among the common people is strong evidence for the identity of an ancient site. The modern name, too, is identical with the old one, and stands the same in the Arabic version of the New Testament; while the form Kefr Kenna can only be twisted by force into a like shape.

It was in this place that our Saviour performed the miracle of changing water into wine. It was here, also, that the nobleman applied to Christ to heal his son, who was sick in Capernaum, and at the point of death; and by his divine will, without a word or action, and even at a distance of 30 miles from the sick-bed, the disease was checked and the child recovered. Nathanael was a native of this place.

Another town of the same name (Kanah) belonged to the tribe of Asher, and seems to have been near Sidon (Josh. xix. 28).

CANAAN—son of Ham and grandson of Noah. Ham having been guilty of criminal conduct towards his father, a prophetic curse was pronounced by Noah on so much of Ham's posterity as should descend from and through Canaan. This fearful penalty is thus detailed:—"Cursed be Canaan; a servant of servants shall he be unto his brethren" (Gen. ix. 24, 25).

To speculate upon the peculiar form of sin which Ham committed, or of the connection of Canaan with it, is, in the absence of definite information, altogether in vain. Some, without foundation, would alter the text, guided by some of the ancient versions, and read—Cursed be Ham the father of Canaan. It was especially in the line of Canaan that the curse was to run. His posterity was numerous, and were subjugated by the Israelites, the progeny of Shem, when they took possession of the promised land. In this servitude was Noah's prophecy fulfilled (2 Chr. viii. 7-9). There is no warrant for believing that the negro race are specially included in this old malediction. The Syrians and Carthagenians, sprung from Canaan, were also subdued by Greek and Roman descendants of Japhet. Hannibal, when he felt the unconquerable supremacy of Rome,

exclaimed, as if the pressure of the anathema had weighed heavily on his spirit—"I recognize the doom of Carthage."

CANAAN, LAND OF (Gen. xii. 5). The term Canaan signifies *low country*, in contrast with Aram, which means *high country* or table land, and signifies the territory inhabited by the offspring of Canaan, who were hence called Canaanites, and which was given by God to the children of Israel, the posterity of Abraham, as their possession (Gen. xv. 18-21). Their original boundaries are supposed to have been mount Lebanon on the north, the wilderness of Arabia (Shur, Paran, and Zin) on the south, and the river Jordan on the east. On the west, their possessions extended at some points to the margin of the Mediterranean. Their boundaries on this side were partially restricted by the Philistines, who held the low lands and strong cities along the shore (Gen. x. 19). Besides the possessions of the Israelites, the land of Canaan embraced Phœnicia on the north and Philistia on the south-west (Zeph. ii. 5).

Canaan proper is usually said to lie between 31° and 33° 16′ of north latitude, and 34° 26′ and 36° of east longitude. The length of Canaan from north to south was about 158 miles, and the width did not exceed 40 miles in average breadth; but the breadth is very unequal, being at some points at least 80 miles. Including the territory of the tribes east of the Jordan, it consisted probably of about 19,000 square miles, with 530 persons to the square mile. Its towns were usually set upon hills—Hebron, 3,209; Jerusalem, 2,610; Bethel, 2,400; Bethlehem, 2,704; Safed, 2,755 feet above the level of the sea. It is a land of hills—rounded and lumpish, like those in the southern counties of Scotland. The original promise to Abraham extended beyond Canaan proper, and was realized in the early reigns of David and Solomon. It would seem that the term Canaan was applied at an earlier period, specially, and in accordance with its original meaning, to the low-lying coasts of Phœnicia. The woman styled in Matthew a woman of Canaan, is called in Mark a Syro-Phœnician.

CANAAN, INVASION OF. The country was entered by the Israelites on the east side, at a point of the Jordan opposite Jericho. The tribes of Gad and Reuben and half the tribe of Manasseh had selected possessions for themselves on the east of Jordan, from the conquests which had been made on their march. The command to invade Canaan, and take possession of it, is detailed in Num. xxxiii. 51-56. The apportionment of the land so obtained was made by what would be called, in modern phrase, a board of commissioners, consisting of Eleazar the high priest, Joshua, and the twelve chiefs of the tribes; and this was done in such a way that each tribe occupied a distinct section, and each family a distinct lot, so that every neighbourhood was made up of family relations.

The expulsion of the Canaanites is an act perfectly defensible, and consistent with the strictest principles of justice. The measure of their iniquities was full (Lev. xviii. 24-28). The kind of judgment visited upon them was much more strikingly illustrative of the power and presence of God than a pestilence or earthquake; and the extermination of all their authority and influence was necessary to prevent the Israelites from being seduced into their abominable practices. Much, indeed, has been said and written on the invasion and conquest of Canaan, in disparagement of Scripture. The difficulty lies in God's employment of the Israelites for the execution of his vengeance. They were to wage a war of extirpation with the inhabitants (Deut. xx. 10-18. There is some doubt as to the precise meaning of the language employed, whether it mean that peace was to be offered only to the cities far off, and not belonging to Canaan, while no terms of amnesty or surrender were to be proclaimed to the towns of the Canaanites. Many hold the opinion that Canaan was to be subdued without condition, without reserve. On the other hand, many affirm that they were commanded previously to offer terms of peace to all the Canaanitish cities, and only in the event of the rejection of this offer, were the inhabitants to be destroyed. Whatever city received this offer, its inhabitants were to become the vassals of Israel—a lot which, according to the mild laws of servitude, was very tolerable. The chief proof adduced for this opinion is founded on Deut. xx. 10, &c. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." It is no doubt expressly stated in this passage that, when about to besiege a city, the Israelites were bound to offer, in the first place, terms of peace, which if accepted, the lives of the inhabitants were to be spared; but they were to become vassals. But in ver. 15 it is stated, with equal explicitness, that this regulation applied only to foreign enemies ("Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations"); while in ver. 16-18, its application to the Canaanites is expressly disallowed, and their total extermination commanded. "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."

Besides, the period of Jewish history to which the quotation refers is misunderstood. Hengstenberg, and those who hold the view which he advocates, suppose the command to refer to the invasion of Canaan, and to describe the manner in which the Hebrews were to take possession of the country. But we understand it to refer to warfare practised after they were located in the land of promise. The command supposes the nation already settled. It supposes the invasion over, and refers to battles fought by them after the establishment of the

commonwealth. The passage which forms the theme of dispute, though appearing to stand by itself, in consequence of the arbitrary division of chapters in the English version, is in reality only a portion of a section of the Mosaic law, the preamble of which is found in Deut. xix. 1: "When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses." Bearing this in mind, we find that the law, with regard to the Canaanites, is more easily understood. It refers to Canaanites unsubdued at the first conquest of the country, and still remaining in the land. There was danger of forming an alliance with them, and they were therefore to be treated as implacable enemies. If this view of the ambiguous section be adopted, it must be regarded as giving no distinct opinion on the controverted topic of the invasion of Canaan.

Still it is true that the war against the inhabitants of Canaan was one of extirpation (Exod. xxiii. 31-33). The original dwellers were to be dispossessed of their territory. But we do not suppose that this ejection needed to be one of wanton cruelty. Some circumstances show that it was accompanied with mercy. All the inhabitants were not destroyed. They remained even to the age of David and Solomon, and in the reign of the latter were reduced to a state of servitude. Such evident weakness on their part implies that they might have been exterminated had their conquerors chosen. Perhaps the command to destroy them refers as much to their overthrow as nations, as to their massacre as individuals (Deut. vii. 1, 2). The Gibeonites, indeed, obtained a league by fraud from Joshua, and represented themselves as not belonging to Canaan, but as having come from a far country. It has been argued that they denied their country, because they felt that if they were ascertained to be Canaanites, no alliance could be formed with them on the contrary, they would all be slain. But it is to be remembered that the Gibeonites made a profession of faith in Jehovah (Josh. ix. 9). Now, what they wanted was a league on equal terms, an advantage which none of the Canaanitish tribes could obtain. They knew that no such league could be formed with them had their country been known (Exod. xxxiv. 11, 12); and so, to secure their end, they feigned that they had marched from a great distance. Another proof that extermination did not necessarily imply individual massacre is found in the record of the conquest of Canaan given in Josh. xi. 16-20: "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them as the Lord commanded Moses." It would appear from the last verse that opposition in battle was necessary to warrant utter destruction without favour; and it seems to be implied, that if no contest and hostilities had taken place, life, on certain conditions, might have been spared, and "favour" might have been found, and that the purpose to fight with Israel sprung from that reckless obstinacy and sullen infatuation which, as also in the case of Pharaoh, is represented as a hardening of the heart by God. The Jews have a tradition that Joshua, before he invaded any of the seven nations, accompanied his declaration of war with a threefold proclamation, which, as quoted from the Rabbi Samuel Ben Nachman, runs thus: "Joshua sent three letters to the land of the Canaanites, before the Israelites invaded it, or rather proposed three things: Let those who choose to fly, fly; let those who choose peace, enter into treaty; let those who choose war, take up arms. In consequence of this, the Girgashites, believing the power of God, fled away, retreating into Africa: the Gibeonites entered into a league, and thus continued inhabitants of the land of Israel: the one-and-thirty kings made war and fell." Selden remarks, "That what is here related of the flight into Africa wonderfully agrees with the history in the Talmud, according to which, the Africans applied to Alexander the Great, and laid claim to this part of the land of Israel as their paternal territory, on this very pretence; and also agrees with that ancient inscription in Mauritania Tingitana, preserved by Procopius, which declares that the ancient inhabitants had fled thither from the face of Joshua, the son of Nun. But this emigration of the Girgashites may not have been universal, as their name occurs in the list of the nations who fought against Israel" (Josh. xxiv. 11). Yet as it occurs only this once, while the other six nations are constantly enumerated as carrying on the war, this mention of them seems a recapitulation of the nations whose land God delivered into the hands of the Jews, according to his promise (Deut. vii. 1; Josh. iii. 10), rather than a positive assertion of their having been perseveringly engaged in the war. If they fled at its very commencement, this accounts for their having been mentioned exactly as they are, before the invasion under Joshua began, in the divine promise that the seven nations should be cast out, and in this recapitulation, but nowhere in the distinct history of the war—a *coincidence* which strongly confirms the tradition of their flight, and of the cause to which it is imputed, the warning given them by the proclamation of Joshua mentioned above (Graves' *Lect. on the Pentateuch*, p. 196).

But God employed the Hebrews to slay and dispossess the Canaanites. True, but the elements also warred against the aborigines, and insects were sent among them. The invaders were taught a salutary lesson. They were trained to feel God's own abhorrence of idolatry and pollution in the very punishments which they were instrumental in inflicting, and were taught through this sad experience the penalty

to be inflicted on themselves, should they apostatize. The land so secured by their exertions and sacrifices, under the blessing of God, would be far more highly valued, and more patriotically defended, than if it had been given to them "empty, swept, and garnished." They were shown that though they stood in a peculiar relation to God, they were left to depend upon themselves—that no miracles would be wrought to accomplish any result, however desirable, which their own energies and valour could secure. Thus their war against Canaan had a salutary effect on the Hebrews themselves. It proved to the Jews that they were commanded to exterminate the seven nations, not from any principle of personal resentment or national hostility, but merely as criminals, condemned by God; and they were solemnly bound to exercise exactly the same severity towards any of their own nation who should apostatize to idolatry. The idolatrous Hebrew city or Hebrew tribe was to be totally exterminated as well as the nations of Canaan. If the most beloved brother, or the chosen friend of the Jew, the wife of his bosom, or the child of his hopes, should worship false Gods, it was commanded that he should pursue this dearest object of his affection even unto death: "His eye was not to spare, neither was he to show pity unto him." And these reasons are in full harmony with the sentiments of the Psalmist, when he describes the expulsion of the Canaanites (Ps. xliv. 1-3).

But still it may be objected that the Hebrews were taught a bad lesson in their being commanded to rob another nation of its property. It may be replied that God has a sovereign right over the property and possessions of men; and that by offending him, the human owners lose any claim they may have for a season enjoyed. Bishop Butler, in his *Analogy*, truly and profoundly says:—"Indeed, there are some particular precepts in Scripture, given to particular persons, requiring actions which would be immoral and vicious, were it not for such precepts. But it is easy to see that all these are of such a kind as that the precept changes the whole nature of the case and of the action; and both constitutes and shows that not to be unjust or immoral which, prior to the precept, must have appeared and really have been so: which may well be, since none of these precepts are contrary to immutable morality. If it were commanded to cultivate the principles and act from the spirit of treachery, ingratitude, cruelty, the command would not alter the nature of the case or of the action in any of these instances. But it is quite otherwise in precepts which require only the doing an external action; for instance, taking away the property or life of any—for men have no right to either life or property, but what arises solely from the grant of God. When this grant is revoked, they cease to have any right at all in either; and when this revocation is made known, as surely it is possible it may be, it must cease to be unjust to deprive them of either."—i. pp. 228, 229. Such a right as Bishop Butler refers to, the Jews had from God—the land of Palestine was to them a land of divine promise. The Canaanites had forfeited all claim.

There are some who suppose that in ancient times right in moveable property and right in land were very different from each other, and were held by a very different tenure. Property in countries thinly peopled, and occupied by wandering shepherds, refers chiefly, if not solely, to flocks and herds. The land is free to any occupant; it is *possessed* by none. So it is imagined to have been in Canaan, when Abraham wandered through its pasture-grounds without molestation, and Lot and he divided the country between them without interruption. But it was different when Canaan was conquered by Joshua—the population was more numerous, and the claims of the industrious occupiers of the soil were fully established. The notion of Epiphanius, in opposing the falsehoods of the Manichæans about the character of Israel's God, is peculiar:—"The fools did not advert to this, that the Israelites did nothing more than reconquer their own land, and demand what most justly belonged to them. For Noah, after being with his family saved from the deluge, divided the whole earth among his three sons, Shem, Ham, and Japheth, and, as is highly probable, and certainly no lie or fiction, cast lots for their several shares at Rhinocorura. For the Hebrew word, *Nëel*, is (viz., by the LXX.) rendered Rhinocorura, and the city is actually so called in the language of the country; and this word, *Neel*, in Hebrew, means *lot*." He then goes on to relate what countries fell to the share of each; and in particular, that Shem, the ancestor of the Israelites, got Palestine; and Ham, Africa; and proceeds thus:—"After the lots were cast, Noah having called his three sons together, divided the earth accordingly among them, and exacted an oath from them, that no one should break in upon his brother's share, or attempt to defraud him. But Canaan, the son of Ham, from his selfish disposition, seized on Palestine, and kept possession of it; so that from him it got the name of the land of Canaan. For the land that fell to his share did not please him, because it lay in a hot climate, and therefore he established himself in the land of Shem, and particularly in that part of it which is now called Judea." But the idea of such a treaty in so early an age is a mere chimera, though it is apparent that the world must have been colonized by some understood and joint arrangement—"the earth was divided."

Believing that the Hebrews had a divine right, from God's gift, to take possession of Canaan, and that this by itself is sufficient justification of their procedure, Michaelis held also that they had at the same time a human claim, from the fact that their ancestors had dwelt in it, without acknowledging the rule or power of the Canaanites. By their descent into Egypt they had not abandoned their right, nor lost it by prescription. They went down

to Egypt only for a time, on account of a famine, and it was with the hope and determination of returning again, as the divine promise given to Jacob (Gen. xlvi. 4) confirms; and Jacob and Joseph both went down into Egypt with a conviction that their descendants should, under the divine guidance, return to Palestine; nor would Jacob allow himself to be buried anywhere else than in his own hereditary sepulchre in Palestine, exacting from his son Joseph an oath for that purpose (Gen. xlvii. 29-31).

The Canaanites do not appear to have been the aboriginal inhabitants of Palestine. These were the Anakims, descended of the Rephaites, or "giants," the Emims, and Zamzummims, and the Horites, who dwelt in mount Seir. These clans appear to have been of Shemite origin, and to have been afterwards, to a great extent, dispossessed by the Canaanites, who came from the borders of the Red Sea, and ultimately taking possession of the coasts to the north-west, were called by the Greeks Phœnicians. These foreigners seem to have been a Hamite race, while Palestine, which they seized, appears to have been originally a Shemite country. When they were, therefore, expelled by Joshua, they were only forced to give up a land to which they had no claim. Further, Abraham, Isaac, and Jacob lived as princes in Palestine, occupying ground in any quarter they chose. Abraham had 318 home-born slaves trained to the use of arms, and made war on the five kings who had carried Lot captive. He made alliances with the kings of Canaan, and appears, in short, an independent sovereign. It is true, he is called "a stranger," and he had to buy a burial-place. He was a stranger, for Palestine was not the land of his birth; and his purchase of a burial-place may only prove that the spot selected had been already claimed and cultivated by the children of Heth. It will be seen, too, that all the descendants of Abraham, save those in the direct line through Isaac, received lands out of Palestine. Lot went eastward, and his sons had possessions beyond the Jordan; Ishmael and Esau, and Abraham's sons by Keturah, removed from the promised country. Does not this arrangement indicate something like a recognition of the claims of Jacob and his progeny as the sole possessors of Canaan?

But no human claim of Israel to Palestine is expressly mentioned or dwelt upon in Scripture. There are incidental facts which may have been designed to leave that impression; but God's purpose did not indeed require any formal declaration of such a right. The invaders were to acknowledge him as the Sovereign Disposer of events, and to feel themselves his servants and soldiers. And at all events the conquest of Canaan, of its heptarchy, and of its smaller septs, can be vindicated on many grounds, all of them in unison with the rectitude and benignity of the Supreme Governor of the world.

The history of the conquest under Joshua, by whom twenty-one kingdoms were overthrown, is fully narrated in the book which bears his name.

CANAAN, SETTLEMENT OF. The possessions of the Israelites were extended by conquest far beyond the limits of Canaan proper, and in the time of David and Solomon they stretched to the Euphrates and Orontes on the one hand, to the remotest confines of Edom and Moab on the other, and embraced upwards of 26,000 square miles (1 Ki. iv. 21; 2 Chr. viii). The population varied in a like proportion. The number of the Israelites who crossed the Jordan is estimated at 2,000,000; while, from an enrolment made for David's army, it is presumed by some that the population must have exceeded 5,000,000.

Beginning with the tribes located on the east of the Jordan, it may be remarked that the territory of Reuben was in the southern district. It extended from the north-east coasts of the Dead Sea along the eastern banks of the Jordan, and was divided on the south from Midian by the river Arnon; on the north from the tribe of Gad by another small river; and was hemmed in on the east partly by the Moabites and partly by the Ammonites; whilst the Jordan parted it on the west from Canaan, properly so called. It had a celebrated range of mountains — Nebo, Pisgah, and Peor, or Phegor. On the north side of Reuben was seated the tribe of Gad, having likewise the Jordan on the west, the Ammonites on the east, and the half tribe of Manasseh on the north. It was no less rich and fertile than the former, especially in its luxuriant vales and ample pasture-grounds. Its chief towns were Mahanaim and Penuel, both so named by Jacob; and Succoth, where he built his booths; Mispha or Maspha Rabbah, the metropolis of Bashan, since called Ribboth, and more lately Philadelphia, Ramoth Gilead, or high lands of Gilead.

Northward of Gad was settled the half tribe of Manasseh, having that on the south, the Jordan and Samachonite lake on the west, the hills of Bashan and Hermon on the east, and part of the Lebanon on the north. It had several large territories and considerable cities. 1. Gaulonitis extended from Perœa quite to Lebanon. Its capital, once a famed city, was given to the Levitical tribe, of the family of Gershom, and was made a city of refuge. 2. Gilead, so called from the son of Machir, and grandson of Manasseh. 3. Batanea was properly the land or kingdom of Bashan, bounded by Gilead and the Ammonites on the east, by the brook Jabbok on the south, by mount Hermon on the north, and by the Jordan on the west; the canton of Argob was part of it. 4. Auranitis, or Hauran, was another fertile canton, situate between the upper spring of Jordan and the country of Geshur. Others place it along the sea of Tiberias; and we are told that the Syrians and Arabs called that coast by that name; and Josephus makes it the same with Iturea. 5. Machonitis, or Maachonitis, from its capital Maachah, was a

small canton near the head of the Jordan, on the east side of it, in the way to Damascus.

The nine tribes and half were located on the west side of the Jordan.

1. The tribe of Asher occupied the north-west, adjoining on the north side to Phenice, and having the Mediterranean on the west, Zebulun on the south, and Naphtali on the east. It had some considerable cities near the sea, though no seaport of any note. It was so fruitful in corn, wine, oil, &c., of the best kinds, that it fully realized the blessing which the dying Jacob gave to it,—that the bread of it should be fat, and that it should yield royal dainties.

2. The tribe of Naphtali lay on the east of Asher, between it and the Jordan, over against the half tribe of Manasseh. It was very fertile, and had on the north the springs of the Jordan, and extended along the western banks of the river, from mount Lebanon down to the sea of Tiberias.

3. On the south of Asher and Naphtali was the tribe of Zebulun or Zabulon, having the Mediterranean on the west, with the sea of Galilee on the east; being parted on the north from Asher by the valley of Jiphthahel, and on the south from Issachar by that of Kishon. By its vicinity to the sea, the number of its ports and largeness of its commerce, it exactly verified the blessings given to the tribes both by Jacob and Moses.

4. The last tribe in lower Galilee was that of Issachar, bounded like the former by the Mediterranean on the west, by Zebulun on the north, by the Jordan on the east, which parted it from that of Gad, and on the south by the half tribe of Manasseh. Its most remarkable places were the mounts Carmel, Gilboa, and the valley of Jezreel.

South of Zebulun lay the other half tribe of Manasseh; and south of this, that of Ephraim, known by the name of Samaria. The territories of these two tribes, though contiguous, varied pretty much, some parts being mountainous and rocky, barren, and even desert; whilst others, and by much the larger, were pleasant, fertile, and well inhabited. That of Manasseh was hemmed in north and south by Issachar and Ephraim, and east and west by the Jordan and Mediterranean. It had great variety of plains, mountains, valleys, and springs.

The tribe of Ephraim took up the south side of Samaria, and extended, like that of Manasseh last mentioned, from the Mediterranean on the west to the Jordan on the east; being bounded on the south by the territory of Benjamin and part of Dan. Here, likewise, some parts are rocky and mountainous, though covered with trees and good pasture; and the low lands are exceedingly rich, fruitful, and even luxuriant.

The tribe of Benjamin lay contiguous to Samaria on the north, to Judah on the south, and to Dan on the west, which parted it from the Mediterranean. It had not nearly so many cities and towns as most of the rest; but this was amply compensated by its containing the metropolis—the celebrated city of Jerusalem, the centre of the Jewish worship and religion, and the seat of the Jewish monarchs and pontiffs.

The canton of Judah extended south of Benjamin about 27 miles—that is, quite to the mountains of Seir or Edom, which were the frontiers between it and Idumea; and was bounded on the east by the Dead Sea, and on the west by the tribes of Dan and Simeon, both which lay between it and the Mediterranean. Judah was reckoned the largest and most populous tribe of all the twelve, and its inhabitants the stoutest and most valiant. It was, moreover, the chief and royal tribe, from which the kingdom was denominated; for the *Jew* was originally a member of the tribe of *Judah*. The land was beautifully variegated with fertile plains, hills, dales, small lakes, springs, &c., and produced great plenty of corn, wine, oil, and fruits, except where it lay contiguous to Idumea.

South-west of the tribe of Judah, between it and the Mediterranean, lay the two tribes of Dan and Simeon; beyond which were still seated, along the sea coast, the ancient Philistines, once masters of the whole, from the confines of Phœnice on the north, to those of Idumea on the south. The cities along this coast were so strong and populous that the Danites could not presently wrest them from their brave inhabitants. They were forced to gain them by degrees as they could, and at last to leave the Philistines in quiet possession of five of the most considerable—viz., Gath, Ekron, Ashdod, Ascalon, and Gaza, together with the territories belonging to them, whilst they contented themselves with those which lay north of them, up to Joppa.

The lot of Dan was bounded on the north by Ephraim, on the west by the Philistines and the Mediterranean, on the south by Simeon, and on the east by Judah and Benjamin. Its greatest length from north to south did not exceed 40 miles; and it was exceeding narrow on the north side, and not above 25 miles broad on the south. But what it wanted in room was in a great measure made up by the fertility of the soil, and the industry and bravery of its inhabitants, some of whom, rather than be confined within their narrow limits, ventured so far as the city of Laish, in the utmost northern verge of Palestine, after new settlements. As for the country, it abounded with corn, wine, oil, fruits, and all other necessaries; and here was the famed valley of Eshcol, whence the spies sent by Moses brought such noble specimens of its fertility to the Israelitish camp.

The tribe of Simeon was confined to a very small lot on the most southern corner of Judea, being bounded by Dan on the north, the little river Sihor on the south, which parted it from Idumea, by Judah on the east, and by a small neck of land towards the Mediterranean on the west. The greatest part of it was mountainous, sandy, and barren, especially that

which lay on the south side of the river Bezor, which ran across it, and on the north of which was but a very narrow slip of fertile land. It was, moreover, so harassed by the Philistines on one side and the Idumeans on the other, that, finding neither room and sustenance sufficient, nor any quietness in their inheritance, they were obliged to seek their fortune among other tribes; from the very beginning hiring themselves out to assist their brethren in the conquest of their lots, for the sake of having some small share awarded to them; whilst others dispersed themselves among all the cantons, where, it seems, they served as scribes, notaries, schoolmasters, &c. So truly was their father Jacob's curse verified on them, as well as on the tribe of Levi, on account of their bloody massacre of the Shechemites: "Cursed be their anger, for it was fierce; and their revenge, for it was inhuman: I will disperse them in Jacob, and scatter them in Israel." Their towns were few, and none of them of great note.

Finally, as to Jerusalem itself, there is no more doubt of its ancient locality than there is of Rome or Carthage; and there is not an important place in the whole land which is not so connected both with profane and sacred history as to furnish an unbroken chain of reference to it. The writings and traditions of the Jews before the birth of Christ, and the writings and traditions both of his friends and enemies after that event, would have a general reference to places of particular interest in the history of the nation and in that of individuals; and even the efforts of pagans to desecrate the most hallowed spots have served only to perpetuate the remembrance of them.

And besides all this, the land of promise is still a part of our earth. The hills still stand round about Jerusalem as they stood in the days of David and of Solomon. The dew falls in Hermon, the cedars grow in Lebanon, and Kishon, "that ancient river" (Judg. v. 21), still draws its stream from Tabor, as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig tree springs up by the wayside, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses, with an inspired pen, recorded the judgment of God. The swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of this ancient land, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction. The historical and geographical associations which the mind connects with Palestine are of great number and thrilling interest.

All that can delight the eye and feed the imagination is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of the Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land, unbroken by the toils of the husbandmen, yet enjoys her sabbaths; but Eshcol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour which some find in prophecy, to sustain their millions; to flow, as of old, with milk and honey; to become once more a land of brooks of waters, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates, and of oil-olive; and to re-assume their rightful titles—"the garden of the Lord," and "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in the 14th chapter of Genesis, 2,000 years before the time of our Saviour, until the wars of Napoleon, 1,800 years after it, this narrow but wonderful region has never ceased to be the stage of remarkable events. If, for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by Holy Writ with all the minuteness and accuracy of a road-book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel—a scanty spot of 25 miles long, and varying from 6 to 14 in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here, by the banks of that ancient river—the river Kishon—"the stars in their courses fought against Sisera," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo, signalized by the death of "the good Josiah." Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, Arabs, the fury of the Saracens, the mistaken piety of the Crusaders, the invading mania of the French, have found, in their turn, the land "as the garden of Eden before them, and have left it a desolate wilderness."

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer! If Johnson could regard that man as little to be envied who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery, or virtue, what must we say of one who cared not to tread mount Zion or Calvary, or could behold, with unmoistened eye,

> "those holy fields,
> Over whose acres walked those blessed feet,
> Which *eighteen* hundred years ago were nailed,
> For our advantage, on the bitter cross"?

As to the fertility of the country, the evidence is conclusive. Its character in this respect is given by Moses. "For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. viii. 7-9). This description is fully supported by profane writers, as well as by the present character of the soil, although the miserable condition of the inhabitants and the desolation of war have prevented any proper cultivation in later ages. Josephus says, "The two Galilees have always been able to make a strong resistance on all occasions of war; for the Galileans are inured to war from their infancy, and have always been very numerous. Their soil is universally rich and fruitful, and full of plantations of all sorts of trees; so that its fertility invites the most slothful to take pains in its cultivation. Accordingly, the whole of it is cultivated by its inhabitants, and no part of it lies idle. Although the greater part of Perœa is desert and rough, and much less disposed for the production of the milder sorts of fruits, yet in other parts it has a moist soil, and produces all kinds of fruits. Its plains are planted with trees of all sorts; the olive tree, the vine, and the palm tree, are principally cultivated there. It is also sufficiently watered with torrents that issue from the mountains, and with springs which never fail to run, even when the torrents fail them, as they do in the dog-days. Samaria is entirely of the same nature with Judea. Both countries are composed of hills and valleys; they are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of autumnal fruit, both of that which grows wild and of that which is the effect of cultivation. They are not naturally watered by many rivers, but derive their chief moisture from rain-water, of which they have no want. The waters of such rivers as they have are exceedingly sweet; and in consequence of the excellence of their grass, the cattle reared in these countries yield more milk than do those of other places."—*Joseph. De Bell. Jud.*, lib. iii. c. 3.

Strabo and Tacitus both refer to the extraordinary fertility of Palestine, for the very rocks were cut into terraces and covered artificially with soil. Canaan could easily afford sustenance to its teeming population in ancient times. The quaint and sagacious Maundrel, who was chaplain to the English factory at Aleppo, and who travelled in 1697, observes:—"It is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain; nay, perhaps much more; forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to if it were all reduced to a perfect level.

"For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling or being washed down, and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains.

"Of this form of culture you see evident footsteps wherever you go, in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land that was not formerly improved to the production of something or other, ministering to the sustenance of human life. For than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle except goats, yet being disposed into such beds as are before described, served very well to bear corn, melons, gourds, cucumbers, and such like garden-stuff, which makes the principal food of these for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the production of vines and olive trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead Sea, which by reason of its saltness might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness for the nourishment of bees, and for the fabric of honey; of which Josephus gives us his testimony, *De Bell. Jud.*, lib. v. cap. 4. And I have reason to believe it, because when I was there I perceived in many places a smell of honey and wax as strong as if one had been in an apiary. Why, then, might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey, which are the principal food of these eastern nations? the constitution of their bodies, and the nature of their clime inclining them to a more abstemious diet than we use in England and other colder regions."

The climate of the Holy Land varies in different localities. It is cooler among the mountains, and hotter on the plains. But the atmosphere is mild and salubrious. The seed-time lasts from the end of September to the beginning of December, and the weather is rainy. Early in November the *former* rain begins to fall, and by the end of that month fires are used in the houses. From the beginning of December to February is the winter, when the cold in the higher regions is intense, and the roads to a great extent impassable. Severe hail-storms sometimes occur. After this period come the *latter* rains, to bless the

"springing of the earth." The harvest stretches from the commencement or middle of April to the month of June. From June to August is summer weather, and from August till October is the hot season, when the warmth is peculiarly intense. But the climate varies on the sea-coast, among the mountain ranges, and on the eastern plains.

The general outlines of the surface of the country may be thus laid down. The Jordan, which rises under the lofty peaks of mount Lebanon, and flows in a direction almost constantly southward, with the lake of Tiberias, through which it passes, and the Dead Sea, which it forms by its discharge, divides Palestine from north to south. In the western division, between the Mediterranean and the lake of Tiberias, lie the two Galilees. The plain of Esdraelon, which occupies the greater part of this tract, being two days' journey, or nearly 50 miles in length and 20 in breadth, is described by travellers as one vast meadow, covered with the richest pasture. This plain is enclosed on all sides by the mountains, and not a house or a tree is to be discovered in it. It is completely commanded by Accho, so that the possessor of that port is the lord of one of the richest territories in the Holy Land. To the south of Galilee lies the district of ancient Samaria: it is mountainous, but well cultivated, and forms at present the most flourishing part of the Holy Land. Judea Proper comprises the territory extending from the Dead Sea to the Mediterranean, and is composed of a range of limestone hills, rising by stages from the level of the coast, and becoming more rugged and rocky as you approach Jerusalem from Joppa. Between Joppa and Gaza, westward of the mountains of Judea, lies the tract distinguished as the plain of the Mediterranean Sea, the ancient territory of the Philistines, including, as we have said, the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron (Josh. xiii. 3; 1 Sam. vi. 17). This district still bears the name of Phalastin, and forms a separate pashalic; it may be distinguished as Palestine Proper.

As to the geology of Palestine it may be remarked, that all the mountains of Syria are principally composed of limestone, hard in texture and in colour light or yellowish. Like all calcareous districts, there are in the rocks great numbers of caverns. Near the Dead Sea the rocks are granitic in character; and in the peninsula of Sinai granite is the chief rock, along with greenstone and porphyry. In the neighbourhood of Cana there are several rocks having a basaltic appearance. The lime rocks are covered in many instances by softer chalky strata, which contains a great variety of coral, shell, and other marine productions, and, as in all cretaceous formations, flint stones are very common. Bituminous shales, passing occasionally into slates, occur in the vicinity of the Dead Sea. There are hot springs at Tiberias. Traces of volcanic action are numerous in various parts of the country.

A large portion of Canaan is truly, as its name imports, a low country. The depression of the great valley of the Jordan, which now turns out to be so immense, has been noticed only within the last few years. Lying parallel to the coast of the Mediterranean, at the distance of less than 50 miles, there appears not to have been the slightest suspicion in by-gone centuries that its bed was lower than the level of the adjacent seas, although from several points both the valley and the Mediterranean are alike visible, and the Egyptian climate of the Ghôr might easily have led to the suggestion of some unusual cause. Nor does the first notice of this depression appear to have resulted from any previous suspicion of it. In March, 1837, Messrs. Moore and Beke, in attempting a survey of the Dead Sea, were led to make observations to ascertain its level by means of the boiling-point of water; and were greatly astonished at the result, which gave a depression of about 500 English feet. A month or two later, Schubert's barometrical measurement gave it at 598·5 Paris feet. In 1838, Russegger, and also Bertou, made it out by the barometer to be more than 1,200 Paris feet. The measurements of the lake of Tiberias by Schubert and Bertou were still more diverse and inconsistent in their results. The former made the depression of that lake to be 535 Paris feet, only 65 feet less than that of the Dead Sea; while he made the Jordan, at the bridge just south of the Hûleh, to be 350 Paris feet above the Mediterranean — a difference of 880 feet in the distance of about 5 miles! Bertou gave the depression of the lake of Tiberias at about 700 feet, and that of the Hûleh itself at about 18 feet. But the depression of the Dead Sea has been ascertained by exact trigonometrical measurement. Lieutenant Symonds, of the British Royal Engineers, surveyed, in 1841, the greater part of Judea and the region around the plain of Esdraelon by triangulation; and while doing it, carried a double line of altitudes from the sea at Yâfa to Neby Samwîl, and thence another double line to the Dead Sea. He found the latter to be 1,337 feet below the Mediterranean! By similar observations he ascertained the lake of Tiberias to be 84 feet below the Mediterranean. Similar results have been arrived at by the present exploring expedition under Captain Wilson. (See SALT SEA.)

And the natural position of Canaan fitted it to be a centre of moral influence. It was "set in the midst of other lands," and lay at the point of connection between the eastern and western world, bringing the fervid imagery of the Oriental spirit into contact with the thoughtful vigour of European mind. It radiated a holy influence on every side, and its literature is fitted for every climate. Such, from its figures and allusions, is its universal adaptation, that it finds some counterpart in every country under heaven. Judea "united the phenomena of summer and winter;" and its sacred writings are intelligible alike to the inhabitants of the torrid clime, where cold is absent, and to

the dweller in the frigid zone, where darkness and frost find a congenial reign. It had the harvests of temperate regions and the rivers and shores of southern latitudes; and so it speaks in its history and poetry to universal experience.

CANAAN, HISTORY OF. At the time the children of Israel took possession of Canaan, it was governed by petty kings, of various cities or provinces. Then Joshua became ruler under the express authority and direction of Jehovah. After Joshua, for a few years, the government was administered by elders. Then came the judges for about 320 years; and then the kings for upwards of 500 years, or until the conquest of the country by the Babylonians.

The vast resources of the land of Canaan, and the power of its kings, may be estimated, in some measure, not only from the consideration with which it was regarded by Egypt, Tyre, and Assyria, but by the strength and population of the kingdoms into which the original country, as it was under David, was subsequently divided. In the reign of Solomon, Damascus revolted and shook off the Jewish yoke. At his death, B. C. 971, ten of the tribes renounced their allegiance to the throne of Judah, and formed the kingdom of Israel, having Samaria for its capital; while Judah and Benjamin remained together, with Jerusalem for a capital. In the year B. C. 721 the former kingdom, having existed 250 years, under nineteen wicked kings, was conquered by the Assyrians under Shalmaneser, and carried into captivity. The latter existed about 130 years longer, and was then subdued and laid waste by Nebuchadnezzar, and the temple at Jerusalem destroyed, B. C. 588, (2 Ki. xxv.; 2 Chr. xxxvi.; Jer. xxxix.; lii.)

The land of Canaan remained under subjection to the Chaldeans, Medes, and Persians, until B.C. 323, when it fell into the hands of the kings of Syria, where it remained until B.C. 65, when it became a province of the Roman empire.

At the time of the coming of Christ, Canaan was divided into five provinces: Judea, Samaria, Galilee, Perea, and Idumea. Using the ancient names, it may be said that Judea consisted of the tribes of Judah, Benjamin, Dan, and Simeon. The rest of the Holy Land, according to the Roman division, consisted of Samaria, Galilee, Perea, Decapolis, Gaulonitis, Galaaditis, Batanea, and Auranitis. Samaria contained Ephraim, Issachar, and the half tribe of Manasseh. Galilee, the tribes of Zebulun, Asher, and Naphtali. Perea, on the other side of Jordan, consisted of Gad and Reuben. Decapolis was part of the half tribe of Manasseh. Gaulonitis was north of it, and Galaaditis was a hilly country, extending from mount Lebanon through the half tribe of Manasseh, and the tribes of Gad and Reuben. Further north, in the half tribe of Manasseh, was Batanea, and more northward still was Auranitis, or Iturea. Beyond this, bordering on the territory of Damascus, was Trachonitis.

On the death of Herod, Archelaus, his eldest son, succeeded to the government of Judea (Matt. ii. 22), Samaria, and Idumea, with the title of tetrarch, Galilee being assigned to Herod Antipas, and Iturea (Luke iii. 1), with the adjacent countries beyond Jordan, to the third brother, Philip. But in less than ten years the dominions of Archelaus became annexed, on his disgrace, to the Roman province of Syria, and Judea was thenceforth governed by Roman procurators. Jerusalem, after its final destruction by Titus, A.D. 71, remained desolate and almost uninhabited, till the emperor Hadrian colonized it, and erected temples to Jupiter and Venus on its site. The empress Helena, in the fourth century, set the example of repairing as a pilgrim to the Holy Land, to visit the scenes consecrated by the Gospel narrative; and the country became enriched by the crowds of devotees who flocked there. In the beginning of the seventh century it was overrun by the Saracens, who held it till Jerusalem was taken by the Crusaders in the twelfth. Then, for about 80 years, the Holy Land drank continually of Christian and Saracen blood. In 1187, Judea was conquered by Saladin; on the decline of whose kingdom it passed through various revolutions, and at length, in 1317, was finally swallowed up in the Turkish empire.

> "Trodden down
> By all in turn, Pagan, and Frank and Tartar,—
> So runs the dread anathema—trodden down
> Beneath the oppressor; darkness shrouding thee
> From every blessed influence of heaven;
> Thus hast thou lain for ages, iron-bound
> As with a curse. Thus art thou doomed to lie,
> Yet not for ever."

In the modern distribution of the territory we find the pashalic of Acre, or Akka, includes the ancient territory of Asher, Zebulun, Issachar, half Manasseh, and Naphtali. The pashalic of Gaza, now united with that of Acre, embraces Dan, Simeon, Judah, Benjamin, and Ephraim; and the pashalic of Damascus has Reuben, Gad, and the other half of Manasseh. The population of this interesting country now consists chiefly of Turks, Syrians, Arabs, Jews, and Greeks.

The land of Canaan was called the *land of Israel* (1 Sam. xiii. 19), because it was occupied by the descendants of Jacob or Israel. The *holy land* (Zech. ii. 12), because God's presence was continually manifested there as the leader and governor of his chosen people; and especially may it be regarded as such, since the sufferings and death of Christ have consecrated it. The *land of promise* (Heb. xi. 9), because it was promised to Abraham and his posterity as their possession. The *land of Judah* (Jer. xxxix. 10), because Judah was the leading tribe; the *land of the Hebrews* (Gen. xl. 15), or the descendants of Eber, an ancestor of Abraham. The modern name of *Palestine*, or the land of the Philistines, was originally applied to the region lying along the coast of the Mediterranean, south-west of the land of promise; but in its present usage denotes

the whole country bounded by the Jordan on the east, the Mediterranean on the west, Arabia on the south, and Lebanon on the north.

It may be remarked that the ordinary Hebrew term for Canaan or Canaanite is rendered "merchant city" in Isa. xxiii. 11; "merchant" in Hos. xii. 7; Prov. xxxi. 24. (See PHŒNICIA.) In fine, the word Canaanite has sometimes the narrower meaning of a tribe west of the Jordan (Num. xiii. 29), but usually the broader meaning of all the inhabitants of the country other than the Israelites. (See PALESTINE, SYRIA.)

CANDACE. (See PHILIP.)

CANDLE (Job xviii. 6) is often used figuratively by the sacred writers to denote light generally. (See LAMP.)

CANDLESTICK, GOLDEN (Exod. xxv. 31)—was a splendid article of the tabernacle furniture, made of fine gold. It consisted of a shaft or stem supposed to have been 5 feet high,

with six branches. The branches came out from the shaft at three points, two at each point, as in the preceding cut, and the width of the whole candlestick across the top was about 3½ feet. It was richly adorned with raised work, representing flowers, and also knops or knobs, and little bowls resembling half an almond shell. At the extremity of each branch there was a socket for the lamp, and also at the top of the main shaft, making seven in all (Rev. i. 12, 13, 20). Tongs to remove the snuffings, and dishes to receive them, as well as oil vessels, were articles of furniture belonging to the candlestick, and were all made of gold. The lights were trimmed and supplied daily with the purest olive oil. They were lighted at night and extinguished in the morning; though some suppose that a part of them, at least, were kept burning through the day. The candlestick was so situated as to throw its radiance on the altar of incense and on the table of showbread, occupying the same apartment, and from which the natural light was excluded. Josephus thus describes this ornamental light-bearer:—

"Over against this table, near the southern wall, was set a candlestick of cast gold; hollow within, being of the weight of 100 pounds, which the Hebrews call *cinhares;* if it be turned into the Greek language, it denotes a *talent.* It was made with its knops, and lilies, and pomegranates, and bowls (which ornaments amounted to seventy in all), by which means the shaft elevated itself on high from a single base, and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads in one row, all standing parallel to one another; and these branches carried seven lamps, one by one, in imitation of the number of the planets; these lamps looked to the east and to the south, the candlestick being situate obliquely." —*Antiquities,* i., p. 136.

In Solomon's temple these lampstands were multiplied, and ten golden candelabra shed their radiance over the holy chamber. But in the restored temple there appears to have been only one candlestick. It was taken to Rome with the other booty, and its form was sculptured on the triumphal arch of Titus, where its mutilated remains are yet to be seen. It was carried in procession at the triumph itself; as Josephus, who was an eye-witness, testifies: —"But for those that were taken in the temple of Jerusalem, they made the greatest figure of them all: the golden table of the weight of many talents; the candlestick also, that was made of gold, though its construction was now changed from that which we made use of—for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the top of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews."—*Wars of the Jews,* b. vii., pp. 247, 248.

When Genseric sacked Rome, he took this trophy with him to Africa. Belisarius found it there when he defeated the Vandals, and brought it to Constantinople. From the eastern metropolis it is said to have been despatched to Jerusalem, but it has no more been heard of. How it disappeared no one knows.

The candlestick forms the material of a beautiful and significant vision in Zech. iv. 2, 3, 11, 12, and occurs in the vision of John in Patmos (i. 12). The seven lights which John saw in vision were the seven lamps of the golden candelabrum—a perpendicular stalk with seven shafts.

CANE. (See CALAMUS.)

CANKER-WORM (Joel i. 4). It is elsewhere called the caterpillar (Jer. li. 27), and was one of the army of destroying insects by which the land of Judea was laid waste. Its voraciousness and multitude are sufficiently indicated by the connection in which it is mentioned (Nah. iii. 15, 16). It is not easy to fix upon the precise species of animal indicated. By some it is said to signify the young locust in the last stage of its insect changes. (See CATERPILLAR, LOCUST).

CANNEH. (See CALNEH.)

CAPERNAUM (Matt. iv. 13)—a city on the western shore of the sea of Tiberias, where our Saviour often resided, so that it is called

"his own city" (Matt. ix. 1), and where some of his most wonderful works were done, and where also he delivered some of his most pointed discourses. (See Mark i. 21, 37; ii. 1-28; John vi. 25-70; and comp. with Isa. ix. 1, 2). Notwithstanding it was thus highly favoured with the presence and instructions of the Lord of glory, it was the subject of the most fearful denunciations (Matt. xi. 21-24). This prediction of its downfall was long ago fulfilled; and though it was once a city of renown, the site it occupied is now uncertain.

Early travellers describe its ruins. Robinson found its site at a place called Khan Minyeh. Josephus relates in his Life, that in a skirmish near the Jordan, where it enters the lake of Tiberias, his horse sunk and fell in the marshy ground; by which accident his wrist being dislocated, he was carried to the village of Kepharnome, and thence the next night to Tarichæa, at the south end of the lake. This village Robinson asserts was, without much doubt, Capernaum; and Josephus was naturally carried on the great road along the shore, first to this place, and then to Tarichæa; the distance of the former from the entrance of the Jordan being about two hours (*Researches*, iii., p. 292). The rival site preferred by many, three miles to the north, is called Tell-Hum, which seems also to harmonize well with the description of Josephus (Thomson's *Land and Book*, p. 354).

That village which the Son of God honoured as his residence, where he spoke so many sublime discourses, and wrought so many miracles, where he chose an apostle, and to which so many tender appeals were directed, remained hardened and profane, suffered the righteous doom of heaven, and has left no memorial of its former existence.

CAPHTOR, CAPHTORIM. (See CRETE, PHILISTIA.)

CAPPADOCIA (1 Pet. i. 1)—one of the three interior provinces of Asia Minor, and the largest. It was bounded east by Armenia, north by Pontus, west by Lycaonia, and south by Cilicia. Christianity was probably introduced into this province at an early period (Acts ii. 9), and the existence of Christian churches there is easily traced up to a period as late as the tenth century.

Cappadocia was a region of ignorance in earlier times; but enlightened and purified by Christianity, it exhibited at a later period a roll of illustrious names of teachers in the church, as Basil and the two Gregories.

CAPTAIN (Deut. i. 15)—an officer in the Jewish army, whose rank or power was designated by the number of men under his command, as captain of fifty, or captain of a thousand; and the commander or chief of the whole army was called the captain of the host. The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers (2 Chr. xxv. 5). Captains of hundreds, or larger companies, were probably what would be called in modern phrase staff officers, and formed the councils of war (1 Chr. xiii. 1). (See ARMIES, CENTURION, WAR.)

CAPTAIN OF THE TEMPLE (Acts iv. 1)—either the commander of the Roman garrison stationed near the temple, or the chief of the priests and Levites who kept guard around and within the temple.

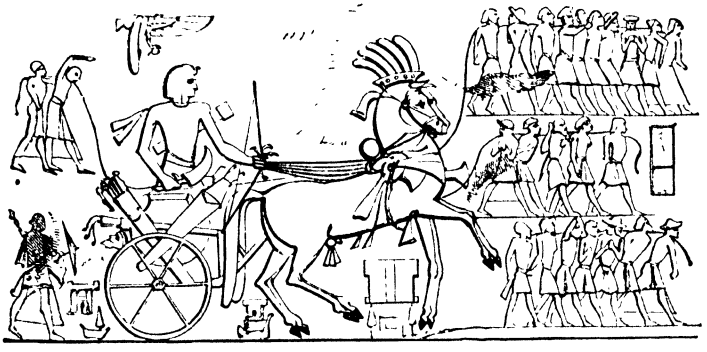
There was a garrison placed in the tower of Antonia for the guard of the temple. This tower stood in the north-east corner of the wall, which parted the mountain of the house from the city. It was built by the Asmonean Hyrcanus, the high priest. There he himself dwelt, and there he laid up the holy garments of the priesthood whenever he put them off, having finished the service of the temple (Josephus, *Antiq.* lib. xviii. cap. 6). Herod repaired this tower at a great expense, and named it Antonia, in honour of Antony. It was used as the depository of the priest's garments, till the removal of Archelaus from his kingdom, and the confiscation of his estate. The tower then came into the hands of the Romans, and was kept as a garrison by them. The high priest's garments were then kept there under their power, till Vitellius restored them to the Jews (*Antiq.* lib. xv. cap. 15). The captain of the temple may have been the commander of the company who had the keeping of the castle.

CAPTIVE (Gen. xiv. 14) usually denotes one taken in war. Among eastern nations, as by Babylonians and Assyrians, such persons were treated with great cruelty, and were subjects of merchandise (Joel iii. 3). The poor captives were sometimes stripped naked and marched in such a plight to the land of the conqueror. The commonest rights of humanity were oftentimes denied them,-a hook was put into their lips, and they were sold into hopeless slavery. Zion is sometimes threatened by Jehovah with these fearful horrors of captivity. What a sad spectacle of enslaved misery is depicted by the ancient poet!—

> "Shared out by lot, the female captives stand,
> The spoils divided with an equal hand;
> Each to his ship conveys his rightful share,
> Price of their toil, and trophies of the war."

The mother of Sisera is represented as expecting her son returning with such booty,—"Have they not sped? have they not divided the prey; to every man a damsel or two?" (Judg. v. 30.) Prisoners of war were subjected to the most degrading marks of servitude. "They came near and put their feet upon the necks of them" (Josh. x. 24). This practice explains the allusion of Ps. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Messiah's enemies are to be completely subjugated. Captives, if their brave resistance had provoked the victors, were sometimes doomed to a fearful penalty (2 Sam. viii. 2). The meaning of this language seems to be, that a portion of the captives, measured off by a line, were capriciously selected and butchered; and yet the sparing of so many captives seems to have been a merciful modification of oriental usage,

on such occasions, when the whole captured army might have been put to death. Such an atrocity we find in 2 Chr. xv. 12. Prisoners were sometimes also subjected to cruel mutilation. Their eyes were often torn out. Samson suffered this privation from the Philistines; so did Zedekiah, the last king of Judah, at the hand of the king of Babylon. But there was a refinement of cruelty in this latter case—the poor royal captive was forced to behold his sons put to death ere he was cruelly deprived of vision. Occasionally prisoners of war were deprived of one eye only, to wit, the right one, as in that case they could no longer go to battle; for the sight of the left eye being intercepted by the shield, they must either disuse this portion of armour, or come to the combat unguarded. We read of another species of barbarity in Judg. i. 6-7, "Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. This was not a mere wanton outrage, for



King returning with Captives.

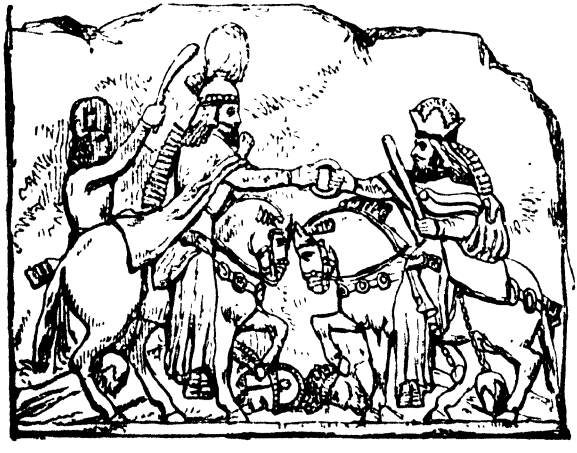
the deprivation of these members made the victim almost wholly unable to engage in ancient warfare. The Athenians cut off the right hands of the inhabitants of Ægira. The Roman who shunned a military conscription cut off his thumb, and was called a poltroon, a word which literally signifies *cut-thumb*. The conduct of David toward the Ammonites, especially the population of Rabbah, has given rise to much discussion (2 Sam. xii. 31). Some, taking the common version as correct, affirm that David inflicted on the hapless wretches all the tortures so described,—sawing them into fragments, tearing them to tatters with the teeth of harrows, grating their flesh upon the sharp and rugged sherds that lay in the bottom of the kilns. But we question if the text warrants such an interpretation. The Hebrew preposition (*Beth*) prefixed to the words, saw, harrows, and axes, signifies *to* oftener than *under;* and so the words may be rendered, he put them to saws, &c.—subjected them to this species of slavery. He "brought out" the people and set them to labour in these forms of servitude. It is said in Chronicles, "he cut them." The word translated *he cut them*, is found differently spelt in many manuscripts,—spelt as is the word in Samuel rendered, "he put them." But retaining the present spelling of the word in Chronicles, we may, with Dr. Lee, give it the meaning of, not "he cut," but "he removed." He carried them off to national works, where they wrought with the implements described. Solomon followed a similar practice (1 Ki. ix. 20, 21). This passage seems to illustrate the conduct of David, who perhaps set the example followed by his son and successor. But still, granting that the English version is correct, the following is the explanation and defence by Michaelis, in his *Commentary on the Law of Moses*:"—

"David acted with much greater severity (2 Sam. xii. 31) to the inhabitants of Rabbah, the Ammonitish capital. He put them all to death together, and that with most painful and exquisite tortures; which, however, were not unusual in other countries of the East. But we must consider how very different this war was from other wars. The Ammonites had not only resisted to the last extremity (which alone by the Mosaic law was sufficient to justify the victors in putting them to death), but they had, moreover, by their gross contempt of the ambassadors whom David had sent with the best intentions, been guilty of a most outrageous breach of the law of nations, and manifested their implacable hatred against the Israelites. They shaved half their beards (an insult which, according to the account of Arvieux, the Arabs of the present day reckon as great an evil as death itself), and then they cut off the lower half of their garments, and in this ignominious plight sent them back into their own country. Nor was this so much the particular act of the Ammonitish king as of his principal subjects, who had incited him to it (2

Sam. x. 3), which so much the more clearly demonstrated their universal enmity against the Israelites; and a violation of the law of nations so very unusual justly provoked them to take severer revenge than they were wont to exercise in common wars.

"If we admit the maxim, that the law both of nature and nations allows me to treat my enemies as they, if victorious, would have treated me, the story in 1 Sam. xi. 2 furnishes a strong vindication of David's conduct. These same Ammonites had, in the beginning of his predecessor's reign, been so extremely cruel as to grant to the Israelitish city, Jabesh, which they had invested, and which was inclined to surrender without resistance, no other terms of capitulation than that, by way of insult to the Israelites in general, all its inhabitants should submit to have their right eyes put out. Now, to an enemy of this description, and who at last seized their ambassadors, whose persons the laws both of nations and nature hold sacred, could any punishment in use in the East have been too cruel? We find, however, that the character of the Ammonites was the same in every age. The prophet Amos (i. 13) speaks of them as ripping up the bellies of women with child, not in the fury of a storm, but deliberately, in order to lessen the number of the Israelites, and thus to enlarge their own borders.

"If these acts of David, then, appear to us, I will not say *severe* (for who will deny that? or who that lives in our days would not wish to have acted differently in *his* place?)—but *unjust*, it is owing, either to our confounding the modern with the ancient law of nations, or with the law of nature itself; and thus judging of them by quite a different rule from that which we are wont to apply to similar actions which we know from our youth."—Michaelis' *Com. on the Law of Moses*, i., pp. 328-330.



Treading on the Neck.

The Romans sometimes compelled a captive to be joined face to face with a dead body, and to bear it about until the horrible effluvia destroyed the life of the living victim. Virgil describes the punishment in his eighth Æneid—

"What words can paint those execrable times,
The subjects' sufferings and the tyrants' crimes?
That blood, those murders, O ye gods, replace
On his own head, and on his impious race.
The living and the dead at his command
Were coupled face to face and hand to hand,
Till choked with stench, in loathed embraces tied,
The lingering wretches pined away and died."

If in Rom. vii. 24 the apostle does not refer to this practice, it may at least convey a vivid idea and illustration of his meaning, that he felt sin to be a nauseous, intolerable, and fatal burden. "O wretched man that I am! who shall deliver me from the body of this death?"

CAPTIVITY (Num. xxi. 29)—a term usually employed to denote an important era in the history of the Jewish people. To punish their rebellions and idolatries, God suffered them to come into frequent bondage to surrounding nations. Several of their captivities took place at an early period of their history, of which a particular account is given in the first ten chapters of the book of Judges. No less than six are there recorded. Soon after the close of Solomon's glorious reign the kingdom was divided. Ten of the tribes separated themselves, and took the name of the kingdom of Israel, leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah. Each of these two kingdoms suffered a distinct captivity. That of Israel is called the Assyrian, and that of Judah the Babylonish captivity.

Tiglath-pileser, the king of Assyria, made war upon Israel, and carried a large number of their people (chiefly those of the tribes of Reuben, Gad, and Manasseh) into captivity (2 Ki. xv. 29; 1 Chr. v. 26). But the residue remained under their own king, but paid tribute to the Assyrian government. After the lapse of twenty years this tribute or annual assessment was refused, and therefore Shalmaneser, besieged and after three years captured and destroyed Samaria, the capital of the kingdom, and the great mass of the people were transported to provinces beyond the Euphrates, and some doubt is entertained whether they ever returned (2 Ki. xvii. 5, 6; xviii. 10, 11; Hos. i. 6). Jewish historians say they never did return. But the following, among other passages, are employed to support an opposite opinion:—Ezra ii. 59; vi. 16; viii. 35; Isa. xi. 12, 13; xxvii. 12, 13; Jer. iii. 18; xvi. 15;

xxxi. 7-20; xlix. 2; Ezek. xxxvii. 16; Hos. i. 10, 11; Amos ix. 14; Obad. 19-21; Mic. ii. 12; Zech. ix. 13; x. 6, 10. (See HEBREWS.) So Hosea xi. 11,—"They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord," &c.; and Amos ix. 14,—"I will bring again my people Israel from their captivity." Obad. 18, 20,—"The captivity of this host of the children of Israel shall possess that of the Canaanites," &c. Isa. xi. 12,—"The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah." Ezekiel received an order from God to take two pieces of wood, and write on one, "For Judah and for Israel;" on the other, "For Joseph and for Israel;" and to join these two pieces of wood, that they might become one, to symbolize the re-union of Judah and Israel (Ezek. xxxvii. 16). Jeremiah is equally express: "Judah shall walk with Israel, and they shall come together out of the north, to the land which I have given for an inheritance to their fathers" (Jer. xxxi. 7-9, 16, 17, 20; xlix. 2, &c.; Micah ii. 12; Zech. ix. 13; x. 6, 10). Among those who returned with Zerubbabel are reckoned some of Ephraim and Manasseh, who settled at Jerusalem among the tribe of Judah. When Ezra numbered those returned from the captivity, he only inquired whether they were of the race of Israel: and at the first passover, then celebrated in the temple, was a sacrifice of "twelve he-goats for the whole house of Israel, according to the number of the tribes" (Ezra vi. 16, 17; viii. 35). Under the Maccabees, and in our Saviour's time, Palestine was peopled by Israelites of all the tribes indifferently. These passages seem to show that many of the ten tribes did return, that the numerous speculations as to their history and present locality either in Arabia, China, North America, or, with Dr. Asahel Grant, among the Nestorians, are wholly useless. Many, in arguing for some living race as the remains of the ten tribes, mistake for characteristic Jewish customs the usages which are common to almost all the eastern world. The twelve tribes are also twice mentioned in the New Testament as forming the Jewish nation, (Jas. i. 1; Acts ii.)

The first captivity of Judah took place under king Jehoiakim, when Daniel and his companions were among the captives. The second was in the seventh year of Jehoiakim; the third in the reign of Jehoiachin. The fourth, or seventy years' captivity, was under Zedekiah's reign, in the year of the world 3416. (For a particular account of these events, see 2 Ki. xxiv.; 2 Chr. xxxvi.; Jer. xxv., xxvi., xxix., xxxii., xxxiv., lii.; Ezek. xii.; Dan. i. 1, 2.) The sufferings in which these captivities involved them are affectingly described in Ps. cxxxvii. 1-5, and Jer. iv. 19-31. The Jews were at length allowed to return (Ezra i. 1); but it was not until seventy years from the period of their fourth captivity that they were permitted to rebuild the temple.

Their last captivity yet endures. The slaughter at the sacking of Jerusalem was immense. According to Josephus a million fell, and nearly a hundred thousand throughout the nation were enslaved. Of these, such as were under seventeen years of age were sold into private slavery, thousands were despatched to work in Egypt, and many fell a prey to wild beasts at Roman shows and entertainments. Under the emperor Hadrian devastation fell again on the Jewish inhabitants of Palestine. Now, and ever since that period, they are scattered over the earth. Their dispersion and degradation are a very striking and awful fulfilment of their own ancient prophecies. But this doom is not for ever. A bright destiny awaits the sons of Abraham (Rom. xi. 25, 26).

In the meantime the Jews cherish a great reverence for the land of their fathers. There is no wonder, for its associations in their minds are powerful and endearing. The country is yet theirs. But low and fantastic superstitions are mixed up with their love of Palestine. They believe that the resurrection will take place in or near Jerusalem, where are the Jewish burying-grounds. Those who die out of Judea are exposed to great torment ere they can be raised, for God is to form tunnels underneath the earth, and through these subterranean passages, beneath the heavy mountains, and under the angry ocean, are they to be rolled from the spot of their sepulture in Poland, Britain, or America, and conveyed to the mount of Olives. The lamentations chanted by them in their captivity are very peculiar and eccentric. One scene of sorrow is often referred to—the wailing-place, as it is called, of the Jews. It is hard by the southern part of the temple area, that part of it on which stands the smaller of the two mosques, the mosque of Aksa, covering what is supposed to have been the site of the Holy of holies. Soon after the re-admission of the Jews, who had been expelled by Hadrian in punishment of their second revolt, they obtained leave to weep here over their deserted sanctuaries, their fallen city and proscribed nation, buying from the Roman soldiers the privilege of moistening with their tears the ground where their fathers had bought the blood-shedding of the Lord. *Et ut ruinam suæ eis flere liceat civitatis, pretio redimunt. Ut qui quondam emerunt sanguinem Christi emant lachrymas suas.* "And they bought with a price the permission to weep over the ruin of their city. As those who formerly bought the blood of Christ, they buy their tears" (*Hieron. in Zephan.* i. 15). Lord Nugent says—"Their posture of abject sorrow—their appearance—of all ages and of either sex, in the distinctive and historical garb of their people (they are no more a nation now, but a people still)—the low and peculiarly plaintive tones in which their voices blend—young men, and elders, and 'daughters o Jerusalem weeping for themselves and for thei children,' clinging, as it were, to the rent skirt of their city's ancient glory, and praying th God of their fathers again to 'turn his fac

toward the neglected vine which he fostered with exceeding care,'—all this forcibly and pathetically recalls, along with the words of prophecy so sadly verified, those yet unfulfilled, which 'cry unto her that her warfare is accomplished and her iniquity is pardoned'" (Isa. xl. 2).—*Lands, Classical and Sacred*, ii., pp. 78, 79.

Thus still during this captivity there are numbers of Jews in Palestine. Yet they are few in comparison—not passing eight thousand in the dominions that anciently belonged to the twelve tribes. And these appear to be the religious representatives of the Jews all over the world. They pray for their expatriated countrymen, and receive in turn substantial tokens of gratitude from their brethren of the dispersion. Dr. Wilson says—"The result of all our inquiries amongst the Jews of the East and of Europe simply is, that the Jews throughout the world, in *the present state of their unbelief and prophetical misinterpretation*, utterly disclaim the idea of *colonizing* the land of their fathers, and restrict the grounds of their present limited settlements there to *religious considerations*. I beg the particular attention of philanthropists and the friends of Jewish missions to this statement."—*Lands of the Bible*, ii., pp. 626-627.

The predicted epoch of their conversion will at length arrive, and with it, it may be, unexpected sources of deliverance. "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Ps. lii. 6).

CAPTIVITY, CHILDREN OF THE (Ezra iv. 1)—a common figure of speech denoting those who were in captivity, or perhaps sometimes literally their posterity. "Turn again" (Ps. cxxvi. 1), "turn away" (Jer. xxix. 14), "turn back" (Zeph. iii. 20), or "bring again" (Ezek. xvi. 53) "the captivity," are figurative phrases, all referring to the Jewish nation in bondage, and their return to Canaan. A similar expression is used in relation to individuals, as in Job xliii. 10, "The Lord turned the captivity of Job"—that is, he released him from the unusual sufferings and perplexities to which he had been in bondage, and caused him to rejoice again in the favour of God.

HE LED CAPTIVITY CAPTIVE (Eph. iv. 8). The phrase may mean, he led those as his captives who had made captives of others. Thus Abraham made Lot his captive at the period of his being taken by the confederate kings, and this second captivity by his relative was Lot's deliverance. He made a joyous captive of him who had been detained in forced captivity. Christ makes captives of his own, all his people. He captures them who were groaning in the hopeless captivity of Satan. He leads captive by his grace the victims of that captivity over which the devil presides. But the simpler way is to regard the word "captivity" as the abstract for the concrete—he led captive all his foes in a body; or, having beaten his foes, he made prisoners of them. The original phrase in the 68th Psalm means, "Thou hast mustered or reviewed thy captives." (Compare Judg. v. 12.)

CARBUNCLE (Ezek. xxviii. 13)—a precious stone. Its colour is a deep red, mingled with scarlet, and when held up in the rays of the sun, it loses its deep tinge, and resembles burning charcoal. It is not certain, however, that the carbuncle of the Scriptures is the same species of gem to which we give that name. The Septuagint, Josephus, and Vulgate, render it emerald; and it represents in our English version two different Hebrew terms.

CARCHEMISH (2 Chr. xxxv. 20)—a town on the Euphrates, and commanding one of its passages. It is apparently called Karghamus on the Assyrian monuments, and described as the capital of the northern Hittites. It could not be far distant from the present Koum-ealeh. It was long conjectured to be Circesium; but the city at the confluence of the Chebar was called Cirki. It was taken from the Assyrians by the king of Egypt (2 Ki. xxiii. 29), who left it in charge of a garrison. Nebuchadnezzar, king of Babylon, afterwards took it from the Egyptians with great slaughter (Jer. xlvi. 1-12).

CARMEL, MOUNT (Isa. xxxiii. 9)—one of the most remarkable points on the shores of the Mediterranean. It is the highest peak of a range of mountains of the same name rising in the plain of Esdraelon, and extending 18 miles, till it terminates in a promontory on the coast, south of the bay of Acre. It is at its east end from 1,500 to 1,600 feet, and at its west end 600 feet above the level of the sea (Amos ix. 3). It is composed of limestone, and in shape resembles a flattened cone, and it is the finest and most beautiful mountain in Palestine. Its soil was once fertile and highly cultivated (Isa. xxxiii. 9; xxxv. 2; Jer. l. 19). Its name signifies "a fruitful field, or a country of vineyards and gardens," and it has usually the definite article, "the Carmel." Modern travellers tell us that the oaks, wild vines, olive trees, and fragrant flowers, still indicate its former productiveness, though it has sufficiently deteriorated to fulfil the prediction of the prophet (Amos i. 2). The graceful form and verdant beauty of its summit are alluded to, Song vii. 5. The base of the mountain was washed by "that ancient river, the river Kishon" (Judg. v. 21), and the plain of Sharon spread out towards the south. While Lebanon raised to heaven a summit of naked and barren rocks, covered the greater part of the year with snow, the top of Carmel, naked and sterile as is its present appearance, was clothed with perennial verdure; so that the genius of Isaiah, guided by the spirit of inspiration, could not find a more appropriate figure to represent the flourishing state of the Redeemer's kingdom than "the excellency of Carmel and Sharon." The summit of Carmel is remarkable for its pure and enlivening atmosphere. The traveller who has in him even little poetic susceptibility, yet feels his soul enlivened by a survey of mount Carmel and its scenery, while the

imaginative voyager is carried away by his rapture, as he attempts to describe the glory of the hill and the country lying at its feet.

This promontory is a place of deep interest in the annals of the Jews (1 Ki. xviii. 19, 42; 2 Ki. ii. 25; iv. 25), and was once the resort of crowds of Christian devotees, and the residence of an order of monks called Carmelites, who had a convent there, which was pillaged and destroyed by the Arabs after the retreat of the French army, in 1799, who used it as an hospital for their sick and wounded during the siege of Acre. There are many traditions and superstitions which travellers have preserved about the caves and grottoes which abound in this mountain, but they will not be in place here. It is now called Mar Elyas. (See ELIJAH.)

CARMEL, TOWN OF (Josh. xv. 55)—a city and hill, between the wilderness of Ziph and the wilderness of Maon. It was the residence of Nabal, and is represented by the modern Karmel, about 6 miles south of Hebron (1 Sam. xxv. 2; xxvii. 3).

CARPENTER (from the Latin *carpentum*, a waggon, and therefore, literally, *cart*-wright). It represents the Greek word τεκτων in the Gospels (Matt. xiii. 55; Mark vi. 3). This original term signifies artizan or mechanic; but when used by itself it generally denotes one who works in wood—a joiner or house-carpenter. When it is used of a person who works in metals, some qualifying adjective is necessarily added. Its use is thus similar to that of the term *smith* among the common people in Scotland. When they speak of a *smith*, they usually mean a worker in iron; but when they refer to one employed in other metals, they prefix a distinctive epithet—as tinsmith, coppersmith. It is the opinion of Christian antiquity that Joseph, the reputed father of Jesus, wrought in wood. According to Justin, he made "ploughs and yokes." Jesus seems to have followed Joseph's occupation. "Is not this the carpenter?" the multitude cried on one occasion. The Son of God submitted to the curse, earned his bread by the sweat of his brow, and so consecrated those manual toils which are the lot of the great majority of mankind.

CARRIAGES (Acts xxi. 15)—the load or burden which man or beast carries; baggage (Isa. x. 28), or mat, on which anything is carried (1 Sam. xvii. 20); *trench*, or *place of the carriages*, may be a rampart made of the army baggage (Isa. xlvi. 1). "They took up their carriages"—*i. e.*, they packed up their luggage, and commenced their journey (Acts xxi. 15).

CART. (See WAGGON.)

CART-ROPE. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope" (Isa. v. 18). This is a strong figurative expression, the most natural meaning of which is shown by two Jewish sayings—"Woe to them that begin to sin a little, and they go on and increase until their sins are as a cart-rope;" and, "The evil imagination is at first like a spider's thread, but at last it is like to cart-ropes." There may be a remote allusion also to the cords with which the sacrifices were bound.

CASEMENT. (See WINDOW.)

CASLUHIM (Gen. x. 14)—a people probably of Upper Egypt.

CASSIA (Exod. xxx. 24) is supposed to be the same with the kostos of the Arabs, usually called "Indian orris root." The cassia of commerce is the bark of a tree of the same species with cinnamon and sassafras. Cassia was an article of Tyrian trade (Ezek. xxvii. 19), and remarkable for its fragrance. "All thy garments smell of myrrh, and aloes, and cassia" (Ps. xlv. 8). Two Hebrew words are rendered cassia in the English translation.

CAST OUT, TO (John ix. 22 and 34), or to excommunicate, was to cut off from the privileges of the Jewish church.

CASTOR and POLLUX (Acts xxviii. 11). In heathen mythology they were the names of twin sons of Jupiter, who were supposed to preside over the destinies of sailors. Hence an image representing them was often seen on the prow of ancient ships, like the figure-heads of modern days.

CATERPILLAR (1 Ki. viii. 37)—a tribe of insects of vast number and destructive voracity. The ancient versions differ as to the particular animal intended. It may be some species of locust in its larva state. Whatever they were, whether the "chaffer" or "mole cricket," these insects were often employed as agents in the execution of God's judgments (Ps. lxxviii. 46; cv. 34). Figuratively they represent a great multitude (Isa. xxxiii. 4; Jer. li. 14, 27). They were regarded as among the most desolating visitations of God's hand. (See CANKER-WORM.)

CATTLE (Gen. i. 25). In the common scriptural use of this term it embraces the tame quadrupeds employed by mankind, as oxen, horses, sheep, camels, goats, &c. Gen. xiii. 2; Exod. xii. 29; xxxiv. 19; Num. xx. 19; xxxii. 16; Ps. l. 10; and Job i. 3, where the word translated *substance* would be more properly rendered *cattle*.

In those pastoral countries cattle were wealth (Gen. xxx. 43). Of Job it is recorded, that "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east" (Job i. 3). Rich men made presents of their cattle to one another, as Abimelech (Gen. xx. 14), and Abraham in course of time returned the compliment (Gen. xxi. 27). The cattle of Abraham and Lot were so very numerous that

one district could not contain them, and they were obliged to separate. Judea, consisting of hill and valley, affords a large range of excellent pasture-grounds. The owners themselves superintended the feeding of them, did not reckon such an occupation beneath them, and were therefore exposed to all vicissitudes of weather. Jacob says, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. xxxi. 40). During his exile Moses fed the flocks of his father-in-law, and David was brought from the sheepfold to the throne of Israel. Amos was a herdsman, and Shamgar was raised from the same pursuit to be one of the judges of Israel. And the women laboured in the same vocation. At Jacob's first interview with Rachel, she came along with the flock she tended. "And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother" (Gen. xxix. 9, 10). The daughters of Jethro were also shepherdesses; and the scene presented in Exodus (ii. 16-21) has all the freshness and reality of pastoral life:—

> "Such as Arcadian song
> Transmits from ancient uncorrupted times,
> When tyrant custom had not shackled man,
> But free to follow nature was the mode"

The office of shepherd or cattle-feeder was a responsible one, and oftentimes demanded no little courage in warding off the attacks of robbers and wild animals. (See SHEEP, SHEPHERD.)

The allusion in Job xxxvi. 33 is explained by the fact that certain animals of this class are peculiarly sensitive to that change of air and temperature which precedes rain and thunder.

CAUL (Isa. iii. 18)—the attire of the head, made of network and ornamented. In Hos. xiii. 8, "I will rend the caul of their heart;" the word caul denotes the membranous vessel which contains the heart. The figure represents a raging beast of prey seizing his victim and tearing out its vitals. One of the two words rendered "caul" is given as "midriff" in the margin; and the other word is translated "gold" in Job xxviii. 15, because that metal is closed up or unporous.

CAUSEWAY (1 Chr. xxvi. 16)—a raised way or path (2 Chr. ix. 4). In most of the passages where it occurs it signifies any public way or high road, and indeed is so translated in Judg. xx. 31, 32; 1 Sam. vi. 12; Prov. xvi. 2. The same word is rendered *ways* in Ps. lxxxiv. 5, and there signifies the ways to Zion by which the devout Jews ascended to worship in the temple, and the remembrance of which was continually present in the hearts of those who loved them, and who loved also the holy place and service to which they led.

CAVE (Gen. xix. 30). Caves were very common in Judea, and were made use of as temporary *dwelling places* (Gen. xix. 30); as *places of concealment* (Josh. x. 16; Judg. vi. 2; 1 Sam. xiii. 6; xxii. 1, 2; xxiv. 3; 2 Sam. xxiii. 13; 1 Ki. xviii. 4; xix. 9; Heb. xi. 38); and as *burial places* (Gen. xxiii. 17, 19; xlix. 29; John xi. 38). Robinson says, "We went first to some caverns on the south-west side of the Wady leading up to Santa Hanneh, near the path by which we had approached from Kubeibeh. These are artificial excavations, having partly the character of those we had seen near Deir Dubbân, but of much more careful workmanship. Besides domes, there are here also long arched rooms, with the walls in general cut quite smooth. One of these was nearly 100 feet in length, having along its sides, about 10 feet above the level of the floor, a line of ornamental work like a sort of cornice. On one side, lower down, were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. In one smaller room, not lighted, there was at one corner what looked like a sarcophagus hollowed out of the same rock; but it was too much broken away to enable us to speak positively. The entrance to the whole range of caverns is by a broad-arched passage of some elevation; and we were surprised at the taste and skill displayed in the workmanship."

The principal caves in Scripture are—1. The cave of Adullam, in which David lived with his followers (1 Sam. xxii. 1; 2 Sam. xxiii. 13). 2. The cave of Makkedah, in which the five kings of the Amorites took refuge from Joshua, (Josh. x. 16, &c.) 3. The cave in the wilderness of Engedi, in the "thighs" of which David and his men remained undiscovered by Saul (1 Sam. xxiv. 3). 4. The cave in which Obadiah hid fifty prophets of Jehovah from the vengeance of Jezebel (1 Ki. xviii. 4). Besides the above, are the cave above Zoar (Gen. xix. 30); of Macphelah (Gen. xxiii., xxv., xlix); "'the' cave" in Horeb, the scene of the vision of Elijah (1 Ki. xix. 9); and a cave in the north of Palestine, near Sidon, literally rendered "Mearah" (Josh. xiii. 4).

The word is rendered "holes" in Isa. ii. 19; and "den" in Isa. xxxii. 14; Jer. vii. 11.

CEDAR (2 Sam. vii. 2). The word sometimes refers to other trees, but it is properly the cedar. One of the most valuable and majestic trees of eastern forests. It grows to the height of 70 or 80 feet. The branches are thick and long, spreading out almost horizontally from the trunk, which is sometimes very many feet in circumference (Ezek. xxxi. 3, 6, 8). Maundrell measured one which was 36 feet and 6 inches in the girth, and 111 feet in the spread of its boughs. The wood is of a red colour and bitter taste, which is offensive to insects, and hence it is very durable, having been known to last, as historians assert, upwards of 2,000 years. It was used for the most noble and costly edifices. This timber served not

only for beams for the frame, and boards for covering buildings, but was also wrought into

the walls (1 Ki. vi. 36; vii. 12). The mountains of Lebanon were famous for the growth of the cedar; but travellers tell us that the words of prophecy are verified, for now a "child may write them" (Isa. x. 19). (See LEBANON.)

Of the exact number of cedars on Lebanon, various accounts have been given by travellers both in past and present times. They have differed in their estimates because some counted the younger trees and others did not.

In 1565,	Furer counted	25
1575,	Rauwolf,	24
1583,	Radzivil,	24
1600,	Biddulph,	24
1605,	De Breves,	24
1612,	Lithgow,	24
1630,	Fermenel,	22
1633,	Rodger,	22
1688,	La Roque,	20
1696,	Maundrell,	16
1738,	Pococke,	15
1810,	Burckhardt,	11 or 12
1818,	Richardson,	8
1832,	Lamartine,	7
1836,	Lord Lindsay,	7
1816,	Buckingham,	20, large and single—400 altogether. At the present time 11 or 12 are very old, 25 are very large, and 50 are of considerable size.

And lastly, Dr. Kitto archly remarks, that there are now greatly more cedars growing in England than in the whole of mount Lebanon.

The cedars are found in what is termed the cedar grove, two days' journey from Beirut, 6,400 feet above the level of the sea, and 3,000 feet below the summit; but Seetzen says that there are other groves of equal extent; and some explorers have found this noble tree in various parts of the range of Lebanon. Every reader of Scripture is insensibly initiated into a familiar acquaintance with the cedar. It fills his imagination with an impression of its tallness, symmetry, bulk, and fragrance—"The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted" (Ps. civ. 16). The cedar is an evergreen—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Ps. xcii. 12). The long branches of the cedar give it a majestic appearance, and create beneath them a delicious shade (Ezek. xxxi. 3, 5). The cedar sheds from its odoriferous bark and boughs a peculiar fragrance, which is diffused over the mountain—"His branches shall spread, and his smell as Lebanon" (Hos. xiv. 6). This "glory of Lebanon" far excelled the other forest trees, and became a symbol of human grandeur—"And upon all the cedars of Lebanon, that are high and lifted up" (Isa. ii. 13). When the weary traveller lays himself down beneath the cedar, he finds repose and refreshment; but in the desert such umbrageous shelter is not to be enjoyed; hence Jehovah's unexpected and superlative goodness to his people is represented as his planting "in the wilderness the cedar" (Isa. xli. 19). Porter in his *Handbook* says—"At the head of Wady Kadîsha there is a vast recess in the central ridge of Lebanon, some 8 miles in diameter. Above it rise the loftiest summits in Syria, streaked with perpetual snow. The summits are white and rounded, and the sides descend in naked uniform slopes, in the form of a semicircle. In the very centre of this recess, on a little irregular knoll, stands the clump of *Cedars*. They are all alone. There is not another tree in sight. There is scarcely a bush or patch of verdure on the surrounding acclivities. When we see them from a distance we feel bitter disappointment, for they look like a speck on the vast mountain. But on entering the grove all feelings of disappointment vanish. Then the beautiful fan-like branches and graceful pyramidal forms of the younger trees; the huge trunks of the patriarchs, and their great gnarled branches extending far on each side, and interlacing with their brethren; and the sombre shade they make in the midst of a blaze of light—all tend to excite feelings of highest admiration. And when we think of their high antiquity, their ancient glory, the purposes to which they were applied, we can comprehend the wondrous attraction that has for centuries drawn numbers of pilgrims from the ends of the earth to this lonely spot.

"The whole grove is now scarcely half a mile in circumference, and may contain about 400 trees of all sizes—the young ones mostly on the outskirts, and the oldest in the centre. Only a few, perhaps a dozen, very ancient trees remain. There are, however, 30 or 40 others of very respectable dimensions; some of them 3, 4, and 5 feet in diameter. One or two of the oldest are upwards of 40 feet in girth; but the trunks are short and irregular. They are much broken and disfigured, partly by the snows of winter, but chiefly by the Vandalism of visitors. The patriarchs, in fact, are all hacked and hewn."

The references to the cedar in Scripture show that other woods may have been intended—as the Cedrus Deodara and the Scotch fir. Larch is said to be a corruption of the Arabic name of the cedar, *el-arz*.

CEDRON. (See KIDRON.)

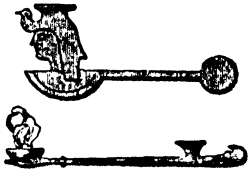
CEIL. (See CIELING.)

CELLARS (1 Chr. xxvii. 27). Of cellars, such as are common among us, nothing was known in the East, if we except the chambers which are used in Persia for the storing of

earthen jars or other vessels of wine. Among the Hebrews and Greeks these jars were buried up to the neck in the ground. The word is sometimes rendered "treasure" and "storehouses." (See WINE.)

CENCHREA (Acts xviii. 18)—a seaport on the eastern side of the isthmus of Corinth, on the Saronic Gulf, and 9 miles distant from that city. It was the seat of a Christian church (Rom. xvi. 1, 4). (See CORINTH.)

CENSER (Lev. x. 1)—a vessel or fire-pan used in the temple service for the purpose of carrying the fire in which the incense was burned. The implement in daily use among the



Egyptian Censers.

priests seems to have been made of an inferior metal. Those of Korah and his rebellious confederates were fastened as plates on the brazen altar. But the censer used on the great day of atonement was made of pure gold (1 Ki. vii. 50; Heb. ix. 4). The censer was held in one hand, and contained the fire taken from the perpetual supply on the altar of burnt offering. The incense was carried in the other hand; and as the high priest, once a year, entered the holy of holies, he strewed the pulverized incense upon the fire, and the cloud of smoke ascended up in a dark volume, and filled the apartment with its fragrance. It is called a spoon, Num. vii. 14, and a vial, Rev. v. 8.

CENTURION (Matt. viii. 5). The title of an officer of the Roman army, who had command of a century, or 100 soldiers. The number of men varied, and there were sixty centuries in a legion. Several centurions in the New Testament were persons of piety. Of one of these Roman officers it is thus testified in Luke vii. 5, "He loveth our nation, and he hath built us a synagogue." The evangelist records the saying of another who was on military duty at the cross, in this striking language: "When the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark xv. 39). And the first fruits of the Gentile world to Christ was in the Roman army. To Cornelius was Peter sent by a special message to preach the Gospel. This distinguished soldier was a man of earnest piety, for, according to the testimony of inspiration, he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts x. 2). According to Polybius, centurions were "chosen by merit," and were men of decision and energy. (See ARMIES.)

CEPHAS (John i. 42)—a Syriac surname given to Peter, which in the Greek is rendered *Petros*, and in Latin *Petrus*, both signifying a rock. (See PETER.)

CEREMONIES (Num. ix. 3), or ORDINANCES (Heb. ix. 1), denote the external rites of religion, or the forms and circumstances by which it is rendered solemn and magnificent, particularly under the Mosaic dispensation. These ceremonies form a grand and imposing system; its pomp and splendour caught the fancy. Nor was the ritual less revered for its national extent, its peculiar and restricted adaptations. A system so symbolical was of course material and temporary. The Jews too often forgot this, and sought salvation in the mere observance of the ecclesiastical routine, as if it possessed some power in itself to change and sanctify the heart. They placed positive above moral duties. This folly is severely reprimanded by Jehovah (Ps. l. 7-15). In the first chapter of Isaiah, too, the same infatuation is exposed and castigated.

The ceremonies under the New Testament are few, simple, and significant. The appeal to the senses in baptism and in the Lord's supper ministers to our faith and excites our gratitude for the goodness and condescension which Christ has displayed in founding these emblematic institutions.

CESAR (AUGUSTUS) (Luke ii. 1)—nephew and successor of Julius Cæsar, emperor of Rome. The name Augustus, signifying *august* or noble, was a complimentary title decreed to him by the Roman senate, whence is derived the name of the month *August*. Cæsar was the regal title of the emperors, and hence Tiberius is called Cæsar (Matt. xxii. 21), and Nero is called Cæsar (Acts xxv. 11). The title Augustus was a personal distinction; but after the death of the individual to whom it was first given, it was regarded and used as a part of the royal title. (See AUGUSTUS.)

CESAR (CLAUDIUS) (Acts xi. 28)—an emperor of Rome, who succeeded Caius Caligula A.D. 41. Four different famines are mentioned by profane historians as having taken place during his reign; one of which was very severe in Judea, extended into adjoining countries, and continued nearly three years. Such a famine was predicted by a prophet named *Agabus*, who came from Jerusalem to Antioch, about the year A.D. 35 or 45; and the expression, "throughout all the world," evidently intends its general prevalence in other parts of the world besides Judea. (See AGABUS.)

In the ninth year of his reign, Claudius, by a decree, banished the Jews (probably including the Christian converts) from Rome (Acts xviii. 2). (See TIBERIUS CESAR.)

CESAREA (Acts xxiii. 33)—a considerable town on the coast of the Mediterranean, between Joppa and Tyre, about 70 miles from Jerusalem. It is sometimes called Cæsarea of *Palestine*, to distinguish it from Cæsarea-Philippi (see next article). Herod the Great contributed chiefly to the magnificence of the

city by building some of the most splendid of its edifices, and constructing a fine harbour for it. He called it Cæsarea in honour of the emperor Cæsar Augustus. Josephus gives a full description of Herod's operations:—"Upon his observation of a place near the sea, which was very proper for containing a city, and was before called Strato's Tower, he set about getting a plan for a magnificent city there, and erected many edifices with great diligence all over it; and this of white stone. He also adorned it with most sumptuous palaces, and large edifices for containing the people; and what was the greatest and most laborious work of all, he adorned it with an haven, that was always free from the waves of the sea. Its largeness was not less than the Pyræus [at Athens], and had towards the city a double station for the ships. It was of excellent workmanship; and this was the more remarkable, for it was built in a place that of itself was not suitable to such noble structures, but was to be brought to perfection by materials from other places, and at very great expenses. This city is situate in Phœnicia, in the passage by sea to Egypt, between Joppa and Dora, which are lesser maritime cities, and not fit for havens, on account of the impetuous south winds that beat upon them; which, rolling the sands that come from the sea against the shores, do not admit of ships lying in their station; but the merchants are generally there forced to ride at their anchors in the sea itself. So Herod endeavoured to rectify this inconvenience, and laid out such a compass towards the land as might be sufficient for an haven, wherein the great ships might lie in safety; and this he effected by letting down vast stones of above 50 feet in length, not less than 18 in breadth, and 9 in depth, into 20 fathoms deep; and as some were lesser, so were others bigger, than those dimensions. This mole which he built by the sea-side was 200 feet wide, the half of which was opposed to the current of the waves, so as to keep off those waves which were to break upon them, and so was called Procymatia, or the first breaker of the waves; but the other half had upon it a wall with several towers, the largest of which was named Drusus, and was a work of very great excellence, and had its name from Drusus, the son-in-law of Cæsar, who died young. There were besides a great number of arches where the mariners dwelt. There was also before them a quay [or landing-place], which ran round the entire haven, and was a most agreeable walk to such as had a mind to that exercise; but the entrance or mouth of the port was made on the north quarter, on which side was the stillest of the winds of all in this place. And the basis of the whole circuit on the left hand, as you enter the port, supported a round turret, which was made very strong in order to resist the greatest waves; while on the right hand, as you enter, stood two vast stones, and those each of them larger than the turret which was over against them; these stood upright, and were joined together. Now there were edifices all along the circular haven, made of the finest stone, with a certain elevation, whereupon was erected a temple that was seen a great way off by those that were sailing for that haven, and had in it two statues, the one of Rome the other of Cæsar; as the city itself was called Cæsarea. The city was also itself built of fine materials, and was of a fine structure; nay, the very subterranean vaults and cellars had no less of architecture bestowed on them than had the building above ground. Some of these vaults carried things at even distances to the haven and to the sea; but one of them ran obliquely, and bound all the rest together, so that both the rain and the filth of the citizens were together carried off with ease; and the sea itself, upon the flux of the tide from without, came into the city and washed it all clean. Herod also built in it a theatre of stone; and on the south quarter, behind the port, an amphitheatre also, capable of holding a vast number of men, and conveniently situated for a prospect to the sea."

After the destruction of Jerusalem, when Judea became a Roman province, Cæsarea was the chief city of Palestine (Acts xxiv. 27; xxv. 1, 13), and was often visited by Paul (Acts ix. 30; xviii. 22; xxi. 8). It was here that he made his eloquent defence before Felix, Festus, and Agrippa (Acts xxiii., xxv., xxvi.); and here he suffered two years' imprisonment. Philip the evangelist resided here (Acts xxi. 8), and also Cornelius, who, with his family, were the first-fruits from among the Gentiles, under the preaching of Peter, (Acts x.) Cæsarea is now a scene of utter desolation.

Napoleon encamped here after raising the siege of Acre, and speaks of the broken fragments of marble and granite columns which surrounded him.

CESAREA-PHILIPPI (Matt. xvi. 13; Mark viii. 27) was a town in the northern part of Judea, in the vicinity of mount Hermon, and close upon Tell el Kadi, the eastern source of the Jordan. It was in ancient times called Paneas, from some grotto sacred to the god Pan. This old name is yet preserved in the modern appellation Bâniâs. This name, *Bâniâs*, "is merely the Arabic pronunciation of the ancient Paneas of the Greeks and Romans, situated at the easternmost source of the Jordan. Herod the Great erected here a temple in honour of Augustus. From this grotto the adjacent town unquestionably acquired the name Paneas; but whether it already existed before the building of Herod's temple or sprang up afterwards, we are not informed. At a later period the place made part of the territory of Philip, tetrarch of Trachonitis, was enlarged and embellished by him, and named Cæsarea-Philippi, in distinction of the Cæsarea of the sea-coast. Under this name it appears in the New Testament, and was visited by our Lord. Agrippa afterwards gave it the name of Neronias for a time; Vespasian visited it; and Titus, after the capture of Jerusalem, exhibited here public spectacles, in which the captive Jews were compelled to fight with one another or with

wild beasts, and many perished. Coins of Cæsarea-Paneas, as it was also called, are still extant. In the fourth century it was already a bishopric of Phœnicia, under the patriarchate of Antioch; its bishop, Philocalus, was present at the council of Nicea, in A.D. 325; and another, Olympius, at the council of Chalcedon, in A.D. 451. In the days of Eusebius and Jerome the earlier name, Paneas, was again predominant, and has continued current under the Mohammedan dominion to the present day. It was the most northerly point of our Lord's journeyings."—*Robinson*, iii., p. 358.

CHAIN. (See FEET.)

CHALCEDONY (Rev. xxi. 19)—a precious stone, found in Europe and in several districts of the United States of America. It is a species of quartz, may be got of almost every shade of colour, and occurs sometimes in large masses; or it may have been what is called copper emerald.

CHALDEA (Jer. i. 10), CHALDEANS (Job i. 17). The country of which Babylon was the capital, and which was hence called Babylonia, is a level region of Asia, watered by the Euphrates and Tigris, between which rivers it was situated. These rivers, when swollen by the waters from the mountains of Armenia, overflowed their banks, fertilized the whole country, and formed a vast alluvial plain. Hence the strong figurative language in Isa. xxi. 1; Jer. i. 13. The plain is about 400 miles in length and 100 in average breadth. It was exceedingly fertile. Crops of all kinds yielded an immense return. Wheat fields, after being cut twice, afforded abundance of fattening food for cattle. The produce of the palm was equally abundant. In the year B.C. 630 the Chaldeans, not unlike the modern Arabs (Job i. 17), descended from Taurus and Caucasus, subdued western Asia, destroyed Jerusalem (B.C. 588—A.M. 3416), conquered Tyre and Phœnicia, and founded an empire which extended to the shores of the Mediterranean, and which from them was called Chaldea. (See NEBUCHADNEZZAR.)

In A.D. 536 this vast country was united with Persia, and in A.D. 640 they both fell under the dominion of Mohammed, and finally, A.D. 1639, into the hands of the Turks, who still hold them. The two names, Chaldea and Babylonia, appear to have been often applied to the same country (Jer. xxiv. 5; xxv. 12; l. 8; Ezek. xii. 13). The original name of at least a section of Chaldea was *Shinar* (Gen. x. 10; Dan. i. 1, 2). (See BABEL, BABYLON, SYRIA, SHINAR, UR.)

As the Jews were long captives in Babylonia, they gradually acquired the language of their conquerors. The knowledge of Hebrew was so far lost, at least among the common people, and therefore, to enable them to understand the Scriptures, paraphrastic translations were made of the Old Testament into Chaldee, which are usually called the Targums.

CHALK-STONES (Isa. xxvii. 9)—a soft mineral substance resembling what we call limestone. To make the stones of the Jewish altars like chalk-stones is to crumble and destroy them.

CHAMBER (Gen. xliii. 30). Usually the private apartments of a house are called chambers, (2 Sam. xviii. 33; Ps. xix. 5; Dan. vi. x.) Particular rooms of this class in eastern houses were designated by such significant terms as the following:—

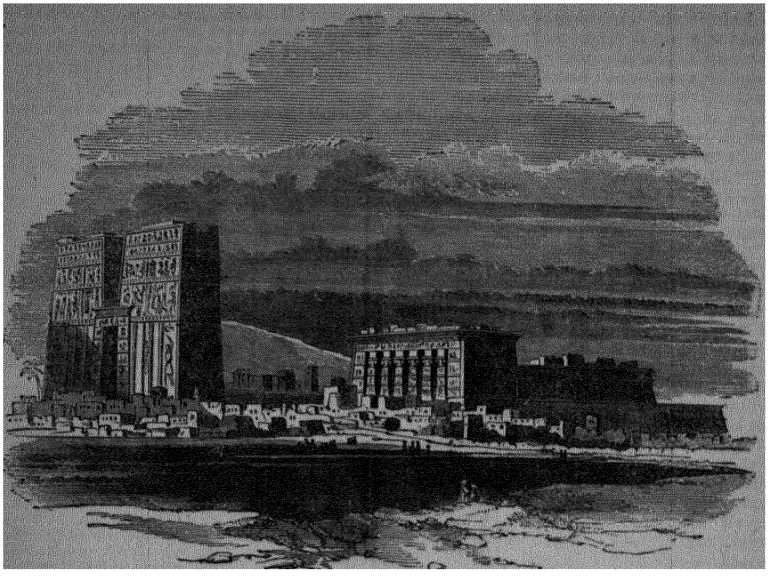
CHAMBER, GUEST (Mark xiv. 14). This seems to have been a spacious unoccupied room, usually in the upper part of the house, and furnished suitably for the reception and entertainment of guests and social meetings. The proverbial hospitality of the Jews would make such provision necessary, and especially at Jerusalem, in festival seasons, when every house in the city was the stranger's home (Mark xiv. 15; Luke xxii. 12; Acts i. 13).

CHAMBER, INNER (2 Ki. ix. 2)—a chamber within another chamber.

CHAMBER, LITTLE (2 Ki. iv. 10)—an apartment built upon and projecting from the walls of the main house, and communicating by a private door with the house, and by a private stairway to the street.

CHAMBER, UPPER, or LOFT (Acts ix. 37), is supposed to have occupied the front part of the building, over the gate or outer entrance, and to have been used to lodge strangers. (Comp. 1 Ki. xvii. 19, 23 with 2 Ki. iv. 10.) (See DWELLINGS.)

CHAMBERS OF IMAGERY. This peculiar phraseology occurs in Ezek. viii. 7-12: "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth." The whole of this graphic chapter describes the manner in which the Spirit of God instructed the prophet as to the number, variety, and nature of the sins with which the house of Judah was chargeable, and for which the anger of God had fallen on them. Their idolatries were grotesque and debasing. The form of superstition presented in the verses quoted was Egyptian in its nature. The paragraph contains a vivid and correct delineation of what is often found in Egyptian temples, palaces, and tombs. Many of those have been described by Belzoni, Wathen, Wilkinson, and others. Madden, in his Travels, ii., p. 212, speaks of himself as having all but realized the prophet's vision. In relation to the Temple of Edfou he says —"Considerably below the surface of the adjoining buildings he [the old man his guide] pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet; the aperture was not 2½ feet high, and scarcely 3½ feet broad; my companion had the courage to enter first, thrusting in a lamp before him. I followed, and after me the son of the old man crept also; the passage was so narrow that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about 10 yards in utter darkness the heat became excessive, breathing was laborious, the



perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet further, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics. The ceiling, which was also painted, was supported by several rows of pillars. How similar to this was the entrance of the prophet, through 'a hole in the wall,' to a similar chamber of imagery in the Lord's own temple!"

CHAMBERING (Rom. xiii. 13). The low intrigue for licentious pur-

CHAMBERLAIN (2 Ki. xxiii. 11)—an officer who has charge of the royal chambers, or the king's lodgings, wardrobes, &c. In eastern courts eunuchs were commonly employed for this service (Esth. i. 10, 12, 15). The sixth officer of the British crown is the lord high chamberlain. The title in Rom. xvi. 23 denotes the steward or treasurer of the city.

CHAMELEON (Lev. xi. 30) a species of the lizard. ...ction and appearance ... its whole body, and, being wound round the branches of trees, assists the animal in climbing or suspending itself. It feeds on insects, and to catch them, it is provided with a tongue nearly as long as its body, which it darts out and then draw... compass. This organ is covered with a glutinous substance, by which flies and other insects are arrested and drawn in for the animal's food. Its colour is changeable, but not to the extent nor from the causes which are vulgarly supposed. It is by no means certain that the chameleon known to us was

the animal which was reckoned unclean by the Levitical law. Kitto suppos... a species of Arabian lizard, while t... translators took it for some animal of uncommon strength.

CHAMOIS (Deut. xiv. 5). The animal intended in this passage may belong to the family of antelopes. The chamois of modern natural history is found in the highlands of Switzerland, Germany, and Greece, at the height and in the same climate with the mountains of Judea. The Vulgate and Septuagint make this animal the giraffe—an unlikely opinion. Bochart and Gesenius look for it among the gazelle family, while others suppose it to be a species of wild sheep. By

CHAMPION. This term is connected with the Teutonic word *kamp*, denoting combat. The champion, in ancient warfare, was one who challenged a foe to single combat, in the presence of contending armies (1 Sam. xvii. 4). The issue of the battle was sometimes staked on such an encounter. Thus, Xanthus, sovereign of Bœotia, challenged the king of Attica, and fell in the struggle. Goliath, too, bade defiance to all the armies of Israel in vaunting terms (1 Sam. xvii. 8-10). The tones of the braggart were not lost on his enemies—"They were dismayed and greatly afraid." The youthful David accepted the haughty challenge of his gigantic and disdainful adversary, and won an easy victory—"And when the Philistines saw that their champion was dead, they fled." An old form is yet kept up at the coronation of the kings of Britain. An armed champion appears at Westminster during the ceremony, and proclaims by a herald, that if any should deny the king's title to the crown, he is ready to defend it by single combat.

CHANCE (1 Sam. vi. 9) might be better rendered *occurrence*, and is so rendered in several ancient versions. In Eccl. ix. 1-11 the sacred writer is illustrating the weakness and blindness of man, and showing that all the events and occurrences of his life are appointed by infinite wisdom and power. In the passage first cited the word implies simply this,—that if the cattle, without any guidance of man, should leave their calves and their pastures, and the roads which they were accustomed to go in, and should draw the ark towards Bethshemesh (the nearest point of the land of Israel), then the Philistines might infer from this supernatural occurrence that God's hand had afflicted them as a punishment for detaining the ark; but if nothing like this should appear, they might suppose that their singular affliction was the result of natural though unknown causes. What men speak of as happening by chance, are those occurrences which take place without any apparent cause; as in Luke x. 31, "*It so happened* that a priest," &c.; *i. e.*, he had no design to pass by the wounded man, &c.; though they are not the less actually the result of divine appointment. The word, in its atheistical use, is as unphilosophical as it is impious.

CHANCELLOR (Ezra iv. 17)—a distinguished officer of the Persian court, of whose particular functions we have now no knowledge. He was virtually a royal prefect.

CHANGEABLE SUITS OF APPAREL. (See CLOTHES.)

CHANGES OF RAIMENT. (See CLOTHES.)

CHANGERS OF MONEY, or MONEY-CHANGERS (Matt. xxi. 12; John ii. 14). When Judea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half shekel of Jewish currency. To exchange these, one for the other, was the employment of the money-changers, like the business of some modern brokers. To obtain trade they stationed themselves in the courts of the temple, the place of general resort for strangers from every part of Judea, and their oppressive and fraudulent practices probably justified the allusion of our Saviour to a "den of thieves." Perhaps they were also accustomed to pay and receive interest on loans, and this practice is recognized in Matt. xxv. 16-27. (See MONEY.)

CHANT. (See VIOL.)

CHAPEL (Amos. vii. 13), or SANCTUARY—a place of worship. Bethel is called the king's chapel by one of the idol priests, because there the kings of Israel paid idolatrous worship to the golden calves. (See BETHEL.)

CHAPITERS (Exod. xxxvi. 38), or CAPITALS (as they are called in modern architecture), are the upper or ornamental part of a column. (See PALM TREES.)

CHAPMEN (2 Chr. ix. 14) are called in the corresponding passage (1 Ki. x. 15) *spice-merchants*. They might be distinguished as the merchants and grocers of modern days. The revenue to the king was probably in the form of duties on their imports. (See MERCHANTS.)

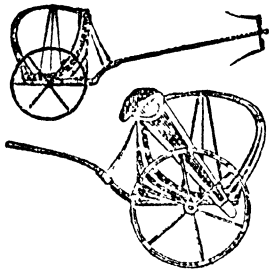
CHARAN. (See HARAN.)

CHARGER (Num. vii. 13; Ezra i. 9; Matt. xiv. 8, 11)—a shallow bowl or basin, used for receiving the blood at the preparation of the sacrifices; and sometimes a common basin, somewhat large, and flat in form. (See CENSER.)

CHARIOT (Gen. xli. 43; xlvi. 29; 2 Ki. x. 15; Acts viii. 28). Until within 300 or 400 years the convenience and even luxury of modern vehicles of pleasure were unknown. The chariots of the early ages were probably little superior in style or convenience to modern carts or waggons. Travellers describe a clumsy carriage used in Asia at the present day, which is formed like a large wicker basket, 8 feet long, supported by four solid wheels, convex on each side. These carriages were made of wood, and were often burnt in war (Ps. xlvi. 9; Nah. ii. 13). The "chariot" in Song of Solomon iii. 9, 10 was probably a palanquin. One of these in use by an Indian king is thus described by Quintus Curtius:—"When the king shows himself in public, his servants go before him with silver censers, which fill the air throughout the way along which he is borne in the palanquin, with delicious odour. He himself is reclining upon a golden couch, covered with pearls and veiled with purple curtains, embroidered with gold; the life guard bring up the rear." The chariots of the nobility were in this way ornamented with very costly decorations. Homer thus describes Juno's car,—

> "Hebe to the chariot rolled
> The brazen wheels, and joined them to the smooth
> Steel axle twice four spokes divided each,
> Shot from the centre to the verge. The verge
> Was gold, by felloes of eternal brass
> Guarded, a dazzling show. The shining naves
> Were silver; silver cords, and cords of gold
> The seat upbore . . .
> The pole was argent all, to which she bound
> The golden yoke."

Many forms of ancient chariots have been copied from the Egyptian monuments. We first read of them in connection with Pharaoh (Exod. xiv. 17). The Canaanites had cavalry and chariots. The Philistines in Saul's time had 30,000 of them, with numerous cavalry. David, after his victory over Hadadezer, burned 900 chariots and hamstrung their horses. The Egyptians excelled in the art of



making chariots, and the Hebrews, in Solomon's time, seem to have imitated them.

Where chariots are mentioned as of iron (Josh. xvii. 18), it is probable that the iron instruments with which they were often heavily armed gave them such a designation. The word chariot is used for the horses by which it is drawn (2 Sam. viii. 4; x. 18), and again for the riders of horses and other animals (Isa. xxi. 7-9).

CHARIOTS, CAPTAINS OF (Exod. xv. 4), or, literally, *mounted three-standers*. This expression, in an English translation, might be supposed to denote the officer or officers who had charge of the chariot forces; but it probably refers to an old custom or arrangement in which three men stood upon the chariot, two of whom are prepared for action, while the third manages the horses. They were probably selected for their valour, and perhaps formed by themselves a distinct division of the army, and each had its distinct officer (Exod. xiv. 7). On state occasions the third person held the characteristic royal umbrella, as is often seen on the Egyptian and Assyrian monuments.

CHARIOT OF THE CHERUBIMS (1 Chr. xxviii. 18) means the frame work on which the cherubims rested, and one pattern of which might resemble the body of a chariot. (See AMMINIDAB, WAR, HARNESS.)

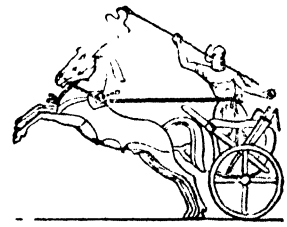
CHARIOT CITIES (2 Chr. i. 14), or cities so designated because in them were stored up the chariots of war during the time of peace, as magazines and arsenals of modern times are used.

CHARIOT HORSES (2 Ki. vii. 14)—horses that were peculiarly fitted, by size, spirit, docility, or special training, for service in chariots; as carriage, draught, and saddle-horses of later days.

CHARIOT MAN (2 Chr. xviii. 33)—driver or charioteer.

CHARIOTS OF THE SUN (2 Ki. xxiii. 11)—chariots which had been consecrated to the sun by the idolatrous customs of the kings of Judah. Such consecration of horses and vehicles was common, especially in Persia. These horses do not seem to have been always sacrificed to the sun, but to be yoked to the chariots dedicated to this luminary. In the olden mythology the sun is represented as driving through the heavens his burning car with fiery coursers. This notion may have given rise to the superstition referred to. Thus, in the sacred books of the ancient Persians (*Zendavesta*, part ii., p. 264), it is said, "Praise to the sun that drives with four horses in his rapid course." In a solemn procession described by Xenophon (*Cyropedia*, b. viii. cap. 3, § 6) after four incomparably fine bulls, which were sacrificed to Jupiter, followed the horses to be sacrificed to the sun. Curtius (b. iii. c. 5, § 8) describes a similar procession, in which he says, "The chariot consecrated to Jupiter was drawn by white horses; it was followed by a horse of extraordinary size, which they called the *horse of the sun*." Herodotus (i., p. 216) says of the Massagetæ—"Of the gods, they worship the sun alone, to which they sacrifice horses. The reason of this custom is, to give to the swiftest of all the gods the swiftest of all animals." Isidore of Seville observes (*Orig.* lib. xviii. cap. 36), "The Romans gave the sun a chariot drawn by four horses, which, by their colours, were to represent the four seasons and the four elements." Sir W. Jones, in his Essay on the Gods of Greece, Italy, and India (*Works*, i., p. 268) says, that "among the Hindoos, Phœbus or the personified orb of the sun, is adored as the god Surya. Their poets and painters describe his chariot as drawn by seven green horses." The Rabbins maintain that the horses destroyed by Josiah had been by his idolatrous ancestors yoked to such sacred cars, and that the king and his courtiers drove out in them every morning, to a certain point, to meet and salute the rising sun.

CHARIOTS (OF WAR) (Judg. iv. 3). One class of chariots thus denominated were used as the common vehicles of princes and generals. These, as we learn from Homer, were often highly ornamented. Another class of war-chariots formed the most terrible of military engines, and were employed in great numbers (1 Sam. xiii. 5; 1 Chr. xviii. 4). Like other



ancient carriages, they had usually only two wheels, and iron scythes, strong and sharp,

were affixed to the extremities of the axles on each side. Warriors sometimes fought standing

War-Chariot of Iron armed with Scythes.

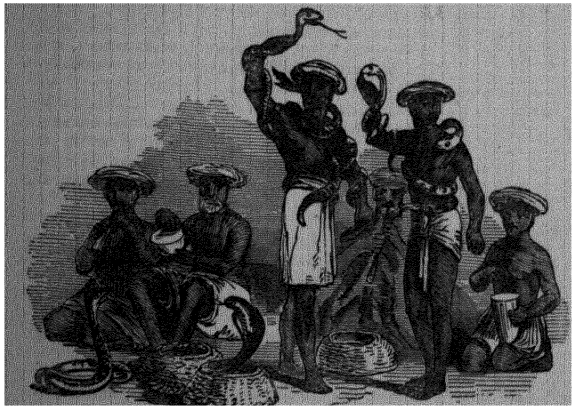
on them, or leaping from them upon the enemy. The chariots in the army of Cyrus were capacious enough to permit twenty men to fight from them.

The word chariots is sometimes used figuratively for hosts or armies (Ps. lxviii. 17); Elijah, by his prayers, and counsels, and power with God, was the "chariot and horsemen of Israel" (2 Ki. ii. 11, 12), inasmuch as he did more for them than all the chariots and horsemen which they could muster. The mighty seer was Israel's artillery—Israel's cavalry. The nation was apt to trust in its war-chariots for defence; and the prophets often exhibit this propensity in contrast with a firm confidence in Jehovah, Lord of armies. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God" (Ps. xx. 7). The cavalry and chariots of Egypt were famous in the ancient world, and the Jews, losing faith in God, often courted alliance with Egypt. This folly is severely reprimanded (Isa. xxxi. 1). In Hos. xiv. 3 the returning penitents, in proof of their sincerity, are exhorted to say to God, "Asshur shall not save us; we will not ride upon horses." The meaning of this disclaimer is, that they would not resort in any period of extremity to Assyria or to Egypt for assistance. "We will not ride upon horses"—we will not implore the aid of Egypt's cavalry in the day of distress, but will place our hope in Him who is "the Lord, strong and mighty, the Lord, mighty in battle" (Ps. lxxvi. 6)

CHARITY (1 Cor. xiii. 1). In this and parallel passages the word love would more properly express the sentiment intended. (See LOVE.) Charity, in the popular acceptation of the word, is almsgiving. (See ALMS.) Charity, in its old English sense, meant love; and in Scripture denotes that love to God and to man which is the fulfilment of the law, the entire complement of its obedience. In this sense charity covers the multitude of sins—love overlooks faults, throws over them the mantle of oblivion. The apostle's description of charity, in the 13th chapter of his first epistle to the Corinthians, has been often admired for its succinct and luminous delineation of this Christian grace. Love is essential to the perfection of the Christian character. Eloquence and erudition are but an unmeaning voice without it (1 Cor. xiii. 1). Profound acquirements and supernatural gifts and endowments, even of a brilliant nature, are only gaudy hollowness where love exists not. The self-sacrifices and consuming toils of professed philanthropy are, if not prompted by love, only empty and delusive exhibitions. Love distinguishes itself by patient endurance and active sympathy, by sincere attachment, by humble and disinterested effort. It makes no merit of its favours—glows with benevolent ardour—does not rashly withdraw its regard—never imputes sinister motives—is not of a suspicious temperament—is not censorious in its judgments, and there is nothing so remote from its spirit as vengeful or malignant retaliation. The dazzling gifts of the early Church, the powers of prophecy, language, and deeper insight into the Christian mysteries, have passed away, but love still remains. Nay, while other graces remain along with it, it is superior to them. It rises above the former gifts and the present graces of the Holy Spirit. "Now abideth faith, hope, charity, these three; but the greatest of these is charity;" "greatest," for faith and hope unite in producing it; greatest, for it shall glow in the redeemed bosom when faith and hope in their present form shall have ceased to exist; greatest, for the possession of it gives us a nearer resemblance to Him who is Love than either faith or hope can; greatest, in fine, for it is the embodiment, and final consummation of all previous feelings, principles, and graces, which at length disappear in love as the flower is lost in the fruit. What inducement, then, to us to put on that "charity which is the bond of perfection."

CHARM, CHARMER. (See ADDER, ASP.) We have spoken of the peculiar effect of music upon the adder in these preceding articles; and we now transcribe a short paragraph from a

recent work to show that something like charming is still practised in Egypt, though mingled up with a good deal of mystery and imposture:—"The Psylli, or Egyptian serpent charmers, came to my house (in Thebes) one day when I was absent, and apparently succeeded in attracting a serpent and two scorpions from their hiding-places. They are said to be hidden in the innermost recesses of the walls. They afterwards went to a tomb where Mr. Bonomi resided, and seemed to charm from their holes another serpent and some scorpions, but failed in enticing a fine serpent which Mr. Bonomi kept in a tin case. The lid of the case was on this occasion purposely kept open; therefore, had their incantations really possessed any influence, except over the reptiles which had been trained to obey their call, this horned snake would most assuredly have made its appearance. Many travellers have believed in the power of these jugglers, because they have not succeeded in detecting their artifices. I do not pretend to understand their tricks; but it seems to me highly probable that the serpents and scorpions which they profess to find are only those that they have themselves let loose, and which have been previously accustomed to be summoned in some peculiar manner to receive their food. The Psylli engage for a certain sum of money to initiate others into their secrets—that is, so far as to



Serpent [illegible]

render them insensible to poison. They mutter over them in Arabic several invocations to prophets and saints no one ever heard of before, and various prayers in a language which has certainly no affinity to any other, and which, in plain terms, would be called gibberish. They administer a draught of water, in which they mix a powder, and render it more efficacious by spitting into it; and a serpent, which they apply to the stranger's ear, having bitten it until the blood flows, he is then declared to be initiated into the mysteries of their craft, and ever after safe from the venom of serpents, scorpions, or any other hurtful reptiles."—Hoskins' *Visit to the Great Oasis*, pp. 1, 5.

CHARRAN. (See HARAN.)

CHATTER. (See CRANE, SWALLOW.)

CHEBAR (Ezek. i. 1, 3)—a river in the land of the Chaldeans. A colony of the Jews resided here, and the prophet Ezekiel also, with whose predictions the place has very interesting associations. It is called Habor in 2 Ki. xvii. 6, and it is the Chaborras of the Greeks. It waters a rich and fertile country, and empties itself into the Euphrates, not far from Circesium. But others suppose it to be the Euphrates; and others still conjecture it to be the royal river or great canal which was excavated by Nebuchadnezzar.

CHEDORLAOMER (Gen. xiv. 1, 5)—one of the kings who formed an alliance against the five cities of the plain, and whose spoils were taken from them by Abram. (See ABRAM.) He has been identified with Kudur-mapula, whose title is "Ravager of the West;" but the identification has not been fully proved.

CHEEKBONE (Ps. iii. 7). The figurative language of this passage presents the psalmist surrounded by his enemies as by a herd of wild beasts, and denotes their complete deprivation of the power of seizing upon or devouring their prey.

CHEESE (1 Sam. xvii. 18), or the pressed curd of milk, was a common article of food among the Jews, and is now among many nations of the East. The word occurs but three times in our Scriptures, and in each of them the original term is different (2 Sam. xvii. 29; Job x. 10). Travellers tell us that new cheese, or the curd of cream salted, was a luxury of the richest tables. The milk was separated by a rude sort of churning (see BUTTER), was coagulated in summer by the flowers of the wild artichoke, and the curd was placed in a close-woven rush or wicker basket, and so pressed as to retain its form. Still it was only, after all, but a kind of soft curd, which stiffened and grew hard with age; and each cheese was seldom more than 2 or 3 pounds in weight. Ten baskets of curds of this kind were not an unsuitable present for Jesse to make even to an officer of Saul's army. (See MILK.) In a pastoral country such as Palestine, cheese-making must have been both a common and constant employment. One portion of Jerusalem is called the "cheese-maker's valley," or Tyro-pæon. (See BUTTER.)

CHEMARIMS (Zeph. i. 4)—the priests of idol-gods, as in 2 Ki. xxiii. 5, and Hos. x. 5, where the same word is translated idolatrous priests. The term is supposed to come from a

root which signifies to burn, or to be black; and amidst many other suggestions, it has been very plausibly represented, that the term may signify fire-priests, from the black girdle which they wore.

CHEMOSH (Num. xxi. 29)—the name of an idol of the Moabites (Jer. xlviii. 7), supposed to have been the same with Baal-peor. It is called "the abomination of the Moabites," as Moloch was the abomination of the Ammonites. Solomon built a place for its worship in the suburbs of Jerusalem (1 Ki. xi. 7), which Josiah afterwards destroyed (2 Ki. xxiii. 13). The "people of Chemosh" are his worshippers (Jer. xlviii. 46).

CHEPHIRAH—with the definite article, *the village* (Josh. ix. 17)—formerly belonged to the Gibeonites. It afterwards fell into the hands of the tribe of Benjamin, and was occupied by this tribe after their return from captivity (Josh. xviii. 26; Ezra ii. 25; Neh. vii. 29). Robinson found it under the name of Kefir, about 11 miles from Jerusalem and 2 west of Ajalon.

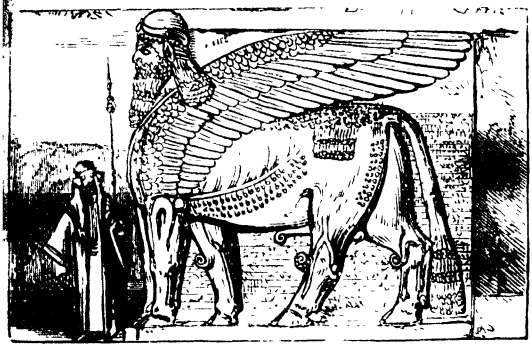
CHERETHIMS (Ezek. xxv. 16), CHERETHITES (1 Sam. xxx. 14). These names are applied to a part of David's army (2 Sam. xv. 18; xx. 7) which seems to have been a distinct corps (2 Sam. viii. 16-18). It is probable they were either originally Philistines, skilful in archery (comp. 1 Sam. xxx. 14, 16 with Zeph. ii. 5), and thus qualified to become a sort of body-guard to the king; or that they were Israelites who were with David among the Philistines or Cherethites, and hence their corps was known by this name in the army. They were usually joined with the Pelethites (2 Sam. viii. 18), who are supposed to have been native Israelites of the tribe of Reuben (Num. xvi. 1) or Judah (1 Chr. ii. 33). Gesenius, from the etymological meaning of the terms, renders them, "executioners and messengers"—the functions implied in those names belonging especially to an oriental body-guard. The Targum reads—"archers and slingers;" and the Septuagint, following analogy of sound or tradition, has "Cretans." This people were famed as light armed troops in ancient times. Whoever the Cherethim were, they were David's life-guards, bound by some special tie to their sovereign, and prompt to execute any summary edict of the royal will. (See CRETE.)

CHERITH (1 Ki. xvii. 3, 5)—a small brook which emptied itself into the Jordan, and in the vicinity of which Elijah concealed himself, and was supported by ravens. Its locality has not been determined. It may be the Wady el-Yabis, or the Wady Ain-Fusail. Robinson supposes it may be the Wady Kelt, which is dry in summer. The Arabic form, Kelt, and the Hebrew Cherith are, indeed, not exactly the same, though the changes from *Resh* to *Lam*, and that of *Kaph* into *Koph*, are sometimes found. There is also an apparent difficulty in the circumstance, that the brook Cherith is said to be *before* Jordan, which is usually understood as meaning *east* of Jordan. So Eusebius and Jerome, *Onomast.* art. "Chorath." But the difficulty vanishes if we translate it *towards* Jordan; and that this may be done, is shown by Gen. xviii. 16; xix. 28, where the angels and Abraham, in the vicinity of Hebron, are said to have "looked *towards* Sodom," the expression in Hebrew being the very same as here. So, too, Judg. xvi. 3.

CHERUB, CHERUBIM (Ezek. x. 5, 7). The word cherubim occurs first, Gen. iii. 24, and is applied to the guard which was placed over Eden after the expulsion of fallen man. Among the directions given to Moses respecting the form and construction of the mercy-seat, one was to make a cherub at each end, whose face should be turned inward, and whose wings should cover the mercy-seat (Exod. xxv. 18-20). From between these figures or cherubim God communed with Moses concerning the children of Israel. Thus it is recorded, Num. vii. 89, "When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and he spake unto him." The name is often used in Scripture when the symbolic dwelling-place of God is referred to (1 Sam. iv. 4; Ps. lxxx. 1). The cherubim in Solomon's temple were larger and costlier than the original ones in the tabernacle. Their size and shape are described particularly, 2 Chr. iii. 10-13. When we turn to the prophecies of Ezekiel, we find a peculiar description of the cherubim as compound figures of animated nature (Ezek. i. 5-14). Ezekiel recognized these anomalous beings as the cherubim, for he says—"And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar. And when the cherubim went, the wheels went by them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them." Lastly, an allusion to these extraordinary forms occurs in the Apocalypse, iv. 7, 8—"The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

These scriptural symbols open a wide field for conjecture and speculation. To repeat these would serve little purpose. The Jews themselves began the mystical inquiry, for Philo thought the cherubim had some connection with the hemispheres and the planets. Irenæus, Tertullian, and Justin were no less whimsical than Philo. The reveries of Parkhurst are specious but unmeaning, for he considers the cherubim as emblems of the Triune Jehovah himself, from whom they are at all times very carefully distinguished. The origin of the cherubim is not to be sought for in the Jewish worship. Neither were they peculiar to it. They belong to the patriarchal system, and are associated with our reminiscences of the garden of Eden. Mankind are sprung from one common ancestry, and carried with them in their various wanderings many rem-

nants of the earliest religion. Some dim notion of the cherubim seems to have been universally spread over the world. Compound figures of animals prevail in all the religious systems of the East. They abound in Babylon, Assyria, and Persia, and yet survive among their sculptures, as winged and human-headed bulls. (See ASSYRIA, NINEVEH.) The sphinx, so characteristic of Egypt, was a lion and man, a symbol of courage, strength, and in-



From North-West Palace, Nimroud.

telligence. The word cherub, too, is not exclusively Hebrew. It is found in Sanscrit, the cultivated tongue of a people of long past ages. It appears in Greek in the form γρύψ, and in the term *griffin*, belonging to the western mythology (see Bunsen's *Egypt*). The radical idea of these words is that of laying hold, guarding, or protecting—the same that is connected with the mention of the cherubim which guarded the tree of life. It is also very remarkable that when Moses commanded cherubim to be made, he gave no directions as to their form or likeness. It is perhaps no strained inference from this silence of Moses to imagine that the shape of the cherubim was well known both to the mechanists who formed them and to the people generally. Symbolic forms not unlike the cherubim did prevail in Egypt. Not that Moses copied them, for they were not Egyptian in their origin, but were common to Egypt, with other nations. One marked difference is, that in other countries the cherubim had a public position in front of palaces and temples; but among the Jews they were concealed from public gaze—in solemn darkness. The strangely-shaped dragon that watched the golden fruit in the gardens of the Hesperides was but a fanciful reproduction of the original cherubim of the garden of Eden. Yet the cherubic forms found in Egypt show us somewhat of the prevailing idea, though the animals themselves became objects of actual and degrading worship. The monuments yet exhibit many composite animal shapes, covering with their wings the sacred chest or ark. It is difficult to come to a correct idea of the peculiar form of the cherubim, if we do not take Ezekiel's mystic representation But the shape does not seem to have been uniform. Portions of animal figures were strangely combined also with some of the Egyptian gods.

Egyptian Gods.

"The cherub," remarks Bahr, "is such a creature, standing on the highest grade of created existence, and containing in itself the most perfect created life, is the best manifestation of God and the divine life. It is a representation of creation in its highest grade—an ideal creature. The vital powers communicated to the most elevated existences in the visible creation are collected and individualized in it." Accordingly, the difference would perhaps consist only in this, that in the cherubim the divine properties were only indirectly symbolized, so far as they came into view in the works of creation, whilst in the sphinx directly —a difference which cannot be considered important. The cherub is an ideal creature, and was evidently intended to be so. Stuart says, too—"As to cherubim, they are the living creatures who are represented as supporting the throne of God, (see Ezek. i. 10, and compare Rev. iv. 6 sq.) Hence the symbols of them were carved on the walls of the tabernacle and temple, and images of them placed over the mercy seat, (see Exod. xxv. 18 sq.; 1 Ki.

vi. 23 sq.) Hence, in 2 Sam. xxii. 11; Ps. xviii. 11, Jehovah is said to 'ride upon a cherub,' because cherubim support the throne on which he is seated. In Ezek. i. and in Rev. iv. the cherubim are represented as rational beings, worshipping and serving God, &c. But whether this is anything more than the drapery of the picture, may be considered perhaps as doubtful. At all events, if they are to be regarded as real spiritual beings, they are of an order different from that of angels. Witness the peculiar form of them– viz., that of a man, an ox, a lion, and an eagle combined. In Ezekiel these four forms are all combined in each one; in the Apocalypse only one of these respective forms belongs to each of the four. Is not this a plain index that real existences cannot be meant? So like to each other are they, as exhibited in Ezek. i. and Rev. iv., and yet so unlike, being *composite* in the former and *simple* in the latter, that it is very difficult to make out the same real beings in both cases.

"In Gen. iii. 24, indeed, cherubim are represented as guarding the tree of life. But this is a solitary case, and unlike anything else in the Bible. In what manner the mystery which it presents can be best solved is a question about which very different opinions have been entertained, and which my present limits forbid me to discuss at large. Perhaps it may be some satisfactory solution of the imagery employed to suggest that, as the Old Testament idea of cherubim is that of composite beings with four faces, and as the office here is one of guarding or watching effectually, so as to prevent all access to the tree of life, beings with four faces and full of eyes in every part (Ezek. x. 12: comp. Rev. iv. 8), not unlike in this respect to the poetic Argus with his hundred eyes, are designated as the symbol of a most effectual guarding on the part of Jehovah against further access on the part of man to the tree of life. 'The flaming sword which turned every way' (Gen. iii. 24)–that is, which was wielded by the hands on each of the four sides (Ezek. i. 8) –would effectually guard in every direction the gates of paradise. I cannot help thinking that this simple and easy explanation is the probable one. And I am the more induced to believe that symbol only is designated by the name of cherubim, because the second commandment forbids the Jews to 'make any likeness of any thing which is in heaven above or in the earth beneath' (Exod. xx. 4). Yet the tabernacle and temple were by divine command filled with representations of cherubim. What is the natural deduction when these two things are brought together? It seems to be, that the cherubim are not real and actual, but only symbolic and imaginary beings; of great significance, indeed, when introduced in a manner agreeable to the Hebrew conceptions, but significant only as imagery. Let any one ask himself, Why were not the tabernacle and temple filled with images of angels and archangels? The ready answer is, that they were real 'beings in heaven above or in the earth beneath;' while cherubim are the offspring of Jewish and poetic imagination, presenting an image of great significance, and therefore strongly commending itself to usage. The fact that man, the lord of the lower creation; the lion, the king of wild beasts; the eagle, the king of birds; and the ox, the best and most patient servant among all the cattle or tame beasts, are all combined in one being, proves what I have just suggested; for it is thus that these servants of the Most High, which have the honour of supporting his throne, are distinguished as possessing at one and the same time peculiar intelligence, strength, swiftness, with ready and patient obedience. Now, all these are most appropriately symbolized by the four living creatures which are represented as being united in the composition of the cherubim."—*Bibliotheca Sacra*, pp. 115-117.

The cherubim appear to us to indicate the highest forms of animated nature with which we are acquainted, in perfect and harmonious combination, employed in the loftiest service to which living creation can aspire, entire consecration to God. They appear as guardians of the divine throne, keeping it from profane intrusion—a lesson to man of that profound adoration which he should cultivate when he comes into the presence of the Lord. They contain in them a concentration of all that distinguishes animated being, as God is worthy of all their homage and service, for he is the source of all created excellence. Now, as the angels often appear surrounding the divine throne, this combination of various forms may be a symbol of that strength, courage, intelligence, and fervour which belong to them, as it embodies in itself the noblest characteristics of the inferior creation; or this emblematic union of all the powers of life, connected, at the same time, so intimately with man's fall and expulsion by the station of the cherubim at Eden, and associated so closely again with his recovery and salvation by their position on the mercy-seat, may foreshadow that ultimate perfection which redeemed humanity shall reach when it shall be "equal to the angels," and live in immediate oneness and communion with God, the spring of existence and glory.

CHESNUT TREE (Gen. xxx. 37)—a well-known tree which is figuratively used (Ezek. xxxi. 8) in connection with the cedar and fir, to illustrate the greatness of the Assyrian kingdom. The tree known to us as the *plane* is supposed to be intended by the sacred writers; and the original has been so translated by the Septuagint and Jerome. It is a tree of beautiful form, of thick and verdant foliage, and by its sweeping arms affords a cool and grateful shade to the weary traveller.

CHIEF OF ASIA (Acts xix. 31). Certain wealthy persons were appointed annually in the Asiatic provinces of Rome to preside over the religious rites, public games, &c., which they maintained in honour of the gods, and at their own expense. They received their title from the name of the province; as the chief or priest of Caria was called Cariarch; of Lycia, Lyciarch, &c. Several of

those chiefs or priests were holding games at Ephesus when the tumult was excited in that city because Paul's preaching interfered with the personal interests of Demetrius. These people were friendly to the apostle, and advised him not to expose his person unnecessarily to the fury of the populace.

CHIEF PRIEST. (See PRIEST.)

CHILD. Children is a compound plural. Childer being the simple plural, and *en*, another form of plural termination, as in oxen, being added. A great feast was made in ancient times when children were weaned. "Abraham made a great feast the same day that Isaac was weaned" (Gen. xxi. 8). The child's name, as we see from numerous instances in Scripture, was often an expressive and characteristic epithet. The nurses of children seem often to have remained attached to them all their life. When Rebekah left her father's house to become the wife of Isaac, she took with her her nurse; and such was the important station which this nurse held in the new household, or such was the interest which the family felt in her, that we find the following statement in Gen. xxxv. 8:—"Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak." Children were enjoined to respect and obey their parents. Filial reverence was indicated by Rachel when she said to her father, "Let it not displease my lord, that I cannot rise up before thee" (Gen. xxxi. 35). Children among the Jews were to be instructed with peculiar tenderness and care (Deut. vi. 20-23). The law was, "A bastard shall not enter into the congregation of the Lord." Perhaps the term *bastard* does not mean illegitimate children, but children sprung of an incestuous connection, or one included within the prohibited degrees (Deut. xxiii. 2). (See BIRTH, CONCUBINE.)

The power of a parent over his children was great. They could be taken for slaves to pay parental debts (2 Ki. iv. 1). This was in accordance with the law expressed in Lev. xxv. 39-41: "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." Our Lord alludes to the same old statutes in one of his parables: "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made" (Matt. xviii. 25). (See DEBT.) Nay, further, the authority to which a father was entitled extended not only to his wife, to his own children, and to his servants of both sexes, but to his children's children also. It was the custom anciently for sons newly married to remain at their father's house, unless it had been their fortune to marry a daughter who, having no brothers, was heiress to an estate; or unless by some trade, or by commerce, they had acquired sufficient property to enable them to support their own family. It might of course be expected, while they lived in their father's house, and were in a manner the pensioners on his bounty, that he would exercise his authority over the children of his sons as well as over the sons themselves. In this case the power of the father had no narrow limits, and whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment (Gen. xxi. 14; xxxviii. 24). The magistrate could not of his own authority take up the case. Both parents, mother as well as father, must make a complaint against a son ere the law could interfere; and it was enacted that the judge should pronounce sentence of death upon the son, if, on inquiry, it could be proved that he had beaten or cursed his father or mother, or that he was a spendthrift, or saucy, or contumacious, and could not be reformed (Exod. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18-21).

The property of parents was generally inherited by their children, but in different proportions. Thus—1. As it respected *sons*:—The property or estate of the father, after his decease, fell into the possession of his sons, who divided it among themselves equally, with this exception, that the eldest son received two portions. 2. As it respected the *sons of concubines*:—The portion which was given to them depended altogether upon the feelings of the father. Abraham gave presents, to what amount is not known, both to Ishmael and to the sons whom he had by Keturah, and sent them away before his death. It does not appear that they had any other portion in the estate; but Jacob made the sons whom he had by his concubines heirs as well as the others (Gen. xxi. 8-21; xxv. 1-6; xlix. 1-27). Moses laid no restrictions upon the choice of fathers in this respect; and we should infer that the sons of concubines for the most part received an equal share with the other sons, from the fact that Jephthah, the son of a concubine, complained that he was excluded without any portion from his father's house (Judg. xi. 1-7). 3. As it respected *daughters*:—The daughters not only had no portion in the estate, but, if they were unmarried, were considered as making a part of it, and were gifted by their brothers into matrimony. In case there were no brothers, or they all had died, they took the estate (Num. xxvii. 1-8); if any one died intestate, and without any offspring, the property was disposed of according to the enactments in Num. xxvii. 8-11.

This term is often used metaphorically in Scripture, to denote a variety of intimate relations. A man's descendants are called his children, as the children of Edom, of Israel. A teacher's pupils are called his children,—thus occurs the phrase, The sons of the prophets. To denote their origin, character, and destiny, the good are called *children* of God, children of light, children of the kingdom; and on the other hand, the bad are named

children of this world, children of wrath, children of disobedience. These uses of the word are a species of Hebraism. The Hebrew term rendered child or children, is often used to express a great variety of relations. Such phrases are common, as son of strength, for a strong man; son of Belial, for an impious man; son of possession, for a possessor; sons of lightning, for birds of prey; sons of the bow, for arrows; son of a tree, for a branch; a vineyard on a horn, a son of fatness (Isa. v. 1), for a fertile vineyard on the slope of a hill. The same usage happens in the New Testament. The word is also used with great latitude as respects age. At the age of thirty Benjamin is called a child (Gen. xliv. 20). And hence we are not to suppose that the children who mocked Elisha were either very small, or very young, or very ignorant. Their age may have been twenty or more—they were youths come to the years of discretion, who knew that baldness was often associated with leprosy, and therefore a term of reproach; who had heard of Elijah's translation, and could caricature it, and bawl in rude and impious chorus to his successor, "Go up, thou bald head" (2 Ki. ii. 23).

When, among modern Jews, parents have grounded their children in the elements, they send them to school, and every morning before they go, the mother provides them something to eat, which is usually sweetened with honey or sugar, and serves them both for breakfast and for instruction: for at giving the child this sweet morsel she uses these words,—"As this is sweet to thy palate, so let learning be sweet to thy mind." And she gives directions how he should behave himself at school, as that he is to use no filthy words, but such as he reads in the law; because God loves clean lips, pure and wholesome discourse, and that all communication ought to be agreeable to the Divine Word; next, that the child must not spend his time in idle talk, to his own hindrance, or to his fellows'; with other such directions as a mother's care and affection naturally suggest. At five years of age the children commonly go to school, where they spend five years in learning the Pentateuch; and at ten years old they are put (if they prove at all apt scholars) to read the Mischna, and some select parts of the Talmud; which contain the body of their institutes. During the time that the boy is learning the five books he is called *the son of the law*, and when he is thirteen years old he is styled *the son of the precept;* for now the youth receives the passover and is purified: until he comes to be a *son of the precept*, the father stands chargeable for all his misdemeanours; but at thirteen years old, the lad being supposed to be able to discern virtue from vice, and good from evil, he is bound to answer for his own faults. Therefore the father having before a synagogue of ten Jews advanced in age and wisdom declared that his son, whom he there produces, has been well instructed in the law, and understands the general decisions of the Mischna and the Talmud, and that he can repeat the daily prayers, he lets them know that he no longer charges himself with his crimes, but he leaves him to answer for himself, and to be punished if he shall violate any of the divine commandments. At fifteen he is obliged to learn the Gemara; at eighteen he is to marry; and at twenty he is to buy and sell, and act for himself.

CHIMHAM (2 Sam. xix. 37) was probably a son of Barzillai; but this cannot certainly be inferred from 1 Ki. ii. 7, which is sometimes cited to prove it. Some have supposed that David gave Chimham a parcel of land, which was afterwards known by his name (Jer. xli. 17). It was a famous khan from which travellers seem to have started on their journey to Egypt. (See BETHLEHEM.)

CHIMNEY. (See DWELLINGS.)

CHINNERETH (Num. xxxiv. 11; Deut. iii. 17), or in the plural form CHINNEROTH (Josh. xi. 2; xii. 3), or CINNEROTH (1 Ki. xv. 20), were names of a lake in Lower Galilee, and probably of a place also on its shore. The lake is, by a change of letters, called Gennesaret; also the sea of Galilee, and the sea of Tiberias, which last is its present name. There is no part of Palestine to be compared with the environs of this lake for climate, fertility, and richness of scenery. Many cities of note (as Capernaum, Bethsaida, and Chorazin) stood upon its shores. The river Jordan flows through it; and it formerly abounded with fish, and gave occupation to four of the first disciples of our Saviour, who were born in its vicinity, and were called from their worldly business to follow him. Much of the time of his ministry was spent, and many of his most wonderful works were done, on these shores. Though this lake was less than twenty miles long, by six or eight wide, it was subject to violent squalls. The wind from the south, sweeping down the sides of the mountains, and setting up against the strong current of the Jordan, rendered the lake boisterous and full of peril. No craft is seen upon its waters in modern days. The Arab fishermen wade in with hand-nets, and take what fish they can. For a full description, see under TIBERIAS.

CHIOS (Acts xx. 15)—a mountainous island on the coast of Asia Minor, between Lesbos and Samos, 32 miles long and on an average 15 broad, inhabited by Greeks. It was famous in ancient times for its figs, vines, and marbles. The apostle Paul passed it on his voyage from Mitylene to Samos. It is now called *Scio*, and was the scene of a memorable massacre by the Turks in 1823.

CHISLEU. (See MONTHS.) The third month of the civil and ninth of the ecclesiastical year. In it was held the feast of the dedication of the temple, founded first when the sacred house was purified from heathen abominations. It lasted for eight days, and was a kind of joyous and general illumination. The name of the month appears not to be Hebrew, but Persian, perhaps adopted by the people during or after the captivity.

CHITTIM (Dan. xi. 30). Kittim was one

of the sons of Javan, and grandson of Japheth. His descendants, says Josephus, emigrated from Phœnicia to Cyprus. Probably this name was originally applied to the island of Cyprus, but afterwards became a general name for the maritime countries and islands of the Mediterranean. In Isaiah xxiii. 1, we are told that the news of the destruction of Tyre should be revealed to the ships of Tarshish as they passed the land of Chittim or island of Cyprus. The prophecy of Balaam (Num. xxiv. 24), of the visitation which should come on Asshur (Assyria) and Eber (the Hebrews) probably referred to the Greek and Roman invasion of those countries respectively. In the Apocrypha the Kittim are the Macedonians; and the Vulgate, in Dan. xi. 30, renders the word by Romans. (See CYPRUS.)

CHIUN. "Moloch and Chiun your images, the star of your god" (Amos v. 26). An idol which the Israelites made and worshipped in the wilderness. It appears to have been the planet Saturn; and Chiun is the Hebrew form of the Arabic Kaivan. Remphan is the Coptic appellation of Saturn. Star-worship was a very early form of idolatry. (See REMPHAN.)

CHORASHAN. (See ASHAN.)

CHORAZIN (Matt. xi. 21)—a town on the shore of the sea of Tiberias, where Christ wrought miracles; but its precise location is not known. It was, according to Jerome, 2 miles from Capernaum. Robinson identifies it with Tell-Hum—which others suppose to be Capernaum.

CHRIST (Eph. ii. 10). Christ is the Greek word *Christos*, which signifies *anointed*. The word *Messiah* in the Hebrew corresponds to *Christos*. Hence the Jews or Hebrews speak of him as the *Messiah*, and Christians speak of him as *the Christ*. He is called Christ, or the *anointed*, in allusion to the custom of anointing with oil such as were set apart to a sacred or regal office. Prophets were set apart by the oil of consecration, and so were priests and kings (Exod. xxviii. 41; xxix. 7; 1 Sam. ix. 16; xv. 1; 2 Sam. xxiii. 1; 1 Ki. xix. 16). This unction was a consecrating ceremony, making the person of the subject of it sacred. Cyrus, set apart by God for a special service, is called his anointed (Isa. xlv. 1); and the priests and kings, on being so dedicated, were the special property of God (1 Sam. xxiv. 6; 2 Sam. xix. 21; 1 Chr. xvi. 22). It was also emblematical of the effusion of the Holy Spirit (1 John ii. 20, 27; comp. Matt. iii. 16, 17; John iii. 34) The Son of God, the prophet, pricst, and king, was pre-eminently THE ANOINTED (1 Sam. ii. 10). So in the second Psalm we have the title "his Anointed." And thus Messiah describes his own inauguration—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek" (Isa. lxi. 1). Daniel. too, refers to him as the Messiah or Anointed. "And after threescore and two weeks shall Messiah be cut off, but not for himself" (Dan. ix. 25, 26).

On the other hand, the word *Jesus* is derived from a Hebrew word signifying *to save*, or *sent to save* (Matt. i. 21; Luke ii. 11, 21). The word *Joshua* has the same meaning, and was a very common name among the Hebrews, and would have been more properly used in Acts vii. 45 and Heb. iv. 8 than *Jesus*.

The term *Christ* was originally used, not as a part of the name, but as indicative of character or office. Thus Jesus, *the Christ*, was a descriptive phrase, like John *the Baptist* (Matt. xxvi. 63; Mark viii. 29; xiv. 61; John i. 20, 25, 41; vi. 69; vii. 41; x. 24; xi. 27; xx. 31). Such an official appellation was necessary to distinguish the Redeemer from others who were called Joshua or Jesus. The word *Jesus* by itself occurs in the Gospels nearly 700 times to designate the Redeemer. It was his human name. The name *Christ* by itself is used about 60 times in the Gospels and Acts, and nigh 240 times in the Epistles and Apocalypse. In these last books the simple term *Jesus* is not used much above 60 times. The form *Jesus Christ* is found but 5 times in the Gospels, but 160 times in the Epistles. The opposite collocation, *Christ Jesus*, does not happen at all in the Gospels, but is common in the Epistles. The human name *Jesus* thus was in the course of time absorbed in the official designation—*Christ*. The Evangelists, describing his human life generally, called him *Jesus;* the writers of the Epistles, concerned chiefly with the great work to which he had been set apart, name him *Christ*. The personal and official name were not conjoined during our Lord's life, but as soon as he had gone to glory, you find them associated in the Acts of the apostles and always onwards. Our faith may be summed up in this brief sentence—"Jesus is the Christ." The man who bore the name of Jesus is the Anointed—the divinely commissioned, divinely qualified Redeemer.

When God was pronouncing the dreadful sentence of condemnation upon our first parents, it was his sovereign pleasure, without any solicitation or act of man, to intimate a purpose of mercy in the following language:—"And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed (posterity) and her seed; it (*or* he, *i. e.*, her seed) shall bruise thy head, and thou shalt bruise his (*or* its) heel." In this single verse lies the grand principle of all true religion. It is the root and substance of all the prophecies and promises of after-times. The war between sin and holiness was then waged, and has since been prosecuted without intermission (Rom. vii. 23). The Son of God and all true believers are "the seed of the woman." (Comp. Acts xiii. 23; Gal. iv. 4; Heb. ii. 16, with John xvii. 21-23.) The devil and all his servants represent the serpent and his brood (John viii. 44; 1 John iii. 8). The temptations, sufferings, and ignominious death of Christ, and the fierce opposition and cruel persecution which his true followers have endured in various ages of the world, are significantly described by the bruising of the heel; while the complete victory which our glorious

Redeemer has himself achieved over sin and death, and which his grace enables the believer also to obtain, and the still more perfect and universal triumph which He will finally accomplish, are all strikingly illustrated by the bruising of the serpent's head.

The books of heathen mythology furnish curious analogies to this wonderful passage of the Bible. In one of them *Thor* is represented as the eldest of sons, a middle divinity, a mediator between God and man, who bruised the head of the serpent and slew him; and in one of the oldest pagodas of India are found two sculptured figures, representing two incarnations of one of their supreme divinities; the first to be bitten by a serpent, and the second to crush him.

The text in Genesis is the first intimation of a Saviour which was given to our world after it was ruined by sin; and throughout all succeeding ages of the Church and of the world, in the wonderful system of sacrificial and ceremonial observances, in all the types and shadows of the Jewish law, in the whole current of prophecy, and in all the changes and revolutions of ancient kingdoms and nations, the Hebrews were so clearly instructed in the character and offices of the promised Messiah, that their unbelief and rejection of him, when he actually appeared, seem unaccountable on any other hypothesis than that they were judicially blinded; and especially must we thus regard their conduct when it is considered how accurately the minute circumstances of his birth, life, and death are predicted, so that it has been truly said, that a very full and well-connected life of Christ could be prepared from the materials which the prophecies alone would supply.

The Jews, as a nation, grossly misapprehended the character of the Messiah and the purpose of his mission. So clearly were his advent and offices predicted in the words of prophecy, that a general expectation of the appearance of some great deliverer prevailed. They were even accustomed to regard his coming as the grand era in the annals of the world; for they spoke of the two great ages of history, the one as preceding his incarnation, and the other as following this wonderful event, they called "the world to come." Their views, however, were on the whole very narrow, and in the mass of the people were elevated very little, if at all, above the temporal advantages of their nation. They groaned beneath a foreign yoke and sighed for emancipation, and so hoped for a Messiah that would fight their battles, and drive the legions of Rome from their sacred territory. Their foolish hearts were too much darkened to see that his kingdom was to be spiritual; that their deliverance was to be from the power and dominion of sin; that the blessings he would confer would be holiness and life everlasting; and that the benefits of his atonement, mediation, and glorious reign, would be shared by all, both Jews and Gentiles, who should repent and believe his Gospel. How long these groundless apprehensions prevailed, even in the minds of those who had the best opportunity to know the truth, may be seen, Luke xxiv. 21; Acts i. 6. Even after He rose again from the dead, his disciples had not risen to the ennobling conception of a spiritual Messiah. Yet this carnality was not universal, for we find that about the time of the Messiah's appearance, Simeon, Anna, and others of like faith, were eagerly expecting the promised salvation. The scene in the temple, when Simeon took Him up in his arms, has a peculiar and tender interest, for it was a triumph of faith amidst surrounding scepticism (Luke ii. 25-38).

Christ came into the world to offer himself a sacrifice for sin; and the history of God's dealings with the Church of Christ, from the beginning hitherto, abundantly shows the perfectness of his sacrifice and intercession, and that he is the end of the law for righteousness to every one that believeth. Clear, full, and satisfactory instruction hath been given us from him who lay in the Father's bosom (Rom. x. 4). He is the way, the truth, and the life; and no man cometh to the Father but by him (John xiv. 6). He has made a perfect atonement for human guilt, and the efficacy of his blood can never be exhausted. As our great high priest and intercessor (Rom. viii. 34; Heb. iv. 14; vii. 25; 1 John ii. 1, 2), he hath entered by his own blood into the holy place, having obtained eternal redemption for us. He hath put away sin by the sacrifice of himself (Heb. ix. 26), and thus hath perfected for ever them that are sanctified (Heb. x. 14), so that they may have boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated through the veil, that is to say, his flesh (Heb. x. 19, 20). He has, by the gift of his Spirit, made provision for our sanctification, for eradicating from our hearts the very principles of sin. He hath also imparted to us a perfect rule of duty, enforced by powerful motive and recommended by his own example. Thus the seed of the woman hath bruised the serpent's head—the sting of death is removed (1 Cor. xv. 55). He that had the power of death—that is, the devil—is subdued; and they are delivered who through fear of death were all their lifetime subject to bondage (Heb. ii. 14, 15). Life and immortality are brought to light (2 Tim. i. 10). Because he lives, we shall live also (John xiv. 19; Rom. vi. 8; 2 Cor. xiii. 4; 1 Thess. v. 10; 2 Tim. ii. 11). He comforts, sustains, and guides all true believers, of whatever country, colour, or denomination they may be, through this world of tribulation; reveals to them fountains in the wilderness and springs in the desert; passes with them through flames and floods; gives them the victory over sin and death; and bestows on them, as a free gift, eternal life and blessedness—a "crown of glory that fadeth not away."

Whoever seriously examines the great plan of salvation by Christ, in all that preceded and has thus far attended its very partial and incipient development, will be led to exclaim

with the apostle, "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). The revelation of the incarnate Son of God sheds light on all preceding and succeeding time. It lifts the veil through which the institutions and ordinances of the Jewish dispensation seemed like a vain and burdensome ritual, and shows us of what glorious things they were the imperfect types and shadows. It discloses a mode of redemption from the curse of God's violated law,—safe, suitable, and plain for man; just, consistent, and glorious for the lawgiver,—and it reveals the sanction of a judgment to come, in which the principles and purposes of the divine government will be carried out in the unchangeable destinies of men and angels. All God's ways will be vindicated in the view of an assembled world, and his perfect attributes will shine forth in new, endless, and infinite glory.

It has been well said that the sum and substance of the entire Bible is, "JESUS CHRIST CRUCIFIED TO SAVE LOST SINNERS." The whole Bible is the "Word of Christ." Its great theme is salvation by the "woman's seed," and its great object is to summon attention to the "Lamb of God which taketh away the sin of the world." The moment we lose sight of this grand and amazing design,—which eternal love and mercy combined with infinite justice and holiness to conceive and execute,—the Jewish Scriptures from beginning to end present only a vain and perplexing show, and the glory of the divine revelation is extinguished.

It may be proper to glance more specially at a few points respecting Christ. And we may consider—

I. *His Messiahship.*—The son of Mary is the promised Messiah—the expected Christ. He came at the predicted period (Gen. xlix. 10). Not to enter into any minute examination of this prophecy about the Shiloh, suffice it to remark, that Judah maintained a tribal existence till the birth of Christ, while the other tribes had been long dispersed. The general tenor of the oracle (Dan. ix. 24, 25) is clear and decisive, and it intimated that after a certain period, commencing with the restoration of the temple, had fully revolved, the Saviour should appear. All calculations show that such a period expired about the birth of Christ. Christ, according to the pre-intimation of Hag. ii. 6-9, was to come during the continuance of the second temple, which, not long after his death, was laid in ruins.

He was born in the predicted place Beth-lehem Ephratah (Mic. v. 2). By a peculiar providence, Christ was born in the city of David. Mary had come to Bethlehem to be registered, in obedience to the Roman decree, and Joseph, too, was of the house and lineage of David. During their necessary and brief sojourn at Bethlehem, Jesus was born.

Christ's rank and career corresponded with ancient prediction. Zechariah had sung, "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. ix. 9). The Son of God was born in a poor and lowly condition; and at the close of his life this remarkable prediction was realized when he made his last entry into Jerusalem. His character was one of gentleness and amiability, patience and condescension, and it minutely corresponded with the old delineation—"He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. xlii. 2, 3). The works he performed were no less in unison with the oracles of the Hebrew Scriptures. He said to John's disciples, who had been sent to inquire if he was the Christ, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them" (Matt. xi. 4, 5). In this true account of his own actions, we hear again what Isaiah had long ago promised—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" (Isa. xxxv. 5).

The scenes of his death, too, were a vivid fulfilment of the ancient prophecies. He died a foreign death. David had said, "They pierced my hands and my feet." They divided one portion of his raiment, and cast lots for another. The psalmist had again declared, "They part my garments among them, and cast lots upon my vesture" (Ps. xxii. 18). He was offered upon the cross peculiar potions,—the same writer had made it known, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21). They mocked him when he was dying; the very language of that mockery had been given long ago—"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him" (Ps. xxii. 7, 8). He was crucified between two thieves. Isaiah had disclosed such a position—"and he was numbered among transgressors." He was to die a malefactor's death, yet was he to be buried in a rich man's sepulchre—"He made his grave with the wicked, and with the rich in his death" (Isa. liii. 9). How strikingly was this fulfilled, as the events are recorded by Matthew, xxvii. 57-60. It was foretold that he should be rejected by the Jewish nation, yet in a new life after he died should he triumph over all his antagonists (Isa. liii. 1, 2, 3, 12).

The old types and ceremonies were also all fulfilled in him. So reasons the apostle:—"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the

second" (Heb. x. 8, 9). Many other arguments might be adduced, but surely these are sufficient to prove that Jesus of Nazareth is the promised Messiah.

It is true that the nation did not recognize its promised deliverer, for he came not in a manner corresponding to their proud and worldly anticipations. But if he had conformed to the views of the Jews, there would have been three direct testimonies that he was not from God. (1.) Because their views were partial, prejudiced, wicked. (2.) He could not have conformed to their views and sustain at the same time the character of a perfect instructor. (3.) He would not have fulfilled the predictions of the prophets concerning him. But, on the other hand, if he conformed to the prophets, and assumed the character of a perfect teacher, his rejection by the Jews was absolutely certain. It follows, therefore, legitimately and conclusively, that Jesus Christ was the Messiah of God, because he pursued that course which would, from the nature of the case, result in his rejection by the nation; which conduct in an impostor would be impossible—but in the true Messiah it was the necessary course.

II. *His Divinity.*—1. The names and titles of the Supreme Being are applied to him (Rom. ix. 5; 1 John v. 20; Rev. i. 11: comp. Isa. vi. 1-10 with John xii. 41). The proof contained in these two last passages is very striking. The scene in Isa. vi. 1-4 is very striking and august. And an inspired commentator leaves us in no doubt as to who he was that sat enthroned in this glory, and received of right this exalted homage; for the Evangelist John affirms, "Those things said Esaias, when he saw his (Christ's) glory, and spake concerning him."

2. The principal attributes of God are ascribed to Christ—as ETERNITY (John i. 1; viii. 58; Rev. xxii. 13), OMNISCIENCE (Matt. ix. 4; John xvi. 30; xxi. 17; Rev. ii. 23), OMNIPOTENCE (Phil. iii. 21; Col. ii. 9, 10), OMNIPRESENCE (Matt. xviii. 20; xxviii. 20; John iii. 13), and UNCHANGEABLENESS (Heb. xiii. 8).

3. The works and prerogatives of God are ascribed to him. The CREATOR of all things (Isa. xliv. 24; John i. 1, 3; Col. i. 16, 17); their PRESERVATION (Heb. i. 3); FORGIVENESS OF SINS (Dan. ix. 9, comp. with Ps. cxxx.; Matt. ix. 2, 6; Col. iii. 13); he is to RAISE THE DEAD, AND JUDGE THE WORLD (Matt. xxv. 31-33; John v. 22-29; Rom. xiv. 10; 2 Cor. v. 10).

4. He is the object of religious worship (Phil. ii. 10, 11; Heb. i. 6). The scene of universal worship in the Revelation is indeed magnificent (Rev. v. 9-13). Now, Christ is worshipped in heaven; and if he be not God, then saints and angels are guilty of idolatry. Saints worship him—their song is heard first; angels take up the anthem, and the universe rings with delighted chorus: all give homage to Him who died for man, to the Divine Redeemer.

The following passages may also be cited:—Ps. xlv. 6, 7: comp. Isa. vii. 14 with Matt. i. 23; Isa. viii. 14 with 1 Pet. ii. 8; Isa. xliv. 23, 24; Ps. lxxxix. 8, 9, with Mark iv. 37-39; John ii. 24, 25; iii. 31; xiv. 7, 9; xx. 28; Acts i. 24; vii. 59, 60; x. 36; Rom. xiv. 9; Eph. i. 20-23; iv. 8-11; Phil. ii. 6, 9-11; Col. ii. 9; 1 Tim. iii. 16; 2 Pet. iii. 18; Rev. i. 5, 6; v. 8; vii. 9-17; xxi. 22, 23; xxii. 16.

The divinity of Christ is the corner-stone of our faith. We do not—we cannot put our trust in man;—our faith is in God. Were Christ only a man, atonement is impossible, and we must bear our own iniquity. Were he but a prophet, proclaiming our duty and unfolding our destiny, what comfort would we derive from his mission, since, no sacrifice being offered for us, our guilt still remained unexpiated, and the sentence of death unrepealed. The scheme of salvation takes for granted this precious truth—it proceeds upon it. The Bible cannot be understood without it. It does not seek to prove it—it relies upon it as a first principle already received.

If Jesus Christ were not God, nor a true manifestation of the Godhead in human nature, but a man, or angel, authorized by God to accomplish the redemption of the human race from sin and misery, then what he has done draws the heart of every true believer unto himself as the supreme or governing object of affection. And if he is not God, then he has devised and executed a plan by which the supreme affections of the human heart are drawn to himself, and alienated from God, the proper object of love and worship; and God having authorized this plan, he has devised means to make man love Christ more than the Creator, who is over all, blessed for evermore.

III. *Mediatorial Nature of Christ.*—The mediatorial person of Christ consists of a divine and a human nature, so united as to form one subsistence. That humanity consists of a true body and a rational soul. Divinity and humanity are united without mixture or confusion. The divine nature did not absorb the human, nor does the human contain and circumscribe the divine. Many errors have arisen on this subject—one on which men are not at liberty to speculate, but which they are bound to receive as true, on the authority of God.

Some in the early ages doubted or denied Christ's humanity, because they believed in the inherent sinfulness of all matter. Misled by such miserable philosophy, they thought that as Jesus was holy, so he could have no material body, but only possessed in lieu of it a species of phantom, that gave him a resemblance to the sons of men. But if Jesus was not very *man*, he could not die for *man* in his place and room. The Arians in an early century impugned the supreme divinity of Christ, and held that the Logos was but a created being, though of the highest order. Others, maintaining Christ's supreme divinity, fell into various errors as to the nature of his personality—errors resulting from "the oppositions of science falsely so called." Men

forgot to receive the kingdom of God as little children. For example, Apollinaris and his followers held that the divine nature supplied in Christ the place of a human soul; but how, if this theory were true, could Jesus grow "in wisdom," for the divine nature or Logos is omniscient? The Apollinarian heresy was condemned by the Council of Constantinople in 381. The Eutychians denied the double nature of Christ, and held that the one was wholly merged in the other; while the Nestorians went to the opposite extreme, and maintained that Christ was possessed of two persons as well as of two natures—the union between the natures being only that of will and affection. All these vain heresies sprung from a desire to philosophize on points where we are to believe.

IV. *Christ's Character.*—His character was pure and without a flaw. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26). To his enemies he could say, "Which of you convicteth me of sin?" Judas the traitor bore a dying testimony to his Master's integrity. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that" (Matt. xxvii. 3, 4).

Christ was truly perfect—the only perfect being that the world has seen. The sexes appear to divide between them the elements of perfection, and a perfect man or a perfect woman might not be a perfect human being. But all that is tender and graceful in woman, and all that is noble and robust in man, met together in Jesus. Nature is never prodigal of her gifts. Birds of gay plumage have no song; strength is denied to creatures endowed with swiftness. Thus it is often said, and with justice, that as one man is generally distinguished by the predominance of one virtue, or one class of virtues, and another man by the ascendancy of a different kind of excellences, so the union of both might realize perfection. Had the peculiar gifts of John and Paul been blended, the result might have been a perfect apostle. Were the intrepidity of Luther, the tenderness of Melancthon, and the calm intellect of Calvin combined in one person, you would have the model of a faultless reformer. Had Whitfield possessed Wesley's tact and power of management, or Wesley Whitfield's restless vigour and burning eloquence, would there not be the type of a complete evangelist? Out of the distinctive talents and acquirements of Coke, Bacon, and Hale might be evolved the ideal of a finished judge. And would not he be a paragon of statesmanship who had the tongue of Chatham, the soul of Fox, and the shrewd and practical energy of Peel? But Jesus was distinguished by the rarest union of integrity and goodness. Every grace that adorns humanity was in him, and in him in fulness and symmetry. No virtue jostled another out of its place. None rose into extravagance—none pined in feeble restriction. There was room for love to a mother in a heart filled with love to the world. He felt that he was dying as a Son, while he was making atonement as a Saviour. His patriotism was not absorbed in the wide sweep of his philanthropy. What amiability in his character—what meekness and patience in the midst of unparalleled persecution! No frown was ever upon his face, and no scorn was ever upon his tongue; but his eye was often filled with tears, as his bosom overflowed with sympathy and his lips with consolation. His one pursuit was the good of men. For that, by night he prayed and by day he laboured. Opposition did not deter him and ingratitude did not sour him. With what pains and patience he taught—with what dignity and heroism he suffered. To attain the noblest of ends he died the most awful of deaths. He lived in the luxury of doing good, and expired in the triumph of a perfected enterprise. There was no step for self. No unworthy taint soiled His purity or alloyed his merit. He realized the end of humanity—the glory and the enjoyment of God. The multitude hungered, and he fed them; they erred, and he rebuked them. The disciples trembled at the storm, he arose and rebuked it. He summoned out of his bier the young man of Nain, and when he might have claimed him as a follower and an apostle, he gave her only son back to his mother. Wine was exhausted at the marriage feast; and not to expose the poverty of the newly-wedded pair, he created a further supply. He took the little children in His arms and blessed them. He could not keep the weeping mourner in suspense, but said unto her—"Mary." The sisters of Lazarus sobbed in sorrow, and he raised their brother. Peter denied him thrice, and thrice he comforted and commissioned the penitent. Judas saluted him with a kiss, and in the blandness of his sorrow for the traitor he called him "Friend." So perfect in every relation of life—so wise in speech and so pure in conduct—so large in compassion and intense in beneficence—so replete with everything that charms into attachment and rapture, he was the incarnation of universal loveliness.

The idea which Christ's disciples give us of his character is elevated and peculiar. There is in it this peculiarity—though always unattainable, the character stands before us in so much the greater dignity and pureness, the more highly we cultivate our own spirits, and the more strenuously we endeavour, under the influence of love, to assimilate ourselves to it. Every attempt, therefore, to represent the fulness of Christ's moral nature must of necessity be but partially successful.

Thus the events of Christ's life give the impression that he had the greatest calmness, clearness of mind, and discretion, united with living, deep enthusiasm. It is not the vehement strain, he flaming spirit of Isaiah and Ezekiel

that distinguishes him; not the legislative, sometimes violent energy of Moses; his whole nature is serenity and peace; and the blazing, consuming fire of the old prophets changes itself in him into a soft creative breathing of the spirit, into an uninterrupted consecration of the soul to God. In the spiritual atmosphere to which others raise themselves only in the hours of their special consecration he walks as in his appropriate element of life. As the sun in a clear firmament, so he, still and sure, travels on in his safe path, and never deviates, dispensing light and life. His action is full of love, without effervescence of feeling, without vehemence and passion. He does nothing indiscreet and aimless: whatever he begins is securely finished, and accomplishes its design. Even when, with holy reluctance, he comes to reprove in word or in deed, it is no irritated personal feeling that vents itself, but it is always the indignation of love--holy, free from all selfish aim, hating the vice, but yet, in the vicious, loving the man who is still susceptible of improvement. And in all this he never oversteps the bounds of moderation.

Jesus is soft and mild; he seeks, above all, the lowly, the helpless, the despised; and of his own free will lets himself down to the deepest degradation, and the most ignominous suffering; but from under the veil of poverty and distress which covers him there shines forth in every situation of his life a high, kingly spirit. He possessed that talent for government, that commanding power, by means of which great minds are always and entirely their own masters; by which they know, in the most embarrassing situations, and with the composure of one free from doubt, just what is right and fit to be done, and by which they hold a sway over other minds that is like enchantment. With this dignity, this kingly mien, sealed by his spiritual greatness, did the same Jesus who had not where to lay his head, move about among his friends and present himself before his foes. "His deed was decisive as his word, his word as his deed." Where his enemies sought to lay snares for him, he rent asunder the snares, and with his superior power of mind repelled all attacks, until himself was convinced that his hour had come. Not seldom did he shame his enemies by bare silence—a silence which was then most effective—when, in calm consciousness of innocence, he stood before the Sanhedrim as they were burning with revenge. But nothing exceeds the dignity with which Jesus bore testimony of himself, in face of the secular governor and judge. "I am a king: for this end I was born, and have come into the world, that I may testify to the truth: whoso is of the truth heareth my voice." How all other greatness fades away before the consciousness of such elevation! And what word of sage, or any one of the greatest or mightiest men, can, for its inward majesty, be placed by the side of this,—"I am a king: for this end have I come into the world, that I may testify to the truth!"

Such words of life and power, spoken with the majesty of Jesus, must work irresistibly, they must entrench themselves in the souls of those who hear, so as never to be expelled. They show to us a *man* in the noblest sense of the word, a king-like hero, who is so much the greater because, without any outward power, he merely bears the sword of spiritual worth. And even this great man, whose will, never deviating from the way of God, no power of earth could bend, who was even as mighty in deed, as silent, self-denying, and piously trustful in suffering,—he was also as mild and full of love as the gentlest woman, when he would aid, console, feelingly sympathize. He went about and did good—helped the poor in body and in spirit—blessed children—placed himself on a level with the least of his brethren; for whoever comforts one of these least with a cup of water, hath done the same unto me. Nothing that concerned humanity was foreign from him; every man stood near to him as a brother. His characteristic action was, to raise up again the bruised reed, to enkindle anew the glimmering wick. He wept over the city that rejected him, and prayed on his cross for those who had nailed him to it. His whole life was a sacrifice.

He was the best of sons, and performed the duties imposed by the filial relation with the tenderest love, even in the hour of death. But at the same time he made all that was personal in such connections subordinate to what was higher—to the general good, to the glory of his Father. As the Messiah, his office was of greater moment to him than all these relations—as the founder of the kingdom of God, he recognized in every one who did the will of God, his mother, his brother, his sister,—and he required of every one who entered into this great spiritual covenant, that he should be ready to sacrifice the most precious personal connections whenever the law or the design of the new kingdom demanded it. So, likewise, Jesus was a pious Jew, and observed the religious customs and laws of his nation with as much scrupulousness as liberality of spirit; yet nothing at all of an unseemly national prejudice was mingled with his observances; not a shadow of that which pointed out a Jew, as such, to his disadvantage. He possessed the virtues of his theological nation, as it may not unfitly be called; but in such a way that they could be generally appropriate to man in any relations whatever. And by this he distinguishes himself in the most prominent manner from all, even the greatest spirits of antiquity. All these great spirits have a thoroughly national stamp; their most praiseworthy virtue is the free obedience to the laws of their country; their highest enthusiasm is devoted to the interests of their own nation; their noblest sacrifice is death for the land of their fathers; the great work of their life is to express the full spirit of their people; in this spirit to act—for this spirit, if need be, to give up all. In the strength of his endeavour, in his ability to make every sacrifice, Jesus stands

second to none of the greatest heroes; but he performs his labours and makes his sacrifices, not barely for his own nation, but for all mankind. Free from every impulse of that national feeling that stints the soul, he developes himself purely from within from his own resources; and as he exhibits the image of a *man* in his whole unspotted, perfect nature, and is the first by whom the idea of pure humanity, in the highest, and at the same time *realized* sense of that word, was presented to the human mind, so is he the first who, breaking over all the bounds of national predilection, embraces in his efforts, and with holy love, the whole race—ventures for the whole race to live and to die.

Moreover, the character of Jesus, though thoroughly individual and unlike every other, has yet no such eccentric or peculiar feature as results from a disproportional combination of the inward faculties. On the contrary, there is in his nature the most perfect harmony and completeness; and his acts bear the stamp of universal propriety and rectitude. Who can say that the peculiar characteristic of Jesus was soundness of judgment, or tenderness of feeling, or richness of fancy, or power of execution? But all these excellences are found in him just in their due proportion, and they work together in uninterrupted harmony. High fervour and gracious mildness; heavenly serenity and absorbing sadness; elevation above earthly pleasures and conditions and a pure cheerful enjoyment of the same; regal dignity and self-denying humbleness; vehement hatred toward sin and affectionate forbearance toward the sinner,—all these qualities are combined in his nature in one inseparable whole, in the most perfect unison: and they leave on the spectator the lingering idea of peace and perfect subordination. Never was Jesus driven out of his own path; it was a quiet path, and always even. All the manifestations of his spiritual life have *one* great aim; his whole character has a unity that is perfect, complete within itself. This unity and completeness in the spiritual life of Jesus depend on the unity of the principle from which all his manifestations of feeling proceed, by which they are pervaded and animated. And this principle is not in any respect the abstract moral law—not in any respect a mere endeavour, in conformity with the judgment, to act right and perform duty; but it is the simple, great, fundamental purpose, born out of free-hearted love, "to do the will of God." It is apparent from multiplied expressions of Jesus, and from all his acts, that the will of his Father, which he was entirely certain that he perfectly understood, was the only rule and the living power of his conduct. To God, as the source of his spiritual life, was his soul ever turned; and this direction of his mind was a matter of indispensable necessity to him. It was his meat and his drink to do the will of the Father. Without uniting himself to God wholly, consecrating himself to God unreservedly, feeling himself to be perfectly one with God, he could not have lived—he could not have been at peace in his spirit a single instant. By this means the morality of Jesus became perfectly religious; it was not merely something which flowed from a sense of duty, it was a *holy* sentiment of the heart.

If we glance at the greatest characters which have been exquisitely portrayed to us by the creative power and art of the most gifted poets, do we find in these characters anything like that which is developed in Jesus? And these plain, uncultivated Jewish evangelists, *they*, forsooth, desired to invent such a character! *they*, forsooth, were able to invent it! How far, as an unaided man, did each of these writers of Memorabilia stand below Xenophon and Plato; and yet how high, in its silent majesty, stands the simple image of Jesus, which the unlettered evangelists present, above the character that is given to the wisest Greeks by the two masters of language and rhetoric!

Some of the preceding paragraphs have been selected from an Essay on the Sinless Nature of Christ, by Dr. Ullmann of Heidelberg.

V. *The Plan of Christ.*—The enterprise of salvation to a lost world is vast and splendid. It never entered into the mind of any human being. The phrase we have used, "the plan of Christ," is suggested by the title of an admirable Essay, published some years ago in Germany, by the late Dr. Reinhard, of Dresden, of which we give the following brief abstract:—

The extent of Christ's plan comprehended the world. This plan he gradually developed in his teaching, for in the first year of his public ministry he said to a Samaritan woman (to whom the destruction of the Jewish ritual could give no offence) that the time was come when the true adoration of God should not be confined within such narrow limits as before—when all worship merely external, whether by Jews or Samaritans, should be abolished—and when the Deity should be everywhere worshipped "in spirit and in truth" (John iv. 20-24). And certainly he could scarcely have intimated in clearer terms the design of substituting a religion both universal and reasonable, in place of a ritual which was unfavourable to spiritual homage, and which confined among a single people, in an insignificant corner of the globe, the devotion due to the only God of all. It is certain that Jesus was in the habit of speaking of the approaching fall of the Jewish state and the entire destruction of the temple. More than once he publicly predicted that disaster (Luke xiii. 34, 35; xix. 41-44; Matt. xxii. 7; xxiii. 33-39), and he paints the details of it in colours so lively, and represents the period of it as so favourable to his enterprise, that it cannot be doubted that he looked forward to it with firm and certain expectation, (Matt. xxiv.; Mark xiii.; Luke xxi.) And when, therefore, he separates so expressly the success of his undertaking from the maintenance of the Jewish constitution—and even regards the overthrow of the latter, and the destruction of the temple, as events which were to accel-

erate and establish his kingdom (Matt. xxiv. 30, 31; Luke xx. 27, 28)—does there remain the shadow of probability that he *merely* wished to reform the religion of his country? Is it not evident that he had formed beforehand the design of breaking sooner or later with those who should remain attached to the ancient religious system? What, in short, are we to think when he speaks undisguisedly of a *new* covenant, a relation *wholly new*, which he opposes to the old, as rendering it useless; and when he declares that it is to be by his blood, his death, that he is to cement this new constitution? (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20.) Is not this assuring us, in the clearest manner possible, that the existing ritual having been no longer adapted to times and circumstances, he was about to employ the means of substituting another and a better in its place?

In the *conduct* of Jesus, as it is represented to us by his biographers, we find indubitable proofs that he extended his views far beyond his own native land. He uniformly acted as one who was occupied with a much greater project than that of reforming the religion of his countrymen. He frequently cast his regards upon foreigners, embracing in the generosity of his soul the whole race of man. That he thought upon the heathen—that their religious system and moral condition found a place in his meditations—was proved on various occasions when he mentioned them in his discourses (Matt. v. 47; vi. 7-25; Mark x. 42). With all his circumspection in declining to form intimate connections with pagans (lest he might scandalize the intolerant Jews), he never objected to their hearing his instructions whenever an opportunity offered. Hence, partly, the reproach of his keeping company with *publicans* and *sinners* (Mark ii. 15, 16; Luke v. 30; xv. 12; xix. 7); for, according to the phraseology of those lines, we are to understand by *sinners*, not only persons of infamous character, but *heathens*, and especially *Romans*. (Comp. Matt. xviii. 17; xxvi. 45; Luke xviii. 32; xxiv. 7; Gal. ii. 15.) It is the more likely that there were many pagans among the publicans, because the latter were the paid servants of the Roman government. And it is consistent with probability to suppose that pagans of various classes, attracted by his growing fame, mixed with the crowds that surrounded him in the towns, and that followed him into desert places (Mark iii. 8; Luke vi. 17). Those of Tyre and Sidon who came to hear him were most likely heathens (Mark vii. 24-26; Matt. xv. 21, 22).

The expression, "the world," has a meaning equally extensive with the above-mentioned phrase, "Jews and Gentiles." Sometimes it signifies our globe, considered as the abode of mankind; sometimes it denotes mankind themselves. Jesus employs it for describing both the extent and the objects of his plan. In the parable of the sower (Matt. xiii. 24-30) he compares his faithful disciples to the good grain sown among the tares; and the field which has received that seed is neither Palestine alone nor those countries merely which were inhabited by Jews;—the field is the world. To Nicodemus, a doctor among the Pharisees, he expressly declares that it was for the salvation of the world that the love of God had sent him down to earth; and that he had come hither, not to execute the judgment of avenging heaven, but to save men,—a declaration which he elsewhere repeats (John iii. 16, 17; xii. 46, 47). On another occasion, making allusion to the bread which he had distributed to a multitude in a desert place, he designated himself under the emblem of the bread of life, which had descended from heaven to nourish mortals. But he adds, that this heavenly food, so far from being destined for the Jews alone, was to be given to the world—that is, to all, without distinction or restriction, who should cordially receive it (John vi. 33-51). It is in the same sense that, in calling himself the light of the world, he represents himself as the teacher and benefactor of the human race, like the sun which sheds everywhere its salutary influences (John iii. 19; viii. 12; ix. 5; xi. 9). A few days before his death, when a woman of Bethany anointed him with precious balm, he said to his disciples, who were displeased at what they deemed a wasteful profusion, "that in the whole world, wherever his Gospel should be preached, this fact would be mentioned to her eternal honour" (Matt. xxvi. 13; Mark xiv. 9). The resignation with which he met death would, he said, be a proof to the world of the love which he bore to his heavenly Father, and of the exactness with which he executed his commands (John xiv. 31). He promised his apostles to send to them, after his death, the Spirit of truth, which should convince the world of sin (John xv. 8-11). This expression, which denotes the universality of his views, occurs very frequently in the prayer which he addressed to God not long before his death, (John xvii.) It is into the world that he is to send his disciples, as God had sent him thither (*v.* 18); and it is the world (the whole of mankind) that is to be convinced that he was sent of God (*v.* 21).

We may therefore conclude, with the most perfect certainty of which a matter of the kind is susceptible, that Jesus was occupied with a project of vast extent. He declares, not upon some occasions, but repeatedly—not in a covert or equivocal manner, but clearly and openly—not in a tone of cold indifference, but with all the warmth and enthusiasm of a man who is scared by no obstacle, and is ready to sacrifice his life—that the object of his scheme is the whole human race; and his words, his doctrines, his actions, all serve to confirm the universality of his views. Let it not be alleged that he began to extend his plan, and turn his thoughts towards foreign nations, only when he perceived the impossibility of succeeding with the Jews in rescuing them from their political and moral degradation. From the commencement of his ministry he lets it be seen that he carried his regards far

beyond his own nation. In the very first year of his public functions, does he not say to the Jews (Matt. viii. 11, 12) that the heathen should be admitted into the kingdom of God; and did he not then, too, represent to the woman of Samaria (John iv. 21, 24) the whole earth as the temple where God was to be worshipped in spirit and in truth? The nearer, indeed, he approached the term of his earthly career he expressed himself in a clearer and preciser manner.

VI. *The Results of Christ's Religion.*—Its effects upon the world have been great and beneficial. If all were to live habitually under its influence, earth would become the type of heaven. It restores a man to the image of God, brings peace into a household, stability and liberty into a country. Its principles are those of unchanging truth, rectitude, and benevolence for men and nations, for it enables its disciple "to do justly, and love mercy, and walk humbly with his God." War and slavery, and all forms of tyranny and sensuality, are contrary to its spirit and influence. It encourages industry and establishes order—is profitable both for the life that now is and for that which is to come. Civilization is debtor to Christianity, and it is slowly leavening the world. In short, we conclude with the appeals of two of the old advocates of Christianity, who flourished in the second and third centuries:—"Inquire," says Origen, in his celebrated reply to the cavils and objections of the philosopher Celsus, "Inquire into the lives of some amongst us; compare our former and present mode of life, and you will find in what impieties and impurities men were involved before they embraced our doctrines. But since they embraced them, how just, grave, moderate, and constant are they become! yea, some are so inflamed with the love of purity and goodness as to abstain even from lawful enjoyments; the church abounds with such men wherever the doctrines of Christianity prevailed. How is it possible they can be pestilent members of society who have converted many from the sink of vice to the practice of virtue and a life of temperance, conformable to the dictates of right reason? We reclaim women from immodesty, quarrelling with or parting from their husbands; men from the wild extravagance of the sports and theatres; and restrain youth, who are prone to vice and luxury, by painting not only the vileness of lust, but the punishment reserved for the vicious and dissolute."

"They are not Christians," says Lactantius (who flourished A.D. 306), "but pagans, who rob by land and commit piracy by sea; who poison their wives for their doweries, or their husbands that they may marry their adulterers; who strangle or expose their infants, commit incest with their daughters, sisters, mothers, or vestals, who prostitute their bodies to unnatural lusts, seek heaven by witchcraft, and commit other crimes odious to relate." The same writer also, contrasting the contradictions between the doctrines, precepts, and practice of the philosophers, and the little effects that resulted from them, with the purity and efficacy of the Gospel, has the following animated passage:—"Give me a man who is choleric, abusive in his language, headstrong, and unruly; with a very few words—the words of God—I will render him as gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will presently return him to you a generous creature, freely bestowing his money by handfuls. Give me a cruel and bloodthirsty man, instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a sinful man, and on a sudden he shall become honest, wise, and virtuous. So great is the efficacy of divine wisdom, that when once admitted into the human heart it expels folly, the parent of all vice; and in accomplishing this great end, there is no occasion for any expense, no absolute need of books, or deep and long study or meditation. The benefit is conferred gratuitously, easily, expeditiously, provided the ears and the heart thirst after wisdom. Did or could any of the heathen philosophers accomplish such important purposes as these?"—*Instit. Divin.* lib. iii.

CHRISTS, FALSE (Matt. xxiv. 24). Our Lord warned his disciples that false Christs should arise. Not less than twenty-four different persons of such pretensions have appeared; and the defence of their claims to the Messiahship has cost the Jews a great expense of life and treasure. One of them, Caziba, or Barchocheba, lived early in the second century. He put himself at the head of the Jewish nation as their Messiah; and they adhered to him. The Romans made war upon them; and the Jews themselves allow that in their defence of this false Messiah they lost between 500,000 and 600,000 souls. In the twelfth century not less than eight or ten deceivers appeared under the same name, and were followed by great numbers of the Jews. Most of them were capitally punished for their imposture, and usually involved a multitude of their deluded followers in persecution and death. For example, in the year 1137 there appeared one in France, who was put to death, with many of those who followed him.

In the year 1138 the Persians were disturbed with a Jew who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

In the year 1157 a false Messiah stirred up the Jews at Corduba, in Spain. On this occasion almost all the Jews in Spain were destroyed.

In the year 1167 another false Messiah arose in the kingdom of Fez, who brought great troubles and persecution upon the Jews that were scattered through that country.

In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him his followers fled; but he was brought before the Arabian king, and finally beheaded.

Not long after this, a Jew who dwelt beyond the Euphrates called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it—that he had been leprous, and was cured in the course of one night. He, like the rest, perished in his mad attempt, and brought great disasters on his countrymen.

In the year 1174 a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken, and put to death, while a heavy fine was laid upon his brethren the Jews.

In the year 1176 another of these impostors arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise executed.

In the year 1199 a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and professed to be the Messiah. He raised an army against the king, but was taken and imprisoned; and having made his escape, was afterwards seized again and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

We are told of another false Christ in this same century by Maimonides and Solomon. But farther, in the year 1197, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished with his followers.

In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah; and, pulling down his own oven, he promised his brethren that they should bake their bread in the Holy Land next year.

In the year 1509 one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

In the year 1615 a pseudo-Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who were scattered over that country.

In the year 1624 another in the Low Countries pretended to be the Messiah, of the family of David and of the line of Nathan. He promised to destroy Rome, overthrow the kingdom of Antichrist and the Turkish empire.

In the year 1666 appeared the spurious Messiah, Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded.

The last that gained any considerable number of converts was Mordecai, a Jew of Germany, who lived in 1682. He fled for his life, and his end is not known. One is said to be living somewhere in Poland at the present day.

CHRISTIAN (Acts xxvi. 28) was a name given to the followers of our Saviour. It was first used at Antioch (Acts xi. 26), about the year 42 or 43.

How this name originated has been disputed. The various opinions may be reduced to the four following, each of which we may briefly discuss:—

1. That the disciples received this name from heaven—an opinion which has found some *theological* supporters; yet it seems to possess but slender foundation. No hint is given of divine agency, nor is there any such allusion in the subsequent books of Scripture. The word occurs only in two other places. Paul, though at Antioch when this epithet was given, never uses it in any of his epistles. The new name conferred by divine authority is one "which no man knoweth, saving he that receiveth it." Nor do the Greek terms employed by Luke at all favour this theory. In the active form and in the early Greek, Χρηματίζω signifies to transact business. As applied to royal personages, whose chief business it was to hear petitions and grant redress, it denotes to give public answer. So it is often used in Josephus, and even among the classics. When used with respect to God, it thus came to mean his regal responses, either as oracles or as warnings. So in the Seventy and Josephus, in many passages usually adduced by lexicographers. Such a meaning some would fasten on the word in this connection. In such cases there are generally some discriminative terms to guide the sense, frequently a genitive, denoting the agent, and governed by ὑπό. But in the later Greek it often signifies to bear a name, to receive a name—in the latter case the *name* itself and the verb are connected. So the word occurs in Plutarch, Diodorus Siculus, Polybius, and all writers in the later era. It appears from the phraseology of the verse, from the silence of the writer, and the total omission of the name by Paul, that the cognomen given at Antioch came not from divine suggestion.

2. A second notion is, that they gave it to themselves—a supposition altogether contrary to their recorded usage. Their interchangeable appellations were of another nature. They knew one another as "believers, saints, brethren, disciples." Had the name originated in their own invention, it would soon have become the current title.

3. A third hypothesis is, that this name might be conferred by the Jews. But it was not their choice epithet. It was too dignified a name for them to confer. It was an appellation which involved the very point in dispute between them and the adherents of Jesus. To have called them Christians or Messianists, was admitting more than any Jew would willingly yield—was tacitly acquiescing in the belief that Jesus was the Christ. Their favourite word was Nazarene, as they on one occasion named the apostle, "a ringleader of the sect of the Nazarenes."

4. The name seems to have been given them

by the citizens of Antioch. These heathens could not enter into the spirit, nor comprehend the meaning of such terms as brethren or saints, nor could they enjoy the paltry spleen exhibited in such contemptuous epithets as Nazarene. They must have known that the new sect were not Jews, and so they were in want of some term of distinction. Now, what could be more natural than to call them after the name of their founder—after him whose name must have occupied a peculiar prominence in their conversation? The only other places where the word occurs favours the supposition:—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts xxvi. 28). The king used the word in a Roman or foreign sense. "Yet if any man suffer as a Christian, let him not be ashamed" (1 Pet. iv. 16). The apostle uses the term as it was used by heathen persecutors. The very name, as Tertullian has said, was persecuted; and no wonder, when such a man as Tacitus could write, *quos, per flagitia invisos, vulgus Christianos appellabat.* The Roman historian understood the origin of the name, as appears in the following sentence: *auctor nominis ejus Christus*, &c. (Taciti *Ann.* xv. p. 44.) To be a Christian, to bear the name, was enough to render them obnoxious to their enemies; such seems to be Peter's allusion. The same reference is found in a passage of Justin Martyr: "We hold that every one convicted of wickedness ought to be punished, but not simply as a Christian." The name has a Latin, and not a Greek ending; and Wetstein has said that all parties opposed to Cæsar received appellations ending in *ani*—as Pompeiani, Pertinaciani, &c. Others suppose the Romans to have been at least chiefly instrumental in the invention of the name, as Usher, and Witsius de Vitâ Pauli, sec. 3, num. 4. Heuman, in a dissertation on the subject, has remarked, that in Laertii Historia Philosophorum Græcorum, no sect is mentioned whose name ends in *anus.* There is an adjective derived after the Greek form ικος used by the ecclesiastical writers (Sozomen, lib. vi. cap. 36). But be these philological speculations as they may, one thing is certain, that the heathen, both at Antioch and elsewhere, were accustomed to call philosophical sects and political factions after the names of their founders or leaders; and the men of Antioch, knowing little of Jesus, but hearing much of him, called those *Christians* who professed themselves devoted adherents of *Christ.* Whether any reproach were intended in the name as originally given, it is difficult now to decide; probably it was a term more of convenience than of ridicule. Ancient authors have remarked the giddiness of the Antiochians, and their proneness to coin nicknames. However ignominious the term might be, the followers of the Lord very soon rejoiced in it. The churches of Vienne and Lyons, in rehearsing their sufferings, call it honourable, glorious, and refreshing. Such seems to us to have been the origin of the name—not given by God, nor by themselves, nor by the Jews, but by their heathen neighbours, to mark them as a new sect, and designate their relation to Him whom they acknowledged as their origin. The new sect seem to have rapidly increased at this period—a great number believed—much people was added to the Lord—and hence the more necessity for a novel and distinctive appellation.

The term Christian is now employed—1. In contradistinction to Pagans and Mohammedans; and, 2. To denote the open professors of religion, in contradistinction from those who are not professors. In some countries it is still a term of bitter reproach; and the assumption of it is attended with persecution, cruelty, and death.

CHRONICLES (1 Ki. xiv. 19), or ANNALS. In its general signification, this term denotes a chronological history, or an account of facts and events in the order of time. The thirteenth and fourteenth books of the Old Testament are called the first and second books of Chronicles. In the Hebrew they are called *Books of Days*—that is, *diaries.* By the Septuagint translators they are named *paraleipomena, things omitted*, or *supplements*, because they seem to be in some sense supplemental to the two books of Kings which precede them. They appear to have been compiled from the national diaries or journals; but it does not satisfactorily appear who compiled them. The probability is that Ezra was the author, as the history is brought down to his period. The books of Chronicles which we are now considering are not to be confounded with these public records so often referred to as the Chronicles of the kings of Israel and Judah. The compiler of the canonical books of Chronicles had before him all the available sources of Jewish history. He has made use of the Pentateuch, of the books of Samuel and Kings, and of many other public annals no longer in existence. He refers his readers to the book of Nathan, the vision of Iddo, the book of Gad the seer and of Samuel the seer, the prophecy of Ahijah the Shilonite, the vision of Isaiah, book of Jehu and of Shemaiah the prophet, the Chronicles of king David, and the Lamentations for Josiah. All these were sources of information patent to the inspired compiler. None seem to be identical with any of our canonical books, but were in use and circulation when Ezra flourished. The style, too, in which the books of Chronicles are written corresponds with the mixed and degenerate Hebrew in common currency after the captivity. It employs many words peculiar to the language of that country in which the Jews had lived for seventy years. In the Hebrew Bibles the books of Chronicles are placed last, and form the conclusion of the inspired volume.

The principal object of the author of these books seems to have been to point out, from the public records, the state of the different families before the captivity, and the distribution of the lands among them, that each tribe might, as far as possible, obtain the ancient inheritance of their fathers at their return.

So that this portion of the Old Testament may be considered as an epitome of all the *sacred* history, but more especially from the origin of the Jewish nation to their return from the first captivity, embracing a period of nearly 3,500 years. The first book traces the descent of the children of Israel from Adam, and enters into a very full and circumstantial account of the reign and transactions of David: the second continues the narrative, relates the progress and dissolution of the kingdom of Judah (apart from Israel), to the year of the return of the people from Babylon.

This book (for both were originally reckoned but one in the Hebrew Scriptures), therefore, in its construction and design differs from Samuel and Kings. Samuel is more biographical in its nature; while Kings is a theocratic history—a history of the nation as the people of God, and yet forming a human commonwealth. The book of Chronicles is more ecclesiastic in its structure—is more concerned with the Jews as a church than the Jews as a state. The order and arrangement of the public worship occupy a prominent place. David's wars and victories are subordinated to the peculiar ordinances which he specially enacted for the national service of God. His preparations for building the temple are minutely detailed and fully dwelt upon; and the only portions of Solomon's life rehearsed at length are those in connection with the erection and dedication of that magnificent sanctuary which formed the most glorious epoch of his reign. The brief accounts of the other sovereigns have also generally some relation to the religious element of the government. This is continually kept in view. Under Rehoboam, and after the schism, we are told,—"The priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office to the Lord" (2 Chr. xi. 13, 14). Again, when Ahijah and Jeroboam were met in the field of battle, the former is reported to have delivered this address,—"Now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord, every morning and every evening, burnt sacrifices and sweet incense: the showbread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him" (1 Chr. xiii. 8-11). Asa's reformation is fully described, as well as his religious homage, and his gifts to the house of God,—"And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep . . . And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels" (2 Chr. xv. 11, 18). The ecclesiastical deeds of Jehoshaphat are also brought out,—"Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem . . . And, behold, Amariah the chief priest is over you in all matters of the Lord . . . Deal courageously, and the Lord shall be with the good" (2 Chr. xix. 8, 11). "And when he (Jehoshaphat) had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever" (2 Chr. xx. 19, 21). The part which the priests and Levites took in the proclamation and coronation of Joash occupies a considerable space; and this king's desire to repair the temple is almost the only incident of his life recorded, though he reigned forty years. In Kings it is told that God smote Uzziah or Azariah with leprosy, but the reason is not stated. In Chronicles, however, you find a full account of his sin and punishment. The crime which brought upon him this penalty was an invasion of the priest's office (2 Chr. xxvi. 16-19). A long account is given of the life of Hezekiah, who had much of David's spirit within him, in reforming and re-instituting the public worship, and in afterwards keeping a solemn passover. This period was a revival not unlike the first dedication of the temple, and so it is copiously and minutely narrated, —"Thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chr. xxxi. 20, 21). The reign of Josiah has, for similar reasons, a special prominence given to it,—"So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem" (2 Chr. xxxv. 16-18). Now, these sections

of Jewish history are either omitted altogether, or but slightly referred to in the books of Kings; and this peculiar construction of the book of Chronicles, this peculiar selection of materials, proves that it is to a great extent a church history, and that it was meant to impress the Jews returning from Babylon with the necessity of establishing and organizing anew the national ritual. This purpose is kept constantly in view throughout the entire narrative, and gives it its distinctive form and aspect. Still Samuel, Kings, and Chronicles should be read and compared together, as they relate substantially the same records, though with different degrees of particularity, and with different means of information: so that the whole contains but one history, and what is obscure or defective in one part may be explained or supplied in another.

The following useful table, taken from De Wette's *Introduction*, may facilitate the study and collation of these three books:—

Table of Passages parallel with 1 Chr. x.—2 Chr. xxxvi.

1 Chr. x. 1-12	1 Sam. xxxi.
— xi 1-9	2 Sam. v 1-10
— xi. 10-47	— xxiii. 8-39.
— xiii. 1-14	— vi. 1-11.
— xiv. 1-7	— v. 11-16.
— xiv. 8-17	— v. 17-25
— xv. xvi.	— vi. 12-23.
— xvii.	— vii
— xviii.	— viii.
— xix	— x
— xx. 1-3	— xi. 1, xii 26-31.
— xx 4-8	— xxi. 18-22.
— xxi	— xxiv.
2 Chr. i. 2-13	1 Kings iii. 4-15.
— i. 14-17	— x 26-29.
— ii	— v 15-32
— iii. 1, v. 1	— vi., vii. 13-51
— v. 2-vii. 10	— viii.
— vii. 11-22	— ix 1-9
— viii.	— ix. 10-28.
— ix. 1-12	— x 1-13
— ix. 13-31	— x 14-29.
— x. 1, xi. 4	— xii. 1-24
— xii. 2, 9-11, 13-16	— xiv. 21-31.
— xiii. 1, 2, 23.	— xv. 1, 2, 7, 8
— xiv. 1, xv. 16-19	— xv. 11-24.
— xvi 1-6, 11-14	
— xviii	— xxii 2-35
— xx. 31, xxi. 1	— xxii 41-51
— xxi. 5-10	2 Kings viii. 17-24
— xxii. 1-9	— viii. 25-29, ix. 16-28, x. 12-14.
— xxii. 10, xxiii. 21	— xi.
— xxiv. 1-14, 23-27	— xii
— xxv. 1-4, 11. 17-28	— xiv 1-14, 17-20
— xxvi. 1-4, 21, 23	— xiv. 21, 22; xv. 2-5, 7.
— xxvii. 1-3, 9	— xv. 33-35, 38.
— xxviii. 1-4	— xvi. 2-4.
— xxix. 1, 2	— xviii. 2, 3
— xxxii. 9-21	— xviii. 17-35; xix. 14, 15, 35-37.
— xxxii. 24, 25, 30-33.	— xx 1, 2, 8, 9, 12, sqq., 20, 21.
— xxxiii. 1-10, 20	— xxi. 1-10, 18.
— xxxiii. 21-25	— xxi. 19-24.
— xxxiv. 1, 2, 8-28	— xxii.
— xxxiv. 29-33	— xxiii. 1-20.
— xxxv, 1, 18, 20-24, xxxvi. 1	— xxiii. 21-23, 28-30.
— xxxvi. 2-4	— xxiii. 31-34.
— xxxvi. 5, 6, 8	— xxiii. 36, 37, xxiv. 1, 6.
— xxxvi. 9, 10	— xxiv. 8-10, 14, 17.
— xxxvi. 11, 12	— xxiv. 18, 19.
— xxxvi. 22, 23	Ezra i. 1, 2

The authenticity of the Chronicles is placed beyond dispute by a vast variety of collateral evidence. There are some great discrepancies, it is true, especially in numbers, between the previous parallel passages; for as the letters of the Hebrew alphabet were employed in numeration, and many of them are so like, the copyist was in such matters peculiarly liable to introduce variations. This Jewish history, though reaching back to so remote a period, is precise and minute, and the abundance of correct registers, preserved by families and tribes, and incorporated in these annals, leaves us in no doubt of the great truth, that Jesus, according to prophecy, was the Seed of Abraham and Son of David.

The object of the writer of Chronicles cannot be fully understood unless we bear in mind that his purpose was to teach by writing history; to illustrate by the past experience of the nation certain important and fundamental truths connected with their progress and destiny. His grand theme is this,—religion is the basis of national prosperity—a great fact, to the certainty and importance of which the annals of a thousand years bear constant and thrilling testimony. If these books are read in the light of this idea, their wise and benignant aim will be warmly admired.

CHRYSOLITE—*gold-stone* (Rev. xxi. 20). This was anciently a general name for all precious stones in which a golden or yellow colour was prevalent. It more particularly denoted a stone resembling in colour the modern topaz. The word rendered chrysolite in our version, in the text quoted from the Apocalypse, but not so rendered in Exod. xxviii. 20, is derived from the Septuagint version of the latter passage. The stone now called chrysolite is green, tinged with yellow. It is not very valuable, is seldom found larger than a buck-shot, and comes chiefly from the Levant.

CHRYSOPRASUS—*gold-leek* (Rev. xxi. 20)—is rendered beryl in other parts of Scripture. Some make it the chalcedony. It is said to be set in portions of Egyptian jewellery.

CHUB (Ezek. xxx. 5). From the connection of this word, it is presumed to have been an Ethiopian tribe or province.

CHUN (1 Chr. xviii. 8)—called *Berothai* in 2 Sam. viii. 8. (See BEROTHAH.)

CHURCH The word is the same as the German *kirche*, and is derived by some from *kuren*, to elect; others think it allied to the Saxon *circ*, *cyric*, and the Scottish *kirk*, and maintain that these terms have sprung from the Greek term, κυριακόν, *Lord's House*. This word is variously used by the sacred writers; but its import is generally to be inferred from its connection. It may be sufficient to notice particularly some uses of the term.

Sometimes it denotes simply an assembly of persons for any purpose (Acts xix. 41); but in the New Testament it is applied particularly to Christians as a body or community (Acts ii. 47). It is also applied to the people of God in all ages of the world, whether Jews or Chris-

tians (Acts vii. 38; xii. 1; Eph. iii. 21; v. 25). For although there have been two dispensations—viz., that of the law by Moses, and that of the Gospel by Jesus Christ—yet the religion of the Bible is, and ever has been, and ever will be, one religion; whether they lived before or after the coming of Christ, true believers are all one in Christ Jesus (Gal. iii. 28). Of this church or company of the redeemed the Lord Jesus Christ is now the head, and the church is therefore called *the body* (Col. i. 18, 24), and comprises the redeemed who have gone to heaven as well as those who are or will be on the earth (Heb. xii. 23).

Particular portions of the whole body of Christians are also called the church, as the church at Jerusalem, at Corinth, &c. (Acts viii. 1; 1 Cor. i. 2; iv. 17).

In modern times the word is applied to various associations of Christians, united by a common mode of faith or form of government, as the Episcopal Church, the Baptist Church, the Moravian Church, &c.

The English term church is often applied to the building in which Christians worship. This use is correct, according to our etymology, for it originally denoted the sacred edifice. This, however, is not the Scripture use and meaning of the word *ecclesia*, ἐκκλησία. This Greek word never clearly means the house in which Christ's disciples assemble. We want a good English term to signify the congregation, in contrast with the place which they occupy. The term synagogue bore the same ambiguous meaning among the Jews as the name church does with us. It denoted a company of men—"the synagogue of the Libertines," and sometimes the buildings in which they usually met—"He loved our nation, and built us a synagogue." Perhaps in 1 Cor. xi. 22 the Greek term has reference to the building,—"What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" The force of the apostle's appeal lies in a contrast between the private houses in which ordinary meals should be taken, and the Lord's house, in which the Supper, or love-feasts should be observed.

As the incarnation, death, resurrection, and reigning of Christ in heaven constitute him the founder and head of the Church, as it now exists, he is compared to "the chief corner-stone" in the building (Eph. ii. 20), on whom the whole structure is dependent. For this purpose God "hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 22).

The figurative language which is employed by Christ himself, as well as by his apostles, to denote the nature of his relations to the Church (as composed of all true believers), and its relations to him, is of the most significant character. Some of them have been intimated above—others are, that of husband and wife (Eph. v. 30-32); a vine and its branches (John xv. 1-6); and a shepherd and his flock (John x. 11). And it is generally supposed that Solomon's Song is a highly figurative and poetical illustration of the mutual love of Christ and the people of his Church in all ages.

The Church universal is a spiritual community—small at first it was, but it is destined at length to fill the world. "Glorious things are spoken of thee, O city of God." Her one head is Christ—her one charter, the Scriptures—her one life, the Spirit—and her one membership, only those who are the subjects of redeeming grace. This community has the promise of a perpetual existence,—"the gates of hell shall not prevail against her." Sections of that Church may apostatize, and the Spirit may desert them, but yet the Lord's work in other portions of the world is still advancing. The persecutions which have fallen on the Church have been many and severe, yet she has survived them, nay, they have contributed to her growth and spiritual prosperity. "The blood of the martyrs is the seed of the Church." But there are a few points in reference to the Church which may be briefly noticed under separate heads.

CHURCH, GIFTS OF THE EARLY. (See GIFTS.)

CHURCH, UNITY OF THE. A brief historic glance at the acknowledgment of unity on the part of the various churches may afford interesting instruction. The assertion of Scripture is, that the Church of the Redeemer is one; that there should be no "schism in the body;" but that there is "one Lord, one faith, one baptism."

The one faith is the organ of her justification, and love is the index of her sanctification. Partakers of the same nature, and originally under the same curse, rescued by the same redeeming love, and introduced into the same holy fellowship—with similar fears and hopes, professions and duties—the churches have common sympathies, trials, and enjoyments. In reality they are all one in Christ—members of that body of which he is the head—branches of that vine of which he is the root—living stones in that temple of which he is the foundation. But the frailty and passions of even sanctified humanity have produced jealousies and alienations. These baneful effects were felt in the infant churches of the apostolic era. There were contentions in the church of Corinth, produced by overweening attachment to good men—almost canonizing them; "one saying, I am of Paul; another, I of Apollos; another, I of Cephas." Similar feuds prevailed in the other churches. The writings of the apostolic fathers contain many allusions to such dissensions. Fearful divisions ensued, from corrupting the simplicity of the Gospel, by the introduction of terms and phrases from the current systems of philosophy. One party resiling from the truth in one direction, created another at its remote antipodes. And, in subsequent times, the love of Christ too often degenerated into bigoted attachment to the peculiarities of

some creed or symbol; the love of the brethren was lost in ravening factions; zeal consumed itself in internal controversy, as if engaged in a war of extirpation against the inhabitants of some modern Canaan, and so the temple of the Lord has presented the melancholy spectacle of a house divided against itself in proud and vindictive scorn. Yet amidst all this "envying and strife," followed by "confusion and every evil work," the churches acknowledged their theoretic unity, and not a few were found to exclaim in earnest pathos, "Behold how good and how pleasant it is for brethren to dwell together in unity." Irenæus describes the Church as possessing and being animated by one soul and one heart. Again and again does Chrysostom of the Greek Church inculcate the doctrine of unity: "the Church," he says, "is a name not of separation but of oneness. Distance may separate, but the Lord unites." Clemens Alexandrinus compares the local separation of the churches with their real union, to the harmony produced by the varied chords of one musical instrument, while a skilful leader strikes them, and declares again, "that in the midst of apparent schisms there is substantial unity." Basil not unfrequently insists upon all believers being one people and one Church: rejoices that the severance of heretics does not destroy the unity of the Church, and feels his heart warming at the thought that Christian societies, scattered through such a variety of places, are yet one in Christ, knit together in the bond of charity by the communion of the Spirit, whose office it is to found and perpetuate this holy junction. Cyril's catechism taught the youth of Jerusalem to say—"I believe in one holy Catholic Church." The Latin Church was not behind its eastern sister. Cyprian's treatise on the unity of the Church is well known. Many figures are employed by him to express this unity, some of them, indeed, not the most accurate or felicitous. He compares the oneness of the various ecclesiastical communities to the numerous rays of the sun forming one light—to the branches of the tree, so united as to be one oak—to the many rivulets which may be traced to one fountain. Augustine is no less full and precise. "In all parts of the earth," he says, "this faith is one, because it is the Christian faith," while he admits that there are "points of minor moment concerning which the greatest and best may differ without infringing on this unity." He had more correct opinions than some of the fathers as to the nature of this unity, for he places it in mutual love and in living connection with Christ the Head, agreeing with the acute Jerome, that the unity and essence of the Church are not kept together by its walls, but by the truth of its doctrines. These men did indeed err in their notions of what this unity really consisted in, too often confining it to the uniformity of external order, and arguing its reality chiefly from ecclesiastical descent. The *unitas originis* which Cyprian reiterates so frequently is true in itself; but the unity which Scripture describes is not that of origination from communities apostolically planted and reared, but a unity of present connection and of actual enjoyment—fellowship with one another in and through the fellowship we have with the Father and his Son Jesus Christ. We have thus a chain of witnesses testifying to the great truth that the Church of God is essentially one and undivided, in times prior to that delusive unity which the multifarious corporation of Rome has so long imperiously claimed for itself—a unity which it has secured by the repression of mental liberty, and by the despotic sway which an organized system of espionage and torture, and pealing anathemas, has obtained over its trembling vassals.

When, again, we turn to the era of the Reformation, we find schemes of union occupying the minds of its leaders, and discover the doctrine of unity clearly laid down in their confessions. The heart of Calvin sighed after it,—"I wish it could be brought about that men of learning and dignity from the principal churches might have a meeting, and after a careful discussion of the several points of faith, might hand down to posterity the doctrine of the Scripture settled by their common judgment. But among the greatest evils of our age this also is to be reckoned, that our churches are so distracted one from another, that human society scarcely flourishes among us, much less that holy communion between the members of Christ which all profess in words and few sincerely cultivate in fact. Thus it happens that by the dissipation of its members the body of the Church lies prostrate and mangled. As to myself, could I be of any service, I should not hesitate, were it necessary, to cross ten seas for such a purpose. If the question were only concerning giving aid to England, that would be with me a sufficiently powerful reason. Now, when the object is to obtain such an agreement of learned men, upon strict scriptural principles, as may accomplish an union of churches in other respects widely asunder, I do not think it lawful for me to decline any labours or troubles."

Cranmer also had a long and earnest correspondence upon the same subject with the continental reformers. The Confessions of Augsburg, of Basle, of Helvetia, of Belgium, of Scotland, of Westminster, and the articles of the English Church, all maintain the scriptural position of unity. The idea was fostered by the greatest and best men of those times; so that we find Bishop Hall preaching before the famous Synod of Dort, and uttering the following eloquent appeal:—"We are brethren, let us also be associates. What have we to do with the disgraceful titles of Remonstrants, Contra-Remonstrants, Calvinists, Arminians? We are Christians, let us also be of one soul; we are one body, let us also be of one mind. By that tremendous name of the Almighty God—by the pious and gentle bosom of our common mother—by your own souls—by the most holy compassions of Jesus Christ our Saviour, aim

at peace, brethren, enter into peace, that, laying aside all prejudice, party spirit, and evil affections, we may all come to a happy agreement in the same truth." Thus, in spite of differences, all the evangelical churches agree in the apostolic doctrine, that there is "one body and one spirit, even as we are called in one hope of our calling." What the deacons of old were wont to say to the communicants is now addressed to the evangelical churches—"recognize one another,"—let not your love be coffined in your creed, or be only seen during a momentary resuscitation "bound hand and foot with grave clothes."

Union is essential to energy. While there are so many thousands bowing the knee to stocks and stones, and imploring deliverance from the uncouth idols which their own fingers have framed; while so many myriads are bound in the spell of the oriental impostor, debased by the fables and impurities of the Koran, and preparing themselves for an eternity that can effect nothing but the utter extinction of every moral feeling that yet finds a refuge in the bosom of fallen humanity—an eternity, the only measurements of which are, appetite meeting enjoyment, and enjoyment begetting appetite; and while the sons of Abraham are scattered among the nations, forlorn, neglected, and branded, the veil yet upon their hearts when Moses is read—while such is the fearful aspect of the world, whose successive generations are so swiftly passing into the unchanging and invisible state, the churches should not forget the past sectarian strifes, and fixing their gaze on this fearful scene of sin, and woe, and death, in the confident reception from one another of solace and excitement, and with uplifted look to the promised Spirit, come with united energy to the help of the Lord against the mighty. After all, the chief separating principle in Protestant Christendom is not so much diversity of truth as of feeling. Could men realize their actual relationship, and become more intensely conscious of their unity in Christ, little would remain to be adjusted in order to cement a perfect agreement. Not that we plead for uniformity. It is verily a chimera, and in that church which boasts of it, it is only a thin veil, scarce covering the various combatants.

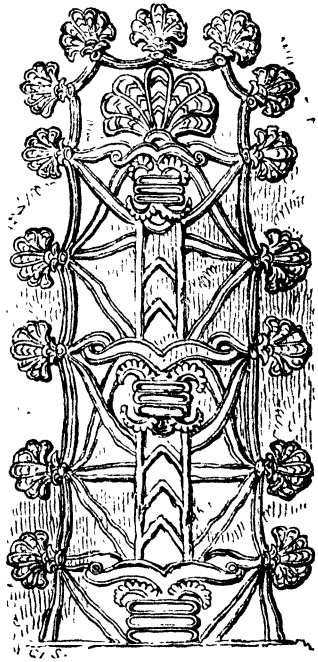
In fine, the prospect of unity in heaven is not merely meant to prepare us for it *there*, but to lead to its enjoyment in the Church *below*. The bliss of enjoying it is not to be deferred till we actually share in it above. No anticipation is more fraught with holy ecstasy than that of the unity and glory of heaven—myriads of redeemed spirits encircle the throne of our common Father—our elder brethren who have arrived before us at the eternal home of the household. The social principle, refined and elevated, finds its full development. The family in heaven enjoy a pure happiness in intercourse with one another, and, even now, next to communion with God is the communion of saints. Love is the atmosphere of heaven, and remains when faith and hope shall have changed their present forms of existence. Why might not the magnificent vision be realized in a great measure on the earth?

CHURL (Isa. xxxii. 5-7. Comp. 1 Sam. xxv. 3, 10, 11, 17 with passage in Isaiah). This term is of the same family of words as the old English or Scotch term, *carl*, a rustic or serf; but denotes an ill-natured or miserly individual.

CHURN. (See BUTTER.)

CHUSAN-RISHATHAIM. The meaning of the name is doubtful (Judg. iii. 8-10). A king of Mesopotamia, and an oppressor of the Israelites. Othniel, Caleb's nephew, delivered them from his dominion. The oldest Assyrian monuments are some centuries later than his time.

CIELED (2 Chr. iii. 5), CIELING (1 Ki. vi. 15). Eastern floors and cielings were just the reverse of ours. Their cielings were of wood, painted (Jer. xxii. 14); ours are of plaster; their floors were of plaster or some sort of tiles, and ours of wood. Some of our fine old public buildings are cieled with wood; and in the same way those ancient cielings were, it is evident, a species of wainscoting. Some



From North-West Palace, Nimroud.

beautiful specimens of painted cielings are found among the relics and monuments of Egypt.

CILICIA (Acts xxi. 39)—a province in the

south-eastern district of Asia Minor, lying on the northern coast, on the eastern extremity of the Mediterranean Sea. It became a Roman province B.C. 67. Its capital city was Tarsus, the birthplace of Paul. The synagogue of "them of Cilicia" (Acts vi. 9) was a place of Jewish worship in Jerusalem, appropriated to the use of Jews who might be at Jerusalem from the province of Cilicia. A similar custom in modern times is the fitting up of public-houses to accommodate strangers from particular states or countries. This society of "them of Cilicia" were among the antagonists of Stephen; and Paul being of this province, was probably a member of this synagogue, and perhaps one of the defeated opposers and controvertists of the proto-martyr (comp. Acts vi. 10; vii. 58). (See TARSUS.)

CINNAMON (Song iv. 14)—a well-known aromatic, produced from the inner bark of a tree which grows chiefly in Ceylon; and which being peeled off, and cut into strips, curls up in the form in which it is usually seen. The cinnamon tree is a species of the laurel, which grows to the height of about 20 feet. It is not fully ascertained whether what is now called cinnamon was the production referred to in the Bible. Cinnamon was one of the ingredients of the holy oil (Exod. xxx. 23), and was probably an article of commerce in ancient Babylon (Rev. xviii. 13).

CINNERETH, CINNEROTH. (See CHINNERETH.)

CIRCLE (Isa. xl. 22). The word means, in this passage, the line within which the earth is supposed to revolve, or figuratively describes a position on its boundary from which every part of its surface can be seen. In Prov. viii. 27 the same word is rendered *compass*, and denotes the boundary or mound within which the waters are restrained. The Creator is represented as marking out the habitation of the vast expanse of waters, with the same ease with which a designer or draftsman delineates the plan of a building or an estate.

CIRCUIT (Job xxii. 14)—a circular path or route (1 Sam. vii. 16). In the passage from Job, God is figuratively represented as confining his presence to the high heavens, or rather such is the foolish conception formed of him by wicked men, who wish concealment from his omniscience (comp. *vv.* 11, 12 with *vv.* 13, 14). In Ps. xix. 6 the circuit of the sun is represented as extending from one end of heaven to the other, or from east to west.

CIRCUMCISION (Gen. xvii. 10-12; John vii. 22). Circumcision was a remarkable rite or ceremony of the Jewish religion, which consisted in cutting around the flesh of the foreskin of all males, on the eighth day after their birth. This rite was established as the token of God's covenant with Abraham, who immediately subjected himself and all his family to its observance. The precept of circumcision was renewed to Moses (Exod. xii. 44; Lev. xii. 3; John vii. 22, 23), requiring that all should submit to it who would partake of the paschal sacrifice. And the Jews have always been very scrupulous in its observance, though it was omitted in their journey through the wilderness for obvious reasons. It appears from indubitable testimony that it was in use prior to the period of Abraham. The Egyptians practised the rite at a very early epoch, and the Troglodytes of Africa submitted themselves to the painful ceremony. Prichard speaks of it as in use among the Amakosa, who form a very large portion of the South African population. The Kaffirs practise it; and it seems to have been common among the aborigines of Canaan, for the Philistines of a later era are first named the *uncircumcised*. Many other nations have adopted the rite; and it is the chief ceremony of initiation into the religion of Mohammed, though it is regarded only as a traditionary precept, and is not performed till the child is five or six years old. The instrument used for this purpose was a knife, a razor, or even a sharp stone (Exod. iv. 25; Josh. v. 3).

Many physical reasons have been assigned for the institution of this rite, on which we cannot dwell. But it was enacted among the Jews as a religious ordinance, so as to distinguish the natural descendants of Abraham, and to separate them from all the rest of the world (Rom. iv. 9-12). The rite was peculiar to the Jews in this religious sense, and was a consecration of their bodies to God, and of their successive generations to God in their conception and birth. Hence they are called the circumcision, and the Gentiles the uncircumcision. Submission to it was necessary to a participation in Jewish privilege—in the blessings of the Abrahamic covenant. The Jews who had been converted to Christianity still attached so great importance to this physical distinction as to deem the continued observance of it essential to salvation. This fatal error had made great inroad among the Galatians; and therefore Paul solemnly declares to them, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again, to every man that is circumcised that he is a debtor to do the whole law" (Gal. v. 2, 3). And to show the distinctive character of the new economy, he adds, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. vi. 15). The word is often used in a figurative sense. Moses, referring to his want of a ready elocution, calls himself a man of "uncircumcised lips." The terms uncircumcised and uncircumcision are also used to denote impurity or wickedness generally; and to cir-

cumcise the heart was to become tractable and docile (Jer. iv. 4; vi. 10; ix. 26; Ezek. xliv. 7; Acts vii. 51). Jews who renounced Judaism, under the Roman persecution, sometimes endeavoured to erase the mark of circumcision; and probably Paul may allude to this, 1 Cor. vii. 18. (See COVENANT, CONCISION).

The modern Jews still practise the rite with great formality. The child is brought to the synagogue, and a man called Baal-Berith, or Lord of the Covenant, takes the infant, and the circumciser performs the operation with a great deal of useless ceremonies, which it were vain to describe.

CISTERN (Prov. v. 15). The country and climate made cisterns indispensable in Judea. They were generally, if not universally, private property (Num. xxi. 22). Some were formed by merely excavating the ground, and making a receptacle for a spring that naturally bubbled out of the earth; others were covered reservoirs into which the water was conducted or rain-water was collected; and others still were lined with wood or cement, or hewn out of the rock with great labour, and ornamented with much skill. When these pits were empty, there was a tenacious mire at the bottom, and they were used as the places of the most cruel and extreme punishments. It was into such a pit probably that Joseph was cast. (See also Ps. xl. 2; Jer. xxxviii. 6.) Large cisterns are now found in Palestine at intervals of 15 or 20 miles. These cisterns were the chief dependence of the people for water; hence the force of the prophet's allusion to the "cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). (See CONDUIT.)

Jerusalem was almost dependent for water on these artificial reservoirs, one of which belongs to almost every family. Immense cisterns now and anciently existed within the area of the temple, supplied partly from rain water and partly by the aqueduct. These of themselves, in case of a seige, would furnish a tolerable supply. But in addition to these, almost every private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built. Four belonging to one house have dimensions as follows:—

	Length.	Breadth.	Depth
I.	15 Feet.	8 Feet.	12 Feet.
II.	8 —	4 —	15 —
III.	10 —	10 —	15 —
IV.	30 —	30 —	20 —

This last is enormously large, and the numbers given are the *least* estimate. The cisterns have usually merely a round opening at the top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn. Fountains and streams are few, as compared with Europe and America; and the inhabitants therefore collect water during the rainy season in tanks and cisterns in the cities, in the fields, and along the high roads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller. Many, if not the most, of these are obviously antique; and they exist not unfrequently along the ancient roads which are now deserted. Thus on the long-forgotten way from Jericho to Bethel "broken cisterns" of high antiquity are found at regular intervals. Such tanks are found at Hebron, Bethel, Gibeon, Bireh, and various other places, sometimes still in use, as at Hebron, but more commonly in ruins. They are built up mostly of massive stones, and are situated chiefly in valleys, where the rains of winter could be easily conducted into them. These reservoirs are one of the least doubtful vestiges of antiquity in all Palestine, for among the present race of inhabitants such works are utterly unknown. That Jerusalem was thus actually supplied of old with water is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls.—Robinson's *Researches*, i., p. 480.

It was probably over one of these ancient reservoirs that David caused the heads of the sons of Rimmon, Rechab, and Baanah, the murderers of Ishbosheth, to be exposed (2 Sam. iv. 12).

Water being so scarce in Palestine, these cisterns were highly valued, and were often the matter of violent contest among rival tribes. (See WATER.)

CITIZEN (Acts xxi. 39). (See ROMAN.)

CITY (Gen. iv. 17). It is not very easy to determine by what the Jews distinguished villages from towns and towns from cities. Probably at first a number of tents and cottages formed a village. They were brought together by family relationship, by local attractions, or more probably for mutual defence against more powerful clans or tribes. When their situation became insecure, they began to protect themselves by a ditch or hedge, or perhaps a wall. The advancement from this rude state to the fortified towns and cities of ancient days was easy and rapid. Some have supposed that cities were always walled (Num. xiii. 28), but there is no evidence of this. We know they were often (if not always) fortified, and many of them were very populous. The streets were narrow, so that in some of them (as we are told) loaded camels could not pass each other; and even at this day, in Alexandria and Cairo, mats are spread across the streets, from house to house, for shade. Broad streets in a hot country would be intolerable. Sometimes, in Asiatic cities, a section of a street is covered for the accommodation of merchants or tradesmen, and such places are called *bazaars;* and the prominent branch of business transacted there gives the name to the street, as the woollen drapers, coppersmiths, &c. Around

the gates of cities was the principal concourse of people (Neh. viii. 1). These stations were desirable as booths or stalls for the sale of merchandise (2 Ki. vii. 1). These square or open places are probably intended in 2 Chr. xxxii. 6; Neh. iii. 16; viii. 1, 3. Some cities were adorned with open squares and large gardens. One-third of the city of Babylon, we are told, was occupied with gardens; and Cæsarea, Jerusalem, Antioch, and other of the largest cities were paved. (See MARKET.)

CITY, FENCED (2 Ki. x. 2), or DEFENCED CITIES (Isa. xxxvi. 1)—a fortified city. To *build* a city, and to *fortify* or *fence* it, in the oriental idiom, mean the same thing. The fencing or fortification was usually with high walls, and watch-towers upon them. Thus it is said of the towns of Bashan at the period of their capture, "All these cities were fenced with high walls, gates, and bars" (Deut. iii. 5). The walls of fortified cities were formed, in part at least, of combustible materials,—"I will send a fire on the wall of Gaza, which will devour the palaces thereof . . . I will send a fire upon the wall of Tyrus, which shall devour the palaces thereof . . . I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof" (Amos i. 7, 10, 14). The gates were covered with thick plates of iron or brass. So the psalmist sings, in remembrance of God's powerful acts, "For he hath broken the gates of brass, and cut the bars of iron in sunder" (Ps. cvii. 16). Isaiah, too, predicting the downfall of Babylon, a city so strongly fortified as to be deemed impregnable, says, "I will break in pieces the gates of brass, and cut in sunder the bars of iron" (Isa. xlv. 2). There was also within the city a citadel or tower, to which the inhabitants fled when the city itself could not be defended. Thus it is recorded in Judges of Thebez—"But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire" (Judg. ix. 51, 52). These citadels were often upon elevated ground, and were entered by a flight of steps. The cities were also guarded by watchmen, whose duty it was to preserve order within, and to give alarm of the approach of any danger from without. In the Song of Solomon the spouse complains of being attacked by the night police as she wandered through the city,—"The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me" (Song v. 7). The early employment of this means of defence may be learned from the fact, that the hours of the night were distinguished as its *watches* at a period as ancient as the departure of the Hebrews from Egypt. (See GATE, TOWN.)

At the time when Abraham came into the land of Canaan there were already in existence numerous towns, which are mentioned in the book of Genesis—Sodom, Gomorrah, Zeboim, Admah, Bela, Hebron, and Damascus. This last is truly venerable, as it is beyond doubt the oldest city in the world. The spies who were sent over Jordan brought back an account of well-fortified cities. In the book of Joshua we read of no less than 600 towns of which the Israelites took possession. When the city of Ai was taken, its inhabitants, who were put to the sword, amounted to 12,000 (Josh. viii. 16, 25); and we are told that Gibeon was a still greater city. "That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty" (Josh. x. 2). It is commonly calculated that, in Europe, one-third or one-fourth of a nation is comprised in cities and towns. Reckoning the Hebrews, then, at 3,000,000, it would give about 1,250 for the average population of the towns; and, for greater safety, it is probable that half the inhabitants dwelt in towns. Now, in Gibeah (Judg. xx. 15), there were 700 men who bore arms, and of course not less than 3,000 inhabitants. By a similar calculation, we conclude that the forty-eight cities of the Levites contained each about 1,000 souls. In the time of David the population of Palestine may have been between 5,000,000 and 6,000,000; and we may suppose that the towns and cities were proportionably increased. On the great annual festivals Jerusalem must have presented a sublime spectacle of countless multitudes, when all the males of the nation were required to be there assembled. At such times the city itself was insufficient to contain the host of Israel, and thousands encamped around its outskirts. After the return from the Babylonish captivity the population of the towns may have been inconsiderable; but the subsequent increase was most rapid, so that in the time of Josephus the small villages of Galilee contained 15,000 inhabitants and the larger towns 50,000. At the same period Jerusalem was 4 miles in circuit, and may have had a population of 150,000. The same author tells us that under Cestius the number of paschal lambs was 256,500, which would give an amount of almost 2,000,000 attending the passover. If this be not great exaggeration on the part of the historian, then, at the time of the fatal siege of Jerusalem, more than 1,000,000 persons were shut in by the Romans; so that the space included by the 4 miles must have been remarkably economized.

CITY OF DAVID (1 Chr. xi. 5)—a section in the southern part of Jerusalem, embracing mount Zion, where a fortress of the Jebusites stood. David reduced the fortress, and built a new palace and city, to which he gave his own name. Bethlehem, the native town of David, is also called from that circumstance the city of David (Luke ii. 11).

CITY OF GOD (Ps. xlvi. 4) was one of the names of ancient Jerusalem, and its appropriateness is evident from Deut. xii. 5.

CITY, HOLY (Neh. xi. 1). The sacredness of the temple extended itself in some measure over the city, and hence Jerusalem itself was

called the Holy City, and is so distinguished in the East at the present day by the name El Kuds—the Holy.

CITIES OF REFUGE. The original institution of these retreats is detailed in Num. xxxv. 10-15. The cities of refuge so appropriately named were thus six of the Levitical cities divinely appointed by the Jewish law as asylums, to which those were commanded to flee for safety and protection who had been undesignedly accessory to the death of a fellow creature. The kinsmen or other person who might pursue to kill the manslayer, could not molest him in one of these cities, until his offence was investigated and the judgment of the congregation passed. If he was not within the provisions of the law, he was delivered to the avenger and slain. The custom of blood revenge was deeply rooted among the Israelites, and continues among the Arabs to this day; and the institution of cities of refuge was wisely designed to check the violence of human passion. Several sections of the Jewish law have relation to this subject. Moses found this custom in existence, but, by a wise and benignant institution, he so curbed and modified it as to bring it within the dominion of law, and so to extinguish in their commencement those family feuds which often led to rapine and murder for many successive generations. The desire of blood revenge is intense not only among the Arabs and other eastern nations, but prevails invariably among the North American Indians. It is also found nearer home—lives were annually sacrificed to it in Corsica; and in the Lay of the Last Minstrel, the son of the Border Chief sings right merrily—

> "If I live to be a man,
> My father's death revenged shall be."

Other nations had also their places of refuge; but they were not so wisely guarded as those of Moses. The Greeks and Romans had such spots of sacred inviolability. These, however, were often abused. Wilful murderers congregated within them and bade defiance to the arm of justice. Such a nuisance did this at length become in Rome, that during the period of the emperors it was modified and almost abolished. The custom passed over into the Christian Church at an early period. Constantine gave the privilege to churches, and Theodosius extended it to all church enclosures, such as courts and gardens. The old Scottish palace of Holyrood, in Edinburgh, affords to this day a sanctuary for debtors.

The Mosaic enactment displayed, however, great wisdom, justice, and kindness. The law was laid down with peculiar minuteness, and carefully guarded against abuse. Deliberate murder was summarily punished, but mercy was shown to the unfortunate homicide (Num. xxxv. 22, 23). In these various and repeated statutes (Deut. xix. 4-6), instances of manslaughter are very carefully distinguished by the lawgiver from examples of wilful murder, committed with a "lethal weapon," and with deliberate purpose, or malice prepense. The homicide was enjoined to flee so soon as he had been so unfortunate as to shed blood; but he underwent a trial afterwards (Num. xxxv. 24, 25). The avenger of blood might slay the homicide if he caught him ere he fled to the city of refuge; and that city he was never to leave till the death of the high priest; for if he were found beyond certain limits his life might be forfeited.

It is doubtful whether the trial already referred to of the man-slayer was gone into at the city of refuge or in the vicinity of the place where the offence occurred. Perhaps there were two processes—one introductory to the other, as we have a preliminary examination to determine if the party accused shall be held to answer for his offence. The first process might have been at the city of refuge. The Jewish writers say that at every cross-road signs were erected in some conspicuous place, pointing to the cities of refuge, on which was inscribed, "REFUGE, REFUGE," which, with many other similar provisions, were designed to direct and facilitate the flight of the unhappy man who was pursued by the avenger of blood.

The cities, which were all Levitical cities, sacred in character and quiet in aspect, were so arranged as to be near every point of the country. Three were on the west side of Jordan—Kedesh in Galilee in mount Naphtali, Shechem in mount Ephraim, and Hebron in the mountain of Judah; on the other side Jordan—Bezer, Ramoth in Gilead, and Golan in Bashan (Josh. xx. 7-9). The Jews say, too, that as the death of the high priest released all the prisoners in those sanctuaries, the pontiff's mother sent them annually handsome donations of clothes, that they might not pray for the decease of her son.

There were other sacred places, as is supposed, particularly the temple and the altar of burnt offerings (Exod. xxi. 14). Thus we read that Adonijah and Joab, at the period of David's death, and when afraid of their life, fled to the tabernacle and caught hold of the horns of the altar. This place of refuge did not save Joab. He was slain in spite of his precaution; so in Grecian history we read that Pausanias, when menaced, fled to a fane of Minerva; but the magistrates blocked up the door and destroyed the roof to secure his death. (See MURDER.)

CITIES WITH SUBURBS (Josh. xxi. 41, 42). This expression is explained by reference to Num. xxxv. 1-5. (See TREASURE-CITIES, WALLS.)

CLAUDA. (See CRETE.)

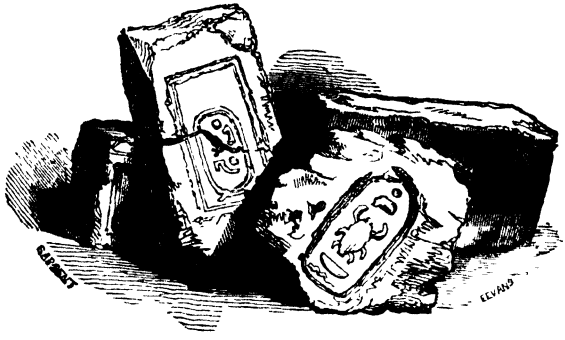
CLAUDIA (2 Tim. iv. 21)—a Christian woman in Rome sending her salutations to Timothy. Many suppose her to have been a British lady, daughter of king Cogidubnus, who in return for the emperor's patronage took his name. This daughter was wife of Pudens. But they can scarcely be identified with the Pudens and Claudia of the poet Martial.

CLAUDIUS. (See CESAR.)

CLAUDIUS LYSIAS (Acts xxiii. 26)—the chief captain or commander of a band of sol-

diers stationed as a public guard over the temple (John xviii. 12; Acts v. 26). His conduct on the occasion of the uproar in Jerusalem, and his interposition for the protection of Paul, on two occasions where his life was in jeopardy, are creditable to his efficiency and humanity (Acts xxi., xxii., xxiii.) (See DWELLINGS.)

CLAY (Isa. xlv. 9). This substance was used by the ancients as it is by us. It was mixed by treading (Isa. xli. 25), fashioned by the motion of a wheel or frame (Jer. xviii. 3), and baked or burnt in a kiln (Jer. xliii. 9). Clay seems to have been often used as wax is with us. Thus in Job xxxviii. 14 it is said, "He turneth it as clay to the seal." A piece of clay is put often on the lock of a storehouse and sealed. Many impressions of seals are found on the Babylonian bricks. Clay tablets



Engraved Bricks from Babylon.

were common also in Nineveh, and stamped pieces of clay seem to have formed a kind of bank notes or circulating medium. The prophet Isaiah illustrates man's dependence on God by language borrowed from the common uses of clay,—"We are the clay, and thou our potter; and we all are the work of thy hand" (Isa. lxiv. 8). And the apostle Paul has given new point to the symbol by his interrogation, —"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. ix. 21). (See POTTER.)

CLEAN and UNCLEAN (Lev. x. 10). These words are of frequent occurrence and obvious meaning in the sacred writings; but it is in their peculiar application by the Jewish law to persons, animals, and things, that they are now to be considered.

In order to partake of the privileges of the Jewish Church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must be ceremonially pure—that is, he must be free from uncleanness. How the various kinds of uncleanness were contracted, what time it continued, and what was the process of purification, we have particularly described to us, Lev. xi.-xv.; Num. xix.

The division of animals into clean and unclean existed before the flood, as seen in the directions given to Noah (Gen. vii. 2), and was probably founded upon the practice of animal sacrifice. The Mosaic enactment on this point was clear and precise, and perfectly adapted to popular comprehension and use. And first with regard to quadrupeds:—The animals prohibited as unclean were the solipedes, or those with one hoof—as the horse and the ass; the animals allowed to be eaten as clean were the fissipedes, or those having hoofs divided into two parts, or cloven—as oxen, deer, sheep, and goats. But then this distinction must be entire, not partial; real, not merely apparent: and besides its external construction, its internal or anatomical construction must also be correctly correspondent to this formation. Moreover, animals whose feet are divided into more than two parts, are unclean; so that the number of their toes—as three, four, or five—is an entire rejection of them, whatever other quality they may possess. Such appears to be the principle of the Levitical distinction of animals, clean and unclean, so far as relates to their feet. Their rumination is a distinct character; but a character absolutely unavailing, without the more obvious and evident marks derivable from the construction of their members. (See CUD.) We may consider the animals mentioned in Lev. xi. as instances of a rule designed for general application, and it excludes—(1.) All whose feet are not by one cleft thoroughly divided into two parts, as the camel. (2.) All whose feet, though thoroughly divided by one cleft into two parts externally, yet internally by the construction of their bones differ from the character of the permitted kinds, as the swine. Though the outward appearance of the hog's feet is like that of a cloven-footed animal, yet internally it has the same number of bones and joints as animals which have fingers and toes; so that the arrangement of its feet-bones is into first and second and third phalanges or knuckles, no less than those of the human hand. Besides, therefore, the absence of rumination in the hog kind, its feet are not accordant with those of such beasts as are clean according to the Levitical regulations. (3.) All whose feet are thoroughly divided by two clefts into three [illegible] shaphan, rendered in our version (See CONEY.) (4.) All whose feet are thoroughly divided by three clefts into four toes, as the hare; and therefore, *à fortiori*, if there be any animals whose feet are divided into five [illegible] they are so much further removed from character requisite to permission.

It is proper to recollect that the quality of rumination is only one character necessary to

lawfulness; yet the shaphan, though it ruminates, is proscribed; and though the hare, in some of its varieties may ruminate, yet the whole species is declared unclean by reason of the construction of the feet. This, then, seems to be the most obvious distinction—a distinction which the eye of the unlearned can detect at sight, and which, therefore, is adapted to popular information.

Fishes.—Those that were permitted for food, and declared clean, were "such as had fins and scales." Fins are analogous to the feet of land animals: as, therefore, the sacred legislator had given directions for separating quadrupeds according to their hoofs and claws, so he directs that fishes which had no clear and distinct members adapted to locomotion should be unclean; while those which had fins should be clean, provided they had also scales: for, as we observed before, as two requisites, a cloven hoof and a power of rumination, were necessary to render a quadruped lawful, so two characters are necessary to answer the same purpose in fishes.

Birds.—There are no particular characters given for distinguishing these by classes, as clean or unclean; but a list of exceptions is given, and these are forbidden, without enumerating those which are allowed. It will be found, however, on consideration, that those which live on grain are not prohibited; and, as these are the domesticated kinds, we might almost express it in other words, that birds of prey, generally, are rejected—that is, those with crooked beaks and strong talons—whether they prey on lesser fowls, on animals, or on fish; while those which eat vegetables are admitted as lawful. So that the same principle is maintained, to a certain degree, among birds as among beasts.

Insects.—"All creatures that creep, going upon all four," or whatsoever goeth upon the belly, and all "flying creeping things which have four feet," are declared to be an abomination. With regard, however, to those winged insects which, besides *four* walking legs, have also *two* longer springing legs (*pedes saltatorii*), an exception is made, and, under the denomination of *locusts*, they are declared to be clean.

Various reasons have been assigned for these dietetic distinctions; and the Scripture, which is our safest guide in inquiries of this nature, informs us, that the design was both *moral* and *political*, being intended to preserve the Jews as a people distinct from the nations of idolatry. Thus it is declared, Lev. xx. 24-26, "I am the Lord your God, who have separated you from other people; ye shall therefore put difference between clean beasts and unclean: and ye shall not make yourselves abominable by beast or by fowl, or by any living thing that creepeth on the ground, which I have separated from you as unclean: and ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine." Agreeably with this, Moses tells them, "The Lord hath chosen you to be a peculiar people unto himself. Ye shall not eat any abominable thing. . . . Ye shall not eat any thing that dieth of itself; ye shall give it to the stranger, or sell it to an alien; for ye are a holy people" (Deut. xiv. 2, 3, 21).

It is thus apparent that the immediate and primary intention of these laws was to break the Israelites from the bad habits they had been accustomed to in Egypt, and to keep them for ever distinct from that corrupt people, both in principles and practices; and, by parity of reason, from all other idolatrous nations. No more simple nor effectual method could be devised for preventing an ensnaring intercourse or dangerous assimilation than by a law regulating their food; for nothing separates one people from another more than that one should eat what the other considers as unlawful or rejects as disgusting. Those who cannot eat and drink together are never likely to become intimate. We see an instance of this in the case of the Egyptians, who, from time immemorial, had been accustomed to consider certain animals as improper for food, and therefore to avoid all intercourse with those who eat or even touch what they deemed defiling. (See Gen. xliii. 32.) Hence they and the Hebrews could not eat together, and of course could not associate or live together. Accordingly, they assigned that people, when they had come down to dwell in their country, a separate district for their residence; for some of the animals which the Hebrews ate were among them unclean, because sacred, being so expressly consecrated to a deity that they durst not slaughter them. The Hebrews, by killing and eating these animals, must have appeared not only odious but sacrilegious, transgressing the rules of good behaviour and offending the gods. Other animals, as several of the birds of prey, were also held sacred by the Egyptians, or were venerated in the rites of augury. The Hebrews being instructed to consider these as unclean, would be prevented from the indulgence of the like superstition. (See EAT.)

Thus this statute, above all others, established not only a political and sacred, but a physical separation from all other people. It made it next to impossible for the one to mix with the other, either in meals, in marriage, or in any familiar connection. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations who wanted this sanctity as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and a hatred of the Gentiles; yet it forcibly operated as a pre-

servative from heathen idolatry, by precluding all familiarity with idolatrous nations. So bigoted were the Jews in the observance of this law, that by no reproaches, no threats, no sufferings, nay, hardly by a new command from God himself, could they be brought to lay it aside. (See 1 Maccab. i. 63; Ezek. iv. 14; Acts x. 14.) Though some thousand years have passed since this discriminating ritual was given to them, and though they have been scattered abroad among every nation upon earth; though their government and temple have been entirely destroyed, yet this prohibition of particular foods has ever been obeyed, and has served, with other causes, to keep them distinct and separate from all other people.

Another reason for the distinction was, that, as the Jews were a people peculiarly devoted to God, they should be reminded of that relation by a particularity of diet which should serve emblematically as a sign of their obligation to study moral purity. This is expressly given as the reason with reference to the forbidden animals (Lev. xi. 43-45). As thus Jehovah meant to impress on his people a constant sense of his own infinite purity, as "the Holy One of Israel," so he meant to habituate them to regard and honour him as such, by the conspicuous purity both of their manners and worship. Not one of the pagan gods so much as pretended to purity of character, or claimed to be worshipped under the title of the Holy One. Far from this, even the worship of these gods was frequently performed by impure rites and the use of vile and filthy animals, by which the worshippers proclaimed the foul character of their deities. On the contrary, the pure ceremonies of the Hebrews constantly reminded them of the immaculate purity of Jehovah, and this nice distinction of meats was fitted to teach them the rudiments of moral purity or true holiness (Isa. lxv. 3, 4; lxvi. 17). (See Preface to Harris's *Dictionary*.)

Persons.—Under the ceremonial law a Hebrew might, in various ways, become unclean. Diseases and infirmities made their victims unclean: the touch of a dead or leprous body, or an unclean animal, or of any article of furniture that had come in contact with a corpse, or been defiled with leprosy, caused uncleanness. The persons rendered unclean in these various ways remained so for a longer or a shorter period, and became clean again by bathing—a process which, in such a country, is full of physical benefit, as well as of ceremonial meaning. It was plainly no disgrace in many things to become defiled. They who did the last duties to the dying and the dead could not feel their uncleanness to have in it any shame; but it was a sin of no ordinary magnitude to omit the necessary purifications. Such ceremonial distinctions, such national rites, have now passed away. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Jew and Gentile are now alike before God; and He announced this great truth when it was proclaimed to Peter, "What God hath cleansed, that call not thou common nor unclean." Moral purity is now required—purity of heart, even that "holiness without which no man shall see the Lord." Still the ceremonial law, though it was both typical and temporary, serves in these minute and scrupulous distinctions a very wise and salutary purpose. (See LEPER.)

CLEOPAS is the proper rendering in Luke xxiv. 18. Cleophas occurs in John xix. 25; but Clopas is the right rendering. Cleopas and Clopas do not appear to be the same person. Clopas, however, is often identified with Alphæus, but on insufficient grounds. The names are not so like as some contend. In Matt. x. 3, Mark iii. 18, Luke vi. 15, Acts i. 13, we have James the son of Alphæus, and in Mark ii. 14 we have Levi the son of Alphæus; but whether these two Alphæuses are the same or different, it is impossible to decide. Then we have Κλῶπας (Clopas) in John xix. 23, and Κλέοπας (Cleopas) in Luke xxiv. 18, the proper spelling of the two names in the Greek text. The original Syro-Chaldaic form, as given in the Syriac version, is Chalphai, and is found in the five places where Ἀλφαῖος occurs, but it gives Cleopha for the two names Clopas and Cleopas in John and Luke. The names were thus evidently regarded as quite different by the author or authors of this oldest version. Clopas, therefore, is not, as is often affirmed, the Aramaic form of Alphæus; and to assert that Alphæus and Clopas are varying names is opposed to philological analogy. The Syriac *Cheth* may pass into the Greek 'A with the *spiritus lenis*, as in Ἀλφαῖος, for the Hebrew ח is so treated by the Seventy, חַוָּה becoming Εὔα, though often it is represented by the Greek X or K. But would 'A have any alliance with the consonantal *Kuph* in Clopas or Klopas? At least, the Hebrew *Koph* seems never to be represented by a vowel in the Septuagint, but by K, X, or Γ. (See BROTHER.)

CLOAK. (See CLOTHES.)

CLOTHES (Matt. xxiv. 18). The art of making cloth was known in early times. The skins of animals supplied the place of cloth at first, as when the Lord God made coats of skin to our first parents. The Hebrew word oftenest employed to represent clothes signifies originally *covering*. A second term of similar meaning is employed in the Jewish Scriptures to represent the dress of a human being; while still another word denotes the clothing of Orientals, in its loose, long, flowing character. Spinning and needlework, however, were so far perfected as to furnish cloth, of a coarse kind at least, at an early period (Exod. xxxv. 25; Judg. v. 30). The beauty of dress consisted in the fineness and colour of the cloth. (See COLOURS, SACKCLOTH.) In reference to colours, it may be remarked, that white was the emblem of rejoicing,—"Let thy garments," says Solomon, "be always white." Blue was a favourite colour, and among the Jews was a sacred one, for it was the predominant colour in the hangings of the tabernacle and in the sacerdotal vestments. It prevailed, too, in Persia,

Robes of purple and scarlet were the distinction of wealth and station.

The principal materials out of which clothing was made were wool, linen or cotton, and silk. It is not easy to say, in many places, whether cotton or linen fabrics are meant by the sacred writers. Both seem to have been employed. Flax was anciently produced in Egypt; cotton also abounded, and was largely employed. (See FLAX.) It is doubtful whether the terms rendered silk in the Bible denote the texture now known by that appellation. The Hebrews were by the law expressly interdicted from wearing a garment of linen and woollen—some supposing that such a texture had a connection with heathen worship; others, believing the testimony of Josephus, that such dresses were forbidden to the people because they were worn by the priesthood. Clothing was generally prepared and made by the females, as may be seen by reading the 31st chapter of the book of Proverbs.

The Asiatic modes of dress, the most characteristic of which are seen in the preceding cut, are nearly the same from age to age; and hence much light is thrown, by modern observation, on the subject of the clothing of the Hebrews. We may suppose their ordinary dress to have consisted of the inner garment, the outer garment, a girdle, and sandals. One of the oldest and simplest garments was a strip of cloth (linen or cotton) bound [illegible] loins with a string or band, and [illegible] the knees. It is the only garment of the Arabs. Such a strip is also the "inner garment" of the dress, and it is so slight that those who have no other are characterized as naked (Isa. xx. 2-4). Thus it is said of Peter, that "he girt his fisher's coat unto him (for he was naked" (John xxi. 7). In the improved state of this inner covering [illegible] larger and longer, and [illegible] with sleeves. This coat was sometimes woven in a loom, and had no seams (Exod. xxviii. 32). Our Saviour's coat was "woven without seam" (John xix. 23). The phrase "coats and garments" (Acts ix. 39) means inner and outer vestments. [illegible]ses in Dan. iii. 21, hosen, hats, and garments, mean in succession wide nether garments or full and flowing pantaloons, trains, mantles, and clothing generally, or rather, perhaps, turban

Coat, Hosen, and Hats.

The [illegible]at first simply described; soon [illegible] cloth was thrown [illegible] shoulder, and covered the [illegible] sewed at the sides, extended to the knees. This is now a common dress in Arabia. Next came sleeves—first to the [illegible] then to the wrists. Such a garment [illegible] semble a shirt, except at the [illegible]its

sleeves among the Arabs are made wide and open, and are therefore easily thrown off. To "make bare the arm" is a lively and beautiful figure, representing the removal of all encumbrances from the most powerful limb of the body, that it may be put forth in its utmost strength (Isa. lii. 10). As a portion of underclothing, and for special occasions, the officiating priest was to wear *breeches* or drawers "from the loins even unto the thighs" (Exod. xxviii. 42).

Girdles.—When the garments came to be made long and flowing, they were confined around the loins with girdles, which not only served to bind them to the body, but also to hold them when tucked up. This increased the gracefulness of their appearance, and prevented them from interfering with labour or motion. Hence, to "gird up the loins" became a significant figurative expression, denoting readiness for service, activity, and watchfulness; and to "loose the girdle" was to give way to repose and indolence (2 Ki. iv. 29; Job xxxviii. 3; Isa. v. 27; Jer. i. 17; Luke xii. 35; John xxi. 7; Acts xii. 8; 1 Pet. i. 13). This girdle was a belt or band of cord, cloth, or leather, 6 inches or more in breadth, with a buckle affixed, to loosen or draw it closer. Travellers say that eastern girdles of this day are wide enough for a mat or covering, and that, when of this width, they are plaited in folds. Sometimes the girdle was made of linen (Ezek. xvi. 10), and was often adorned with rich and beautiful ornaments of metal, precious stones, and embroidery. The girdle was used to carry weapons (2 Sam. xx. 8), money, and other things usually carried in the pocket. The Arabs carry their daggers in it, pointing to the right side; and through all the East it is the place for the handkerchief, smoking materials, and the implements of one's profession. (See INKHORN.) The word translated *purses* (Matt. x. 9) is in other places rendered *girdle*. The girdle not only protected the body, but braced it with strength and firmness. As the girdle is supposed by some to have been a chief article or appendage of the armour, so to have it continually fastened upon the person is emblematical of great fidelity and vigilance. And because it encircled the body very closely, the perfect adherence of the people of God to his service is figuratively illustrated by the cleaving of the girdle to a man's loins (Jer. xiii. 11). In the same view, righteousness and faithfulness are called by the prophet (Isa. xi. 5) the girdle of the promised Messiah. (See ARMOUR, PRIEST.)

The *outer or upper garment* (Matt. xxi. 8), or *cloak* (Matt. v. 40), was probably a square or oblong strip of cloth, 2 or 3 yards long, and perhaps 2 yards wide. Such a garment is now worn by the Arabs. It was simply wrapped round the body as a protection from the weather; and when occasion required, it might be thrown over the shoulder and under the arm, somewhat like an Indian blanket, and be fastened with clasps or buckles, two corners being in front, which were called skirts, and were often used as aprons sometimes are among us (2 Ki. iv. 39). The same capacious fold explains our Lord's allusion:—"Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke vi. 38). The Arabs throw this robe over their left shoulder and under the right arm, and thus cover the whole body, leaving only the right arm exposed. This garment was the poor man's bed-clothing (Exod. xxii. 26, 27; Job xxii. 6; xxiv. 7). This was probably the cloak and the coat or linen garment to which reference is had, Matt. v. 40, and, in a more ample form, was called a *robe* (Luke xxiii. 11), or a *mantle* (2 Ki. ii. 8). It is supposed that the fringes, or rather tassels of the national uniform of the Jews, with the blue riband (Num. xv. 38), were placed on the corners or borders of this garment (Matt. xxiii. 5). They are seen still in ancient figures.

In winter, fur dresses or skins were worn, as at the present day in eastern countries. A dress of sheep or goatskins is perhaps meant in 2 Ki. i. 8, and in Zech. xiii. 4. The common skins of this kind were worn by the poorest and meanest people (Heb. xi. 37); but the fur dresses were sometimes very costly, and constituted a part of the royal apparel. The word translated *robe* (Jonah iii. 6) is supposed to mean a fur garment. The *sheep's clothing* (Matt. vii. 15) was considered emblematical of innocence and gentleness, and was the disguise of the false prophets, who were, in truth, fierce and ravenous as wolves for the blood of souls. The word translated *sheets* (Judg. xiv. 12, 13) is supposed to denote some kind of garment worn next to the skin, and probably the same which is spoken of, under the general name *fine linen*, in Prov. xxxi. 24; Isa. iii. 23; Mark xv. 46.

The *linen cloth* mentioned, Mark xiv. 51, was probably an article of bed-clothing, caught up in haste and thrown around the body. Some suppose that this young man was following our Saviour, while his professed disciples were fleeing in all directions, and that those around him supposed him to be one of his adherents, and so laid hold upon him. If this view is rejected, the only way of accounting for the introduction of an incident so entirely unconnected, as it seems to be, with the narrative, or at least unessential to it, is to regard it as illustrative of the confusion and excitement which attended the arrest of our divine Redeemer by the lawless rabble. The Arabs use the same garment for a complete dress by day which serves them for a bed and covering by night (Gen. xxiv. 13). Such, also, has in former times been the use of the Scottish Highlander's plaid. (See SHEETS.)

The difference between the dress of men and women is not so strongly marked in the East as with us. Yet there was a distinction; and Moses expressly forbade any exchange of apparel between the sexes. Such an exchange

was common in pagan countries, and was connected with idolatrous impurities. The common dress of females was probably as cheap and simple as that of males. A loose flowing outer garment, with a belt or zone upon the waist, and a veil, was probably the principal dress. The veil or hood was considered a token of modesty in unmarried women. Thus it is recorded of Rebekah, that "she took a veil, and covered herself" (Gen. xxiv. 65). It was also a mark of subjection or reverence in those that were married (1 Cor. xi. 3-10). The upper garment or robe was often made full; and when tucked up, the front of it would answer the purpose of a large apron; which is one meaning of the word translated veil. For example, Ruth's veil held six measures of barley (Ruth iii. 15). The Arabs put their hykes or cloaks to a like use. (See VAIL.)

In the prophecies of Isaiah occurs a minute account of several articles of Jewish female dress: —"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils" (Isa. iii. 16-23). "Bravery" is used in the old English sense of finery; the "tinkling ornaments" are ankle-bands, and the "cauls" are caps of network, and the crescents or little moons, metallic ornaments of that shape. According to Henderson, this word means tasselled tresses - *i. e.*, locks of hair braided and hanging to the feet. The "chains" are pendants (literally, drops, *i. e.*, ear-rings) and the "bracelets" are for the arm, or, according to Ewald, are collars for the neck, and the "mufflers" are veils, the word here used denoting the peculiar oriental veil, composed of two pieces hooked together below the eyes, one of which pieces is thrown back over the head, while the other hides the face. The other pieces of dress are the "bonnets" (or other ornamental head-dresses), and the ankle-chains, connecting the ankle-bands, so as to regulate the length of the step, the girdles, and the houses (*i. e.*, places or receptacles) of breath (meaning probably the perfume-boxes or smelling-bottles worn by the oriental women at their girdles), and the amulets (ornaments of the leg). For girdles, smelling-bottles, and amulets, the English version has "head-bands," "tablets" (but in the margin, houses of the soul), and "ear-rings," perhaps on account of the superstitious use which was sometimes made of these (Gen. xxxv. 4). The "rings," strictly signet-rings, but here put for finger-rings or rings in general; the "nose-jewels" are a common and very ancient ornament in eastern countries. The prophet then refers to the holiday-dresses, and the mantles, the robes, and the purses. The first of these three words is very commonly explained to mean clothes that are taken off and laid aside—*i. e.*, the best suit, holiday or gala dresses—although this general expression seems misplaced in an enumeration of minute details. The English version, "*changeable suits of apparel*," though ambiguous, seems intended to express the same idea. The next two words, according to their etymology, denote wide and flowing upper garments. The English version of the last word, "crisping-pins," supposes it to relate to the dressing of the hair; but the word is now usually explained, from the Arabic analogy, to signify bags or purses, probably of metal. The ornaments finally referred to are the mirrors and the tunics (inner garments made of linen), the "hoods" and the "veils." The first word is explained to mean their thin transparent dresses, by the Septuagint, Kimchi, Schroeder, Rosenmuller, and Ewald (der feinen Zeuge); but most writers understand it to denote the small metallic mirrors carried about by oriental women. Instead of turbans ("hoods") Henderson supposes the word to denote ribands, so often used for binding the hair or fastening the tiara. The same writer explains the "veil" here spoken of to be the large veil covering all the other garments, and therein differing from the small veil mentioned in *v.* 19. (See Alexander on *Isaiah.*)

Handkerchiefs (Acts xix. 12). These were common among the Hebrews; and travellers inform us that the people of eastern nations at this day carry them in their hands, and that they are often beautifully wrought with the needle.

Aprons (Gen. iii. 7; Acts xix. 12), we have no reason to doubt, were in form and purpose substantially like those in common use at the present day.

Sandals and Shoes (Deut. xxv. 9; Mark vi. 9). Shoes properly so called do not seem to have been used. The sandal was at first a flat piece of wood or leather, suited to the sole of the foot, and bound upon it by straps or strings. The fastening was called a *latchet* (Gen. xiv. 23). Several forms of the ancient

sandal, both simple and more ornate, are given in the preceding cut. The common sandal is made of a piece of hide from the neck of a camel, and sometimes of several thicknesses

sewed together. It is fastened by two straps, one of which passes between the great and second toe, and the other around the heel and over the instep. Hence it appears that this shoe was easily slipped off, and that it afforded no protection from the dust and dirt. Sandals were never worn in the house, as it was considered a violation of good manners. The taking off the shoes was a mark of reverence shown to exalted persons and sacred places. At the doors of Hindoo pagodas sandals are collected in great numbers; and the same ceremony is required by the Turks, even of Christians and strangers. The wooden sandal is much worn in Arabia, Judea, and Egypt. It has a raised heel and toe, and though often expensive and neat, it was usually a cheap, coarse, and very clumsy article. The necessity of washing the feet after every walk is obvious; and it was the first token of hospitality to supply water for this purpose (Gen. xxiv. 32; Luke vii. 44). To unloose the straps or latchets was the business of a menial (Mark i. 7), as was also the washing of the feet (John xiii. 1-16.)

Mitre (Exod. xxxix. 28), or *bonnet* (Exod. xxviii. 40), seems to have been part of the sacred dress only. The high priest's mitre was a magnificent head-dress, formed of about 8 yards of fine linen, gracefully arranged in circular folds. Upon its front was a gold plate, inscribed with those words of awful significance and consecration—HOLINESS UNTO THE LORD. The Arab women wear a cap of folded cloth not unlike the modern turban. Bonnets are mentioned as a part of female dress, Isa. iii. 20; but it is not known at this day, with any certainty, of what material the Jewish bonnets were made, nor what was the shape or mode of wearing them. Eastern females yet take special pride in their tiaras or turbans. Some explain the word in the passage of Isaiah referred to, as denoting a thin circlet of gold or silver which formed a glittering head-band. Allusions to foreign or Greek and Roman dress are not frequent. The

Head Dresses and Neck Chains

"scarlet robe" (Matt. xxvii. 28) may have been the military *paludamentum*, worn only by the officers. It was open in front, reached down to the knees, hung rather loosely over the shoulders, and was fastened by a clasp across the chest. The "cloak" which the apostle Paul left at Troas (2 Tim. iv. 13) was the Roman *paenula*, a thick woollen robe without sleeves, and with only an aperture for the head to pass through—worn instead of the ordinary toga in travelling, and as a protection against rain and cold.

Change of raiment or *garments* (2 Ki. v. 5, 22). It is customary in the East at this day to make presents of garments; and the Asiatic princes keep changes of raiment ready made, for presents to persons of distinction whom they wish particularly to honour. Job refers to the practice of hoarding up immense varieties of clothing, when he says (ch. xxvii. 16), "Though he heap silver up as the dust, and prepare raiment as the clay." Joseph, we are told, gave to his brother Benjamin five changes of raiment. Naaman carried with him for the prophet Elijah ten changes of raiment; and there are many allusions of a similar nature to this eastern practice scattered throughout the Scripture. The simple and uniform shape of the garments makes this custom practicable, and accounts also for the change of one person's dress for another's, which is mentioned in sacred history.

Changeable suits of apparel (Isa. iii. 22) are supposed to have been made of some fine fabric, ornamented with embroidery, and worn over garments of various colours.

Coat of many colours (Gen. xxxvii. 3). (See COLOURS.)

Among the appendages to Jewish dress were jewels of gold and silver, bracelets, necklaces, ear-rings, &c. Nose and ear-rings are very common in the East. Chardin says he never saw a woman or girl in Arabia or Persia without a ring in the left nostril. The *thread*, Gen. xiv. 23, is supposed by some to mean the thread on which precious stones were hung for neck-chains (Ezek. xvi. 11). Bracelets were worn on the arms by both sexes (2 Sam. i. 10), and by females upon the leg also (Isa. iii. 19, 20). Women in Persia and Arabia wear about the ankle rings full of little bells (Isa. iii. 16). *Hand mirrors*, made of molten brass, and finely polished, were also a common accompaniment of female dress (Exod. xxxviii. 8; Isa. iii. 23), and were either carried in the hand or suspended from the girdle or neck.

In Exod. xxxviii. 8 we are told that the first laver for the tabernacle was made out of the bronze mirrors which the women gave up. In later times these mirrors were made of polished steel.

All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing it in various forms, and embellishing it with many ornaments. In ancient medals and statues we see the plaited tresses, interwoven with expensive and fantastic decorations, so pointedly condemned by the apostle as proofs of a vain mind, and as inconsistent with the modesty and decorum of Christian women (1 Tim. ii. 9, 10; 1 Pet. iii. 1, 3, 4). (See PHYLACTERIES.)

We are told (Deut. viii. 4) that the raiment of the Hebrews did not grow old during their journey of forty years; and some have supposed that it was literally so, and that the clothes of the children were miraculously made to grow with their growth. The better opinion seems to be, that they were so provided with clothes and other necessaries as to be comfortable and decent in their external appearance during all that tedious journey.

The verb *to clothe* is often used metaphorically, as, to be clothed with cursing, with salvation, with worms, with zeal. The import of such figures cannot be mistaken.

CLOTHES, RENDING. (See REND.)

CLOSET. (See DWELLINGS.)

CLOUD, PILLAR OF (Exod. xiii. 21). When the people of Israel commenced their march through the wilderness, God caused a cloud resembling a pillar to pass before the camp. In the daytime it was like a cloud, dark and heavy, and in the night bright and shining, like fire; though some have supposed there were two clouds, one to shade and the other to give light to the camp. It also served as a signal for rest or motion (Num. ix. 17-23). There have been many attempts to explain this portion of Jewish history, without supposing the phenomenon to be a miracle, but they have proved signal failures. The inspired narrative plainly itself regards, and would have us regard, the circumstance as supernatural. That cloud was the *shechinah*, or ordinary symbol of God's presence with his people. It often rested on the mercy-seat or filled the tabernacle. When Isaiah saw in vision the glory of God in his temple, "the house was filled with smoke," or the bright cloud. When the Father testified of his Son to the disciples, on the mount of transfiguration, the "bright cloud overshadowed them." And the presence of God is promised to his Church in every age by the prophet Isaiah, in these vivid and expressive symbols:—"And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Isa. iv. 5).

Cloud is sometimes the symbol of number or multitude, as in Heb. xii. 1, where occurs the phrase a "great cloud of witnesses." So also in Isa. lx. 8,—"Who are these that fly as a cloud, and as the doves to their windows?" "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. xliv. 22). The word taken figuratively represents also the majesty of God,—"Behold, he cometh with clouds" (Rev. i. 7). "Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). The cloud is, moreover, the image of plenty. The king's favour is compared to it, for it pours out fresh and fertilizing showers on the earth (Prov. xvi. 15).

Our Lord, as recorded in Luke xii. 54, says to the people—"When ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is." The phrase, "a cloud," should be *the cloud*, for so the original intimates,—when ye see *the cloud* rise out of the west. Our Lord alludes to a phenomenon with which the people were perfectly familiar; and so he calls it the cloud- the cloud which, rising from the west, or out of the Levant, was the sure forerunner of a copious shower. Rainy weather invariably followed the rising of such a cloud in the western horizon (comp. 1 Ki. xviii. 44). In this passage, Elijah's servant is said to have beheld the same cloud, small, indeed, as a man's hand; but the seer knew it to be an infallible prognostic; for it rose, and spread, and grew dark, and "there was a great rain."

CLOUTED (Josh. ix. 6)—worn out and patched.

CNIDUS (Acts xxvii. 7)—a city of Asia Minor, situated on the point of a peninsula, now called Cno, and lying north of the island of Rhodes. Paul passed it on his voyage to Rome. It had a capacious harbour.

COAST (1 Sam. v. 6; Matt. viii. 33). In many places of Scripture the word has no connection with the sea, but signifies, generally, confines or borders, as in its old English sense. It is derived, through the French *coste*, from the Latin *costa*, a rib.

COAT. (See CLOTHES.)

COAL. It is still a question whether mineral coal was used in ancient Palestine. There are at present mines on mount Lebanon which are wrought to a small extent, and supply a species of coal somewhat sulphureous in quality. The principal means of fuel in remote times seems to have been wood collected into faggots. But timber was scarce, and bushes or brushwood were commonly employed. Such is the psalmist's allusion,—"Before your pots can feel the thorns" (Ps. lviii. 9). Such, too, is the reference in Solomon's well-known saying,—"For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity" (Eccl. vii. 6). The widow of Zarephath was "gathering sticks" when Elijah met and saluted her. Straw and grass were often employed. "The grass," says our Lord, is in the field to-day, and "to-morrow is cast into the oven;" and he says in another

place, "he will burn up the chaff with unquenchable fire." Vine twigs were also used for fuel. Ezekiel makes this statement, and then bases upon it a fearful menace (Ezek. xv. 4-6). Our Saviour, too, in his famous figurative address on the vine, alludes to the same practice, one so common in the country, familiar to all, when he affirms—"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv. 6). Dung is often, if not generally, collected and used as fuel, and is the principal means of preparing bread in eastern ovens even in modern times.

The term coal occurs often in our version; and in some cases mineral coal seems to be intended,—"As coals are to burning coals, and wood to fire" (Prov. xxvi. 21). Here two kinds of fuel are referred to, wood and coals; the distinction implying that, by the term coals, some different material from wood is intended. Twice does the prophet Isaiah use the term found in the verse of Proverbs quoted, in describing the operations of a blacksmith (Isa. xliv. 12; liv. 16). The Hebrew word in these passages does not decide what material is referred to. It denotes the *black colour* of the fuel, the charcoal used in the smithy. The word oftenest rendered *coal* is almost similar in sound with the English term. Such coal was used by the priests in their censers; but it might be charred wood. The poetry of the 18th Psalm is a vivid picture,—"At the brightness that was before him his thick clouds passed; hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire" (Ps. xviii. 12, 13). Perhaps the image is taken from the burning matter thrown up by a volcano at such a season as that described in a preceding verse, when "the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth." The word translated coal, 1 Ki. xix. 6, was only a hot stone, used then and now as an oven for drying bread hastily prepared.

Coal is of vegetable origin. It consists of mineralized vegetable remains, principally ferns and grasses, with a few firs. These, carried from the place of their growth, and that growth must have been rank and luxuriant, were deposited in the bottom of the ocean, compressed into strata, and overlaid by rock. Who can compute what ages were required for a process so slow? What proofs of God's foreseeing goodness in storing up fuel for the future use and enjoyment of man! Numerous species of plants are found in the shales and sandstone of the coal measures. Peat is a species of coal, but not compressed by water. Many plants are well preserved in coal—their delicate structure is often undisturbed. (See CREATION.)

COCK. (See COCK-CROWING.)

COCKATRICE (Jer. viii. 17)—in old English, COKEDRILL. The name itself indicates a fabulous origin. It is composed of *cock* and *adder*, because the animal so named either sprung from an adder's egg, hatched by a cock, or its appearance, as usually represented, bore a compound resemblance to both these classes of animals. But the cockatrice of Scripture is the translation of a Hebrew term denoting a real animal, and evidently a very venomous reptile (Isa. xiv. 29). Some have inferred, from Isa. lix. 5, that it was of the viper tribe. Others have supposed the hooded snake is intended, which is known among the Portuguese as the most venomous of serpents. Naturalists tell us that its bite is incurable, and proves fatal usually within an hour. This serpent is, however, unknown in Judea and the adjacent countries. Others make it the basilisk; and such may have been the opinion of our translators. Chaucer ascribes to the basilikok the alluring powers said to belong to the basilisk. The Hebrew term seems to have reference to the hissing sound which the animal emits. In Isa. xi. 8—"The weaned child shall put his hand on the cockatrice' den;" the language is figurative, and describes the peace and happiness of Gospel times, when, by the universal diffusion of the Word, bad passions and destructive energies should become harmless, being by the power of the truth and the Spirit restrained and suppressed. In the passage from Jeremiah above cited allusion is made to the unyielding cruelty of the Chaldean armies under Nebuchadnezzar, who were appointed ministers of divine vengeance on the Jewish nation for their manifold and aggravated sins. (See ADDER, ASP, CHARM, SERPENT.)

COCK-CROWING (Mark xiii. 35)—a name given to the watch of the night from midnight to daybreak. Some perplexity has been occasioned by the difference between the expressions in Matt. xxvi. 34, "before the cock crow, thou shalt deny me thrice;" and Mark xiv. 30, "before the cock crow twice, thou shalt deny me thrice." To reconcile this seeming variance, it is stated that there were two cock-crowings—one soon after midnight, and the other about three o'clock; and that the last, which was the signal of approaching day, was spoken of as the *cock-crowing*. To this it has been answered, that only one hour elapsed between the denials (Luke xxii. 59). This is true of the second and third; but there seems to be no authority for saying it of the first and second. It seems most natural to suppose that the phraseology in both cases was substantially the same, and that the Jews understood by the phrase, "before the cock crow," the same time which was denoted by the phrase, "before the cock crow twice"—both referred to that cock-crowing which especially and most distinctly marked a watch or division of the night.

Objections have been brought against this portion of the evangelical narrative, from a Jewish source, it being maintained by the Rabbins that it was not allowed to keep cocks in Jerusalem. Reland refutes this silly objection by remarking, that though it was not allowed to breed cocks in the city, yet the

Jews were not prohibited from buying them to eat; and that therefore the cock mentioned in the Gospel might be in the house of a Jew, who designed to kill it for his own table; or may have been kept in the precincts of Pilate, or of a Roman officer or soldier. The cock, it has been observed, too, is not among the birds prohibited in the law of Moses. If there was any restraint in the use or domestication of the animal, it must have been an arbitrary practice of the Jews, but could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders. Strangers would not be willing to forego an innocent kind of food in compliance with a conquered people; and the trafficking spirit of the Jews would induce them to supply aliens, if it did not expressly contradict the letter of their law. This is sufficient to account for fowl of this kind being there, even admitting a customary restraint. But the whole intimation of a prohibition seems like a fiction, contrived with a view to invalidate the account of witnesses who were present, and who write without any apparent reserve. The prediction is not limited to any *particular individual* of this class of domestic fowls, but that before *any* of them shall crow. Another explanation is, that the Romans were at this time masters of Palestine, and that Jerusalem lay under their watch and ward; the various divisions of the night were announced by a blast of their military trumpet; and perhaps the "cock-crowing" may have been the Jewish name for the third watch. At least such language was occasionally employed. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times, to imitate the crowing of a cock; but, from the words of Ausonius, it might be the "shrill horn" which blew three times in imitation of a cock. And certainly this would render the imitation more striking. But, after all, it is most natural to give to our Lord's warning to Peter its plain and simple signification.

COCKLE (Job xxxi. 40). This word, as we use it, denotes a common wild plant usually found in the borders of fields and among grain. The original perhaps refers to some offensive and poisonous weed, such as the *nightshade;* but it is not necessary to suppose anything more than a reference to noisome weeds generally.

COFFIN. (See BIER, BURY.)

COHORT. (See WAR.)

COLLEGE (2 Ki. xxii. 14). Huldah is said to have "dwelt in the college;" but the margin has more correctly, "in the second part," perhaps the lower city on the hill Akra. The meaning "college" originated in the Targums, and the Rabbins thought it to be a school-house in the vicinity of the temple.

COLLOPS—thick pieces of flesh. "He maketh collops of fat on his flanks" (Job xv. 27).

COLONY—a city or province planted or occupied by Roman citizens, as Philippi, "which is the chief city of that part of Macedonia, and a colony" (Acts xvi. 12). The word signified originally a number of persons sent from Rome to settle on some distant province which had been recently conquered. Many reasons induced the Romans to found a great number of colonies. But afterwards many cities were raised to the dignity of a Roman colony by having certain municipal rights conferred upon them. After the battle of Philippi this city was made a Roman colony, with the *jus Italicum*. It was chartered to enjoy a civic constitution, freedom from certain taxes, and a right to cultivate the soil around it. The highest magistrates were the duumvirs.

COLOSSE (Col. i. 2)—a city of Phrygia in Asia Minor, lying not far from the source of the river Lycus. It is praised by Herodotus and Xenophon. It is situated most picturesquely under the immense range of mount Cadmus, which rises to a very lofty and perpendicular height behind the village, and which is, in some parts, clothed with pines, but in others bare of soil, with vast chasms and caverns. The approach to Khonas, its modern name, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewed with broken pottery, which so generally and so remarkably indicates the site of ancient towns in the East. These ruins, identified by Hamilton and Arundel, are now the only memorials of this once noted town.

Colosse was not far from Laodicea and Hierapolis; and therefore the apostle naturally refers to the Christian inhabitants of all the three cities together,—"For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. iv. 13). About a year after Paul's epistle was written to the church at this place it was destroyed by an earthquake.

COLOSSIANS, EPISTLE TO THE. It is a question not easily solved, whether Paul founded the church at Colosse. Opinions are much divided on this subject. It is said, "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh" (Col. ii. 1). Now, conclusions quite opposite to one another have been drawn from this verse by critics; some affirming that the apostle classes the Colossians with such as had not seen his face in the flesh, while others hold that the individuals to whom Paul was personally a stranger are marked as a distinct class from the Christian converts of Colosse and Laodicea by the change in the disputed clause to the third person. The language of the apostle will bear both interpretations, as it is somewhat ambiguous in its structure, and the question before us must be determined by other evidence. Dr. Lardner contends that Paul had visited Colosse, and

founded the church in that city; but others, with equal probability, maintain an opposite conclusion.

Dr. Lardner's arguments are, that Paul was twice in Phrygia, and would most likely visit Colosse; that he says of the Laodicean and other churches they "had not seen his face in the flesh," implying by the contrast that the Colossians had seen him; that the salutations suppose him to be well acquainted with them; that he calls himself "a minister of God to them," and that Philemon of Colosse had been converted by him. But these arguments are far from conclusive. For it is to be borne in mind that the apostle never says expressly that he had been at Colosse, nor is there a clear and distinct allusion to any residence or sojourn in that city. Many occasions for such a reference occur in this letter, but there is no positive allusion to any former visit. That familiarity with Colossian names and affairs which Paul displays cannot of itself argue personal knowledge, for the apostle was deeply and continually interested in all the churches the care of which came upon him daily. It does appear very likely at first sight, that as Paul travelled through Phrygia twice, he would visit a place of such importance as Colosse, and that during his three years' stay at Ephesus he would extend his missionary tour so far as to the neighbouring cities of Colosse and Laodicea. But even for such a statement we have only probability—not certainty; and there might be very satisfactory reasons why the apostle did not visit these two cities. The references to Epaphras and Onesimus are not conclusive, for possibly Epaphras, the servant of Christ, the fellow-prisoner of Paul, may have founded the church in Colosse. It is not easy to assign a reason why, if Paul had visited Colosse, he should, as in the quotation referred to, class with its Christian citizens, and that in the same breath, the churches which had never been favoured with his ministrations. As it is affirmed, on the one hand, that Paul was likely to visit Colosse, because he was so long about Ephesus, so it may be replied, that it is very likely numbers of the Colossian church often visited him, since he was so near them, and that this personal intercourse may account for his intimate and tender knowledge of their interests, character, and names. Onesimus, it is true, was a member of the Colossian church, and Philemon had been his master, a convert, too; but this fact is no decided proof that Philemon, though converted by Paul, had been converted by him at Colosse. Besides, though the apostle is combating error, he never refers to his own personal teaching, as in the Epistle to the Galatians. On the whole, then, the probability is that Paul did not visit Colosse and personally found its church.

The chief design of this epistle may be gathered from its contents. A certain class of heretics had infected the church, and the apostle wrote to reprobate their deluding errors. Their tenets may be in part learned from his allusion to them, and his refutation of them. They were men addicted to angel worship, to the keeping of multiplied feasts, to occult science, and the penance of fasting and self-castigation. Who these fanatics were has been matter of disputation. Whatever their origin and character, they seem to have made a profession of Christianity, and therefore they were the more successful in corrupting the church. Many of their speculations appear similar to the dreamy psychology of the Jewish Essenes, moulded and extended by contact with the false philosophy which, under the form and name of gnosticism, prevailed over the East. Mere heathen gnostics, or mere Jewish theosophists, could not have plagued or endangered the church; so that it is probable that these corrupters of the faith, exposed by the apostle, had engrafted Christianity on their peculiar theories. The Jewish mind had come into contact with the East during the Babylonish captivity, and probably retained some permanent impressions. We may therefore surmise that it was infected with the atmosphere of Phrygia, and that as it met in that province with speculations kindred to its own, it would both impart and borrow. This appears then to be the true state of the case. While the errors seem to have sprung up with the Jewish converts, and to have retained not a little that belonged to the Mosaic ceremonial, they were at the same time in harmony with feelings and practices widely spread over the East, and of special attraction to the province of Phrygia. One might almost thus describe the heresy as being Essenic Judaism modified by introduction to the church; widening itself from a national into an oriental system through sympathy with similar views around it; identifying its angels with Emanations, and placing Christ among them; and admitting, or at least preparing to admit, the sinfulness of what is material in man. We need not therefore, with Hug, ascribe the origin of the Colossian errors to the Magian philosophy directly; for it was rather the Jewish spirit, influenced to some extent by this and other forms of theosophy with which it had been placed in juxtaposition. Nor should we, with Osiander, Kleuker, and Herder, deem the false teaching wholly Kabbalistic, though the germ of what was afterwards found in the Kabbala may be here detected. It is also a one-sided view of Chemnitz, Storr, Credner, and Thiersch to regard the errorists simply as Christian Essenes, though in the Essene there was a strong and similar tendency. Nor can we, with Hammond and others, simply call them Gnostics, though there is no doubt that what was afterwards called Gnosticism appears here in its rudiments—especially that aspect of it which may be called Cerinthian Gnosticism. Similar errors are referred to in the Epistles to Timothy, who laboured in a neighbouring region. Cerinthus was but the creature of his age, bringing together into shape and system errors which were already

showing themselves in the various Christian communities, so that he soon became identified with them, and now stands out as an early and great heresiarch. But it would seem to be beyond historic evidence to fix on any precise party as holding those tenets. For the parties which afterwards did hold them were not then organized; nor were they then known by the names which they afterwards bore in the annals of the Church. The errors which in a cer' ary became so prominent as elements of an organized system were at this time only in germ. The winged seeds were floating in the atmosphere, and falling into a soil adapted to them, and waiting as if to receive them; in course of years they produced an ample harvest.

The apostle, in the second chapter, uniformly employs the singular number in speaking of the party holding the errors condemned by him. Either he marks out one noted leader, or he merely individualizes for the sake of emphasis.

It is evident that there is a very close connection between this inspired treatise and the Epistle to the Ephesians. They are twin productions, written about the same period. Many similar expressions occur in both, showing that the condition of both churches was somewhat alike. Epaphras had come to Rome, and given the apostle information as to the state of the Christian communities in Asia Minor; and seeing the immediate danger of the Colossian church, Paul wrote the letter now under consideration. The apostle begins by a reference to his own high office, and to the character and destiny of the Christians whom he purposed to address. Then the mention of Christ's name suggests to him the exalted glory and divine dignity of the Redeemer, who is himself Creator, Preserver, and Lord of the physical and spiritual universe, whose death is our reconciliation, and the knowledge of which is the prime mystery at last revealed to the world. The writer then passes on to the errors which were endangering the purity and stability of the Colossian church, and warns the Colossians against the seduction of a proud philosophy and vain asceticism, which were selfish in their origin and ruinous in their consequences. Then follow exhortations suited to their circumstances, and cautions against sins too prevalent in the ancient world. The epistle closes with many salutations, showing the deep interest which the writer cherished for their spiritual welfare. The spirit of the great apostle of the Gentiles breathes in every sentence of this pithy and earnest composition. Ardour undamped by imprisonment, interest unchilled by distance, zeal for the purity and simplicity of the Gospel, uncompromising hostility to all who introduce rash speculation or wild and unscriptural vagaries, whether under the shape of higher wisdom or superior sanctity, are indubitable traits of Paul's character, and unmistakeable features of the Epistle to the Colossians. The epistle was written from Rome about the year 61 or 62.

COLOURS. "A coat of many colours" (Gen. xxxvii. 3). It is not easy to say whether this robe was woven of different colours, as the Scottish tartan, or whether, as the Hebrew name would seem to imply, it was composed of pieces of varjous hues sewed together. At all events a robe of this nature has been, and still is, a mark of distinction in the East. Roberts has said on this subject—"For beautiful or favourite children precisely the same thing is done at this day. Crimson, and purple, and other colours, are often tastefully sewed together. Sometimes the children of the Mohammedans have their jackets embroidered with gold and silk of various colours. A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person to that of the garment. Children seldom wear them after they are eight years of age; though it must have been the custom among the ancients referred to in the Bible to wear them longer, as we read of Tamar having a 'garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled.'"—Roberts' *Oriental Illustrations*, pp. 43, 44.

The art of colouring cloth seems to have attained to great perfection among the Jews. The fullers had a remarkable skill in imparting a splendid white, and this was considered the richest dress (Esth. viii. 15; Mark ix. 3; Rev. iii. 4, 5). The royal apparel was usually of a blue or purple colour; and historians say it was a perfect combination of the gaiety of a bright red with a sober, softening shade of olive. The material with which the richest kind of this colour was given is obtained from a shell fish, and was, it is said, so scarce as to be considered more precious than gold (Luke xvi. 19). The term purple was sometimes applied to any bright red colour (comp. Matt. xxvii. 28 with Mark xv. 17); and indeed it was probably the name of a whole class of dyes. Pliny gives us to understand that there were two kinds of shell fish which produced this dye, and that both were abundant on the Phœnician and Mediterranean coasts, but the excellence of the tint varied exceedingly. The colouring matter was found in a small vein, and the rest of the fish was useless. The most beautiful purple was dyed at Tyre. (See CLOTHES, PURPLE, TYRE.)

Scarlet or *crimson* was also used for the royal apparel. Lydia is said to have been a "seller of purple" (Acts xvi. 14), which may mean either that she kept the dye for sale, or (which is more likely) that she sold cloth of that colour. Thyatira, her native place, was famous for the manufacture of purple vests, and perhaps Lydia sojourned at Philippi for their sale.

COMFORTER (John xiv. 16). The word *Paraclete*, rendered Comforter in our version, signifies literally one called to another's side to assist him. It means, therefore, assistant; and the effect of the Spirit's assistance is always comfort. This word is used only by John.

In four out of the five passages in which it occurs it is applied to the Holy Ghost, for the Spirit was to the apostles a universal helper. They might be summoned before councils—the Holy Ghost was to prompt them to speak, and to give them words; the Spirit of their Father was to speak in them. They did not understand the entire scheme of mercy, but the Spirit was to guide them into all the truth. They might forget many of their Master's sayings, but the Holy Ghost was to bring all things to their remembrance, whatever Christ had said to them. They might on some special occasion long to know the future—the Spirit was to show them things to come. He helped them in all things and on all occasions; and in their blissful experience he was indeed the Comforter: especially as his presence with them was the promised solace for their Lord's absence. And still to the church is he the Paraclete, the great promise of the New Testament; still, in accordance with the promise of Christ, is he given to convince of sin, righteousness, and judgment, to enlighten and sanctify, and to impart hope and consolation to the true disciples of Christ, by exciting in their minds holy desires and aspirations, and causing them to trust continually, and without wavering, in his grace and love. In the remaining passage (1 John ii. 1) it is translated *advocate,* and applied to our Saviour. The word *comfort,* as its composition denotes, literally means to "strengthen." The word translated comfort in Job ix. 27 is rendered "recover strength" in Ps. xxxix. 13. In old treason law the accessory after the fact is said to "comfort," that is, strengthen, the principal traitor.

COMMANDMENTS. (See LAW.)

COMMANDMENTS, TEN. (See TEN.)

COMMON. 1. The same as unclean in Hebrew phraseology. (See CLEAN.) 2. The word is also used in reference to that peculiar disposition of property which characterized the infant Christian Church, and which is described in Acts ii. 44, 45: "All that believed had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." This language does not imply that there was a community of goods in the early Church, or that such a state of things existed by any inspired precept or constitution. The sale of a patrimony was only optional, and the seller might retain part of the price. The sin of Ananias lay not in keeping a portion of the money got for his possession, but in falsehood, in affirming that what he handed over to the apostles was the whole proceeds of his estate. The apostles were intrusted with the distribution of the money. This abandonment of property and conversion of it into money, which was put into a general fund, arose from the necessities of the Church and the imminent dangers which surrounded the Christian profession. Life was insecure, and property might be easily forfeited by the exacting and merciless laws of persecution. Still, the spirit of brotherhood, which led to this practice, is ever to be commended. Their love was fresh and glowing, and then did the world receive a lesson of the nobleness, dignity, and fervour of Christian discipleship. This state of things did not last long. In the sixth chapter of the Acts there is an account of a distribution of alms to the widows, but not a word is said of a common stock for the support of the whole body of believers. We find in Acts xii. 12 that Mary possessed a house at Jerusalem, which we cannot suppose to have been purchased at the general cost. These facts plainly show that we are not to imagine, even in this first Christian society, a renunciation of all private property. Probably a union of this kind existed among the persons who attended the Saviour, and ministered to his necessities (Luke viii. 3).

COMMUNION (1 Cor. x. 16)—intimate fellowship and communication, such as is expressed in John xv. 1-7; xvii. 10, 21-26; Rom. xii. 4, 5; 2 Cor. xiii. 14; 1 John i. 3. As the ordinance of the Lord's Supper furnishes both the opportunity and the motive (John xiii. 34; xv. 12) to this mutual love and confidence, it is called, by way of distinction, "the communion."

COMPANIES TRAVELLING—"*travelling companies of Dedanim*" (Isa. xxi. 13). These words refer to the common modes of conveying merchandise in Arabia. The merchants travelled in bands for mutual protection. In Gen. xxxvii. 25 we read of a company or caravan of Ishmaelites. Indeed, down to the present day the people of the East travel in bands, as of old, when the mother of Jesus sought her son, supposing him to be in the "company." These caravans are frequently met with by modern travellers in Arabia and Judea; nay, Europeans are often obliged at the present day, for protection's sake, to form a portion of them.

CONCISION (Phil. iii. 2). The Egyptians, Edomites, and others practised a partial or imperfect circumcision. It was a mere *cutting,* and not to be regarded as a seal of the covenant, or as, in any sense, a compliance with the law. The apostle denominates persons who do this, *the concision*—which implies in itself, and from its connection, that they degraded themselves, and were to be shunned as false and corrupt; or rather, if the abstract is used for the concrete, the apostle employs on purpose a term to cast contempt on the ordinance which the Jews prized so highly. Viewed as a divinely-appointed rite belonging to the old dispensation, it is the circumcision; regarded as a ceremony, to which, as a mere physical operation, unbelieving Jews attached salvation, but to which Christians were not to be bound, it is the concision.

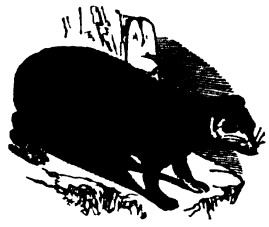
CONCUBINE (2 Sam. xvi. 22)—by the Jewish law, a lawful wife, of a secondary or inferior rank, and consequently neither regarded nor treated as the matron or mistress of the house. Concubines were not betrothed or wedded with the usual solemnities and ceremonies which attended marriage, and they

They had no share in the family government, and the children of the wife were preferred to the child of the concubine in the distribution of the inheritance, though such a child was not branded with illegitimacy. Where polygamy was tolerated—as it was among the Jews—the permission of concubinage would not seem so much at war with the interests and preservation of society. The Gospel restores the sacred institution of marriage to its original character (Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 2), and concubinage is ranked with fornication and adultery. (See CHILD.)

CONDEMNATION (John iii. 19). This term, in its ordinary acceptation, describes the state of a man who is not only adjudged to be guilty, but has had passed on him the sentence of the law. In modern prisons there is often found a ward or apartment appropriated to such prisoners as have received their sentence, and are awaiting its execution, and it is called "the condemned ward." The Gospel regards all mankind as offenders against God's law. Their guilt is unquestionable, and the sentence is permanent and universally the same. "The soul that sinneth it shall die" (Ezek. xviii. 20). There may be pardon or reprieve, under human law, in consequence of the imperfection of all human governments and laws; but everything in the condemnation of the sinner is perfectly just and right; and injustice would be done if he were not punished exactly according to law. So that if his guilt can be removed, or cancelled, or taken from him, it must be by a process which no finite mind could anticipate or conceive. This process the Gospel makes known to us; and well is it called "good tidings of great joy." (Comp. John iii. 19; v. 24; Rom. v. 16, 18; viii. 1). The effect of faith in Christ on the believer himself is to place him in a state of justification before God. Nothing of this kind can possibly occur under human governments, nor can it be illustrated by any analogy. The believer feels it, and rejoices and triumphs in it. It is because of the absence of all resemblance or analogy between the Divine dispensation, in this case, and human laws and proceedings, that we find the words justify, justified, and justification opposed to the terms condemn, condemned, and condemnation (Exod. xxiii. 7, Deut. xxv. 1; 1 Ki. viii. 31, 32, Prov. xvii. 15; Matt. xii. 37; Rom. ii. 13; iii. 4; v. 17, 18; viii. 30, 33, 34). (See JUSTIFY.)

CONDUIT (Isa. xxxvi. 2), or aqueduct of "the upper pool in the highway of the fuller's field." (Comp. 2 Ki. xx. 20, Neh. iii. 16; Isa. vii. 3; xxii. 9, 11). The fountain of Siloah, or Gihon, which rises at the foot of mount Moriah, formed two pools, called the "upper pool" (Isa. vii. 3, or "King's pool" (Neh. ii. 14), and the "lower pool" (Isa. xxii. 9). One of these pools is mentioned, John ix. 7. The aqueduct which connected the upper pool with the fountain, or with the lower pool, or with the city, is called "the conduit of the upper pool;" and, to make Rabshakeh's position still more certain, it is added that he stood in the highway or street that led to the fuller's field. This was doubtless an enclosure in the vicinity of the soft water of the Gihon, appropriated to the drying and bleaching of clothes. The phrase might refer also to the conveyance of waters from Solomon's pools to the city. (See SILOAM.)

CONEY (Deut. xiv. 7). Bochart supposes this animal to be the Jerboa. Jerome says of it—"These animals are a kind of animal not larger than a hedgehog, resembling a mouse and a bear" (the latter, I suppose, in the



clumsiness of its feet), "whence in Palestine it is called the bear mouse; and there is great abundance of this genus in those countries, and they are wont to dwell in the caverns of the rocks and caves of the earth." The *coney*, which is a mistranslation, is now generally believed to be the wubar. Instead of holes, these animals seem to delight in the clefts of the rock. They are gregarious, and frequently several dozens of them sit upon the great stones at the mouths of caves and warm themselves in the sun, or come out and enjoy the freshness of the evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being close to the ground, advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment, are gentle and easily tamed. It is known in natural history as the Hyrax Syriacus. Wilson, as he relates in his *Lands of the Bible*, believes himself to be the first among modern travellers that actually noticed this little animal within the bounds of the Holy Land. It is very plentiful in Arabia Petræa. The Hebrew name is [illegible] and the early Phœnician mariners [illegible]nists, seeing the coasts of the West infested by rabbits, mistook them for the animals so well known in their own country, and gave to the land that produced them a significant name, derived from their number, and called it Shaphanieh, "*rabbit-land*," which Shaphanieh, in course of time, and by change of pronunciation, became Hispania—Spain.

CONGREGATION (Num. xv. 15). The word means the entire theocratic community of the circumcised, and along with them probably some strangers who were within their gates. It seems, in an official sense, to have consisted of representatives from all the tribes and their princes or hereditary rulers, and it

possessed, under God, the king, legislative and judicial powers. The parliamentary assembly was summoned by blast of trumpet: the peal of one trumpet summoning the higher house, or "heads of thousands," and that of two trumpets summoning the congregation or deputies. Seventy elders were at length selected as a permanent board, and on them the Sanhedrim was afterwards modelled. The word occurs only once in the New Testament (Acts xiii. 43), and there means the assembled worshippers in a synagogue.

CONIAH. (See JEHOIACHIN).

CONSCIENCE (Acts xxiv. 16) is that within us which judges of the moral character of our actions, and approves or censures, condemns or justifies us accordingly (Rom. ii. 15). This tribunal is established in the breast of every man. It may, however, be weakened, perverted, stupefied, defiled, and hardened in various ways; and its decisions are more or less clear, just, and imperative, according to the degree of improvement in the understanding and heart, and especially according to the degree in which its purity and sensitiveness have been preserved and cultivated (John viii. 9; Acts xxiii. 1; xxiv. 16; Rom. ix. 1; 1 Tim. i. 5).

Conscience is used in Scripture with the following epithets, among others:—

CONSCIENCE, GOOD (1 Tim. i. 5)—that is, charity springs out of a conscience which is faithful to its charge, which has not been perverted, but bears cordial witness to the honesty and purity of our Christian resolutions.

CONSCIENCE, PURE. "Holding the mystery of the faith in a pure conscience" (1 Tim. iii. 9)—that is, with perfect consciousness of the sincerity of their professions, with thorough feeling that they had received Christianity in its power as a rule of faith not to be doubted, as a law of life not to be transgressed.

CONSCIENCE, DEFILED. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus i. 15)—that is, their moral sense is so degraded and perverted, that it pronounces actions to be good which are wholly vicious and corrupt.

CONSCIENCE, WEAK (1 Cor. viii. 7). A weak conscience is one which is ill-informed, whose perceptions are neither acute nor sagacious, and which in many things leaves its possessor in hesitation, and so inflicts misery upon him. The persons referred to by Paul had a secret conviction that an idol was a kind of divinity, and yet scrupled not to eat meat offered to it. Their conscience had not power enough to induce them to abstain from an act of whose idolatrous nature they had a lurking suspicion.

CONSECRATE, CONSECRATION (Exod. xxxii. 29; Lev. vii. 37). The tribe of Levi was consecrated to the priesthood with the most solemn and imposing ceremonies. Vessels (Josh. vi. 19), profits (Micah iv. 13), fields (Lev. xxvii. 28), cattle (2 Chr. xxix. 33), individuals (Num. vi. 9-13; 1 Sam. i. 11, 28), and nations (Exod. xix. 6), were anciently consecrated or set apart to sacred purposes. (See PRIEST.)

CONVERSATION. In the old sense in which this word is used in Scripture, it signifies the whole course and tenor of a man's life, as seen in intercourse with his fellow-men (Gal. i. 13; Eph. iv. 22; 1 Pet. i. 15). In Phil. iii. 20, however, another Greek term is employed with quite a different meaning. The apostle says, "Our conversation is in heaven;" the word so rendered denoting the right of a citizen—*our citizenship is in heaven*. We are strangers here and pilgrims; but in heaven we are to be citizens, dwellers with every privilege and without interruption.

CONVERSION (Acts xv. 3), or *turning* from one state, pursuit, inclination, or direction, to another. In the Gospel use of the term, and apart from technical theology, it denotes that change in the dispositions, thoughts, desires, and objects of affection, which takes place in the heart of the sinner when the Holy Spirit convinces him of his sinfulness, and leads him, by His sacred influences, to hate sin and to forsake every evil and false way, and, at the same time, persuades him to yield to the claims which God his Saviour justly and graciously makes to his heart and life. The same thing is signified by the term *new birth* or *regeneration*. The Scriptures describe mankind as alienated from God, as having the understanding darkened and blinded, and as being dead in trespasses and sins. Hence the corresponding force and pertinency of the terms by which the change is described; such as "created," "renewed" (Eph. iv. 23, 24); "restored to sight" (Eph. i. 18; Rev. iii. 18); and "raised from the dead" (John v. 21-24; Eph. ii. 1).

Such a change as is implied in conversion is necessary to the enjoyment of heaven. Regeneration is the implantation of new or divine life by the Spirit of God; conversion is the result of this great and blissful change, and sanctification is the subsequent process by which holiness so begun is gradually fostered and matured.

CONVOCATION—a word, with the exception of Isa. i. 13, used only in the books of Moses. The phrase "holy convocation" often occurs in reference to the national gatherings at the great religious festival, to show their solemn religious or ecclesiastical character.

COOS (Acts xxi. 1). the name of a small island and city of Greece, 25 miles long and 10 broad. It lies near the south-west point of Asia Minor, and about 40 miles north-west of Rhodes. Herod highly favoured it. The capital, called Scandarium, was built on a promontory on the north-east coast. It was formerly noted for its fertility, for its wines and silkworms, and for a peculiar manufacture known as Coan vestments, as well as for being the birthplace of two eminent men, Apelles and Hippocrates. It is now called

Stanchio, and is still famous for lemons and maples.

COPING (1 Ki. vii. 9)—the top course or finish of a wall. It is usually of flat or semi-circular bricks or hewn stone, projecting beyond the face of the wall, and forming an ornament similar in effect to the capital of a column.

COPPER (Ezra viii. 27)—a well-known metal, but not now, as it was once, precious as gold. The word translated *copper* in this passage is uniformly, save in Jer. xv. 12, elsewhere rend .ed *brass;* coppersmith (2 Tim. iv. 14) is a general term. (See BRASS.) Palestine abounded in copper, and David amassed a large quantity of it for the building and furniture of the temple. Some peculiar compositions, such as bronze, were also early known.

Anciently copper was employed for all the purposes for which we now use iron. Arms and tools for husbandry and the mechanic arts were all of this metal for many ages. Job speaks of bows of copper (xx. 24); and when the Philistines had Samson in their power, they bound him with fetters of copper.

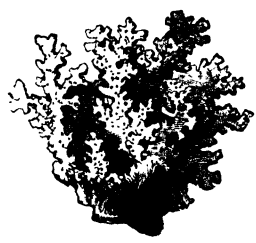
In Ezra viii. 27 are mentioned "two vessels of copper, precious as gold." The Septuagint renders it σκεύη χαλκοῦ στίλβοντος; the Vulgate and Castalio, following the Arabic, "*vasa æris fulgentis;*" and the Syriac, *vascs of Corinthian brass.* It is more probable, however, that this brass was not from Corinth, but from Persia or India, which Aristotle describes in these terms, —"It is said that there is in India a brass so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold. It is even said, that among the vessels of Darius there were some respecting which the sense of smelling alone might determine whether they were gold or brass." Bochart is of opinion that this is the *chasmal* of Ezek. i. 27, the χαλκολίβανον of Rev. i. 15, and the *electrum* of the ancients. It is, however, generally thought to be a *compound substance;* and those who speak of it as such distinguish it into three kinds—in the first, gold was the prevailing metal; in the second, silver; in the third, gold, silver, and copper were equally blended. This composition was very famous; extolled for its beauty, its solidity, its rarity; it was even preferred to gold itself. It was capable of receiving an exquisite polish; and might be the metal used for the *mirrors* mentioned in Exod. xxxviii. 8; Job xxxvii. 18; Isa. ii. 3.

Ezekiel (xxvii. 13) speaks of the merchants of Javan, Jubal, and Mesech as bringing *vessels* of copper *to the markets of Tyre*—people situated towards Mount Caucasus, where copper mines are worked at this day.

COR. (See MEASURES.)

CORAL (Ezek. xxvii. 16) was an article of Tyrian merchandise, and is well known as a marine production, found in almost every variety of shape and size, and some increasing to such an extent as to form the basis of islands, or to stretch out in dangerous reefs for many miles. It is capable of being worked up into beads and other ornaments, for which use the red species is the most valuable. Job mentions it in connection with pearls (Job xxviii. 18).

This production is the work of an insignificant animal, which secretes from its own substance a rocky dwelling, which is afterwards its tomb. Myriads of myriads untold of these united form reefs and islands. The animalcule itself is scarcely so large as a pin's head; it is star-shaped, is of a soft gelatinous structure, and myriads of them unite in their operations to form a single branch of coral. By examining a piece of coral, its surface will be found dotted with small star-like openings: each of these contains a single animal, and the space which severs them from each other is covered by a very thin membrane. These animalcules have the power of secreting limy matter from the waters of the ocean; they are incessantly at action, and many of the reefs rise several feet in the course of a few years. They do not commence their labours at great depths, but attach their structures to rocks from 60 to 100 feet below the surface; and thus the coral reefs partake of the shape of the submarine ridges on which they are founded.



Coral abounded in the Red Sea. Professor Ehrenberg says there are many species of coral in that locality, and himself saw and collected one hundred and ten kinds. As to the appearance of those beds of corals in the Red Sea, he adds—

"They are sometimes found in one unbroken chain near the coast, sometimes they run in parallel lines into the sea. . . . These reefs are most numerous on the Arabian coast, halfway down the Red Sea. . . . All coral banks in the Red Sea are flat, and run parallel with the surface of the water. . . . Large fields of coral reef have a striking and pleasing effect when seen under favourable circumstances, at low water and in a quiet sea. They appear like meadows covered with flowers, in the midst of which the bark is gliding along, without one knowing, indeed, which of these flowers to contemplate most, and of which to take a drawing and fix in colours, as the next often seems to be more brilliant than its neighbour."

Pliny, in his *Natural History*, says of it—"The Indians value coral as highly as we value pearls. Their priests and predictors attribute to it even something sacred, and affirm that it has the virtue of protecting from dangers those who carry it; so that two things contribute to render it valuable—superstition and beauty."

CORBAN (Mark vii. 11). This Hebrew

word, left untranslated in our version, signifies a gift or thing consecrated to God or his service. It seems the Jews permitted such an abuse to be made of this ceremony of consecration, that a child was permitted to deny the request of his parents, or withhold assistance from them in their distress, merely on the pretence that what they asked or needed was consecrated to God. Nay, it would seem they sometimes exempted their whole substance from any contribution to the support of their parents; and said, concerning anything and everything that could assist them, it is *corban*, or *devoted to God*, and thus put from them natural affection and broke the fifth commandment.

CORDS. (See Ropes.)

CORIANDER SEED (Exod. xvi. 31). The coriander plant is a native of China and the south of Europe, but naturalized in England, principally in Essex. The seeds are globular, and when dry are pleasant to the taste and smell, and are often sold by confectioners encrusted with sugar. We are told that the particles of manna were shaped like coriander seed.

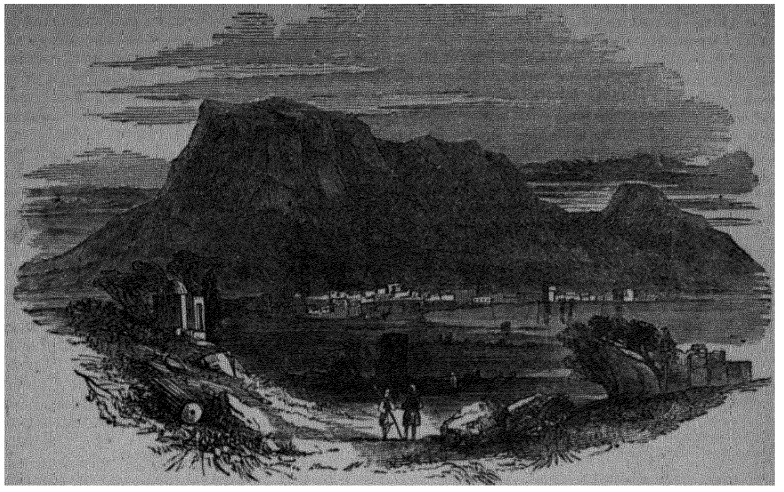
CORINTH (Acts xviii. 1)—a renowned and voluptuous city of ancient Greece, in which Paul resided a year and a half, and where he founded a famous church to which he afterwards addressed two of his longest epistles. The "city of the two seas" lay about 45 miles west from Athens, on an isthmus, with a seaport on each side—Lechæum, about a mile distant, on its western, and Cenchrea, about 8 miles distant, on its eastern shore. It was a thriving entrepot for the commerce between northern and southern Greece, and it had been in other days a strong military post, the key of the Peloponnesus. The famous isthmus was about 3½ miles in breadth at its narrowest point; and boats being sometimes conveyed across it from the Ionian to the Ægean sea, it resembled in this respect those necks of land in Scotland called Tarbet—from two words meaning, "to draw the boat." Thus, in 1203, the Norwegians sailed up Loch Long, dragged their boats over the isthmus of Tarbet, under 2 miles in breadth, and launching them upon Loch Lomond, slew and plundered the natives, who had taken refuge on its islands, and had never dreamed of such a stratagem. But the importance of Corinth as a military station had almost ceased when it passed under the Roman yoke. Its citadel, Acrocorinthus, 2,000 feet high, rising as abruptly as the rock of Dumbarton, and not unlike it, still remains a prominent feature in the landscape.

Corinth was at the time of the apostle's visit the residence of the Roman proconsul, and Gallio, the brother of Seneca, held the office. In its best days it had been depraved in the extreme. Its obscene impurities had passed into a proverb, and from its very name a word was coined to denote wanton indulgence. The Isthmian games in its vicinity brought crowds of dissolute strangers to it, and a thousand priestesses or courtezans had been attached to the temple of Venus. The basest passions were consecrated in this city, which has given to architecture its most florid order; and the tub in which Diogenes kenneled in the principal promenade, was a surly protest against surrounding pomp and luxury. Many changes had passed over it, but its immoral character was unaltered: it still delighted in show and pleasure. The consul Mummius had burned it, but Julius Cæsar rebuilt it, and peopled it as a Roman colony. The spoils of the city—the work of the potter and silversmith—were prized at Rome as far surpassing anything that Italy could produce. If Athens was wholly given to idolatry, Corinth was wholly given to lust and revel, and one of the famous of its abandoned women had a splendid tomb in the outskirts. Nor had it been in reality less idolatrous than Athens. Neptune was the presiding deity of the maritime city; it had its sacred fountain, where Bellerophon had captured the winged steed Pegasus; temples and gods were abundant; chariots of Phæthon and the Sun, with statues of Apollo and Venus. The splendour of its arts and its architecture was almost incredible. Profane historians speak of it as the light and ornament of all Greece. It was not less remarkable, however, for its corruption and licentiousness. Vice reigned without molestation, and luxury had corrupted all classes of the population. Female modesty was almost banished. Indeed, so proverbially profligate did the city become, that the very name of Corinthian, applied to a female, was infamous.

This was its corrupt state when Paul arrived there, not far from A. D. 52, as a Christian missionary. In this city he laboured with great success, and with many tokens of the divine blessing.

A traveller who visited Corinth in 1821 says, it had hardly any occupants except soldiers; and that though a few ruins remain to attest the ancient magnificence of the city, they are rapidly disappearing. The fragments of capitals and columns are employed to build the houses of the Turks; and the wrought side of the richest specimens of architecture are found *turned inwards!*

During the revolutionary war of Greece Corinth was frequently taken and burnt, so that not a column of the Corinthian order exists in the place from which it derives its name. Seven columns of the old temple are still standing, fluted and of the Doric order, though wanting in height the usual proportion to the diameter; built probably before that



CORINTH.

order had attained its perfection, and long before the Corinthian order was invented; though when it was built, by whom, or to what god it was consecrated, antiquaries cannot agree in deciding. Contrasted with these solitary columns of an unknown antiquity are ruins of yesterday. The old name has been corrupted into Gortho.

The story that Corinthian brass originated here, from the accidental fusion of different metals, when the city was first taken and destroyed by fire, is fabulous. The composition so called was known long before that event. (See BRASS, COPPER.)

CORINTHIANS, I. EPISTLE TO. During his first missionary tour in Europe the apostle abode a year and six months in Corinth, labouring in the preaching of the Gospel and in the conversion of sinners. His exertions were successful chiefly among the poorer classes, and not among the wise men, the mighty and the noble. At Corinth he found Aquila and Priscilla, who were without doubt very useful assistants in the work of evangelization. Tumults were occasioned in the city by Paul's spiritual industry, the vengeful and malignant spirit of his own countrymen was roused against him, and he was dragged without warrant to the tribunal of the Roman Proconsul. (See GALLIO.) Paul seems to have been succeeded in Corinth by Apollos, whose eloquence and scriptural power must have aided the infant cause. If Paul planted, Apollos watered. But the church, so highly favoured, did not long retain its purity, its unity, its sincere attachment to evangelical doctrine. Tidings of this woful change had been brought to the apostle by them "of the house of Chloe," perhaps by Apollos himself, and also by Fortunatus, Stephanas, and Achaicus. The heart of Christ's honoured servant was deeply grieved by such reports; but he did not idly bewail them, he at once resolved to correct the errors and reform the inconsistent practices of the Corinthian church.

The apostle had heard that the church at Corinth was broken into various contending parties. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1 Cor. i. 12). Such disastrous schism was fatal to improvement and prosperity, and could not but meet with Paul's severe censure and reprobation. The precise character and opinions of these jealous factions are not easily understood. Some suppose that the party who named themselves after Paul were not only attached to his person, or to his style of thought and utterance, but especially to his peculiar views and modes of illustrating divine truth in all its noble freedom and universal adaptations, while those who took Peter for their watchword might be more inclined to receive Christianity in connection with a Jewish element, and might boldly claim for their patron the apostle of the circumcision. Perhaps the Apollos party set themselves in array against the Pauline party on account of some foolish preference for the personal appearance and fluent elocution Apollos, for Paul's bodily "presence was weak, and his speech contemptible." But how should any party give themselves the name of Christ? Was it because remaining neutral in the midst of unseemly wranglings, and discarding all human authority and predilections, they held by Him as their one Master, the only King and Head, or did they merely

as a faction take his hallowed name to distinguish and sanctify some of their little and unworthy peculiarities? The latter opinion is the more probable, from the way in which they are mentioned. They seem to have been as bigoted and unjustifiable as any of their Petrine or Pauline antagonists. The Christ-party are not saved from reprehension by the name they assumed. Among various opinions as to the peculiar tenets of this sect, we may hazard a hypothesis that they professed to cling to the reputed personal teaching of the Son of God, in contradistinction from the religious lessons imparted by the apostles. This opinion corresponds to some extent with the notion of Neander, who says there was at Corinth such a party desirous of attaching themselves to Christ alone, independently of the apostles, who constructed in their own way a Christianity different from that announced by the apostles. We may imagine different ways in which they proceeded. They might for this object make use of a collection of the sayings of Christ which had fallen into their hands, and set what they found there in opposition to the apostolic character; or they might pretend to derive their Christianity from an inward source of knowledge, either a supernatural inward light or the light of natural reason, either a more mystical or a more rational direction.

But not only had these venal parties filled the Corinthian church with strife and confusion—several of its members had also grossly violated the law of Christ. Sins against the law of chastity had become frequent scandals, and in one case a son had become connected with his father's wife. A spirit of litigation had at the same time crept in among them, and they carried their suits before the heathen magistrates. The Lord's Supper had been profaned, and the love feast, which was generally observed before it, or at least in union with it, had been stained by this prevalent degeneracy. Both were scenes of shameless excess and selfish indulgence. All these sins are fearlessly exposed by the apostle, and shown to be contrary to the spirit and practice of the Gospel, and wholly inconsistent with the Christian character and profession. Mingled up with these are other topics on which the apostle delivers his mind, and on which his opinion had been asked, since he names them, "the things whereof ye wrote unto me." These things were delicate points on which the church desired information, and the apostle lays down rules, as cautious as they are salutary, as wise as they are benign, respecting celibacy, matrimony, and divorce. Further, some of the Gentile converts, presuming on their freedom under the Gospel, not only ate without scruple the meat that was sold in the market, after it had been dedicated to idols, but went so far as to partake of the feasts held in heathen temples where such flesh was set before the guests. This gave offence to the Jewish Christians, whose weak consciences naturally revolted at the conduct in question. But the apostle says one might partake of meats offered to idols if he were established in knowledge and faith, being fully convinced that idols are nothing. But he limits the exercise of Christian freedom. Care must be taken that a weaker brother shall not be offended; for an action perfectly harmless in itself ceases to be a matter of indifference when the doing of it offers violence to the feelings or prejudices of a tender conscience. On the other hand, he says, no one should partake of a feast held in a heathen temple, because every Christian who is present at the idol feasts makes himself virtually a partaker of the idolatrous worship, and is so far a heathen. "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Still every Christian might be present, without scruple, at a private entertainment given by a heathen, and eat whatever should be set before him, without asking any questions about the origin of the food provided. But if any scrupulous guest should say, when a particular dish was brought forward—"This meat has been offered in sacrifice to an idol," the Christian is exhorted in that case to abstain from the food, not on account of his own conscience, but out of regard to the conscience of the other.

It appears that the Corinthian church had largely enjoyed spiritual gifts—gifts liable to be abused by human pride and perversity. On this subject the directions contained in this epistle are copious and well-timed. Nay more, Paul enjoins the utmost decorum both on men and women in the Christian assemblies. Christianity did not abrogate the ordinary national customs: women, though elevated and freed by the Gospel, were still to wear their veils in the Christian assemblies. And, lastly, there were some at Corinth who denied the doctrine of a general resurrection, perhaps taking the term in a figurative sense, and referring it to that change of heart which is a resurrection from spiritual death. These heretics are pointedly addressed, and the nullity and falsehood of their views fully pointed out by a process of clear and connected reasoning, based upon the admitted fact that Jesus rose from the dead according to the Scriptures.

Thus this treatise is full of "doctrine" and "reproof." Its language is equal to its theme. It is fraught with instruction and appeal. It enlightens while it convinces, soothes as it terrifies, descending to plain suggestions and rising to the sublimer heights and aspects of divine truth. Surely the contending parties, on reading it, must have felt ashamed of their unhallowed rivalry. The licentious must have blushed for their vices, the arrogant for their pride, while the impugners of the resurrection must have felt that their philosophy was false and their scepticism alike unsound in its foundation and dark and foreboding in its prospects. This epistle was probably written from Ephesus between the years 56 and 59.

CORINTHIANS, II. EPISTLE TO. The

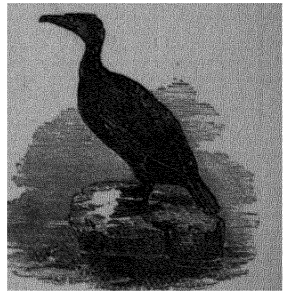
first letter of Paul to the Corinthian church had not been without fruit. Titus had given him the desired information as to its results (2 Cor. vii. 14). Several evils had been reformed, and a better spirit among many had sprung up. "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season" (2 Cor. vii. 8). Still there lingered in the breasts of many a deep hostility against the apostle. But of them he was not afraid, for he had nothing to conceal and nothing to explain away. Conscious of his integrity, he heeded not the reproaches of his foes; only he was wishful that Christ's cause should not suffer. The intelligence communicated by Titus led to the composition and transmission of the second epistle. Its general contents are a reference to his sufferings, and particularly his late perils in Asia (2 Cor. i. 16); then to his repeated purpose of coming to them through Macedonia, which purpose remained always unaltered, although he had been obliged to delay its execution out of tenderness to them, and partly, also, that he might not come sorrowing, but with joy. He forgives the individual who had most grieved him, and wishes him to be again received in love (2 Cor. ii. 12). He then opens up the state of his mind at Troas, and speaks of the consolations afforded him by God, (2 Cor. iii.) He stood in need of no letters of recommendation to them; their conversion and his ministry, to which God had called him, are his recommendation; not a Mosaic ministry, but one which was spiritual: on which account he preaches with plainness, and none find his doctrine obscure but those who shut their eyes against the light (2 Cor. iv. 7). He is indeed a man, as he deeply feels from the troubles which encompass him, which, however, he can endure, being supported by the hopes of a future life (2 Cor. v. 11). His conscience acquits him; he had conducted himself towards them in love; and, as Christ by his death had reconciled the world to God, he had always kept in mind that he was an ambassador for the purpose of reconciliation, and in all things he had approved himself a servant of God (2 Cor. vi. 14). Here he inserts a warning against idolatry. He then makes a transition to Titus, and the consolation which he had brought him. He now laments that he had caused them sorrow; still, the result has been a joyful one (2 Cor. vii. 16). The Macedonians had outstripped them in the work of benevolence, he hopes they will not remain behind-hand; wherefore he sends Titus to them, with two very estimable companions. He doubts not their readiness to relieve the necessities of their poorer brethren, (2 Cor. ix.)

In chapter x. he recurs to his own justification, and defends himself against the charges of his enemies—viz., that Paul, when present, was indulgent, and had courage to be severe only when he was at a distance; that, though he took no stated recompense, he yet collected money in the churches. He then draws a parallel between himself, in his apostolic office, and these false teachers, which he pursues with much spirit as far as ch. xii. 19. He even fears, he continues (*i.e.*, from this quarter), scandalous conduct, which, however unwillingly, he must treat with severity. He concludes with the customary salutations. (See Hug's *Introduction to the New Testament.*)

This epistle was written from some place in Macedonia, and but a short period after the first, being probably carried to Corinth by Titus.

The style of this letter is exceedingly eloquent. It is replete with feeling—feeling of earnest sympathy, profound attachment, and keen reprehension. It combines the tender and the terrible—the vehemence of invective and the mild and suasive expressions of tionate regard. Paul had indeed prom visit them, but the promise had not been fulfilled. How solemnly he rebuts the charge of inconsistency which his enemies had on this account brought against him! They laughed at his reproofs, which, in their opinion, he had given by letter, but durst not have uttered in person. How powerfully, and with what withering energy, does he repel the insinuation! His apostleship had been impugned; and in what glowing terms does he magnify his office, enumerate his sacrifices, recount his disinterested toils, and detail his successes! "I am become a fool in glorying; ye have compelled me." Yet with all his excitement, we cannot but admire his dignity and prudence. He is magnanimous in his severity and compassionate in his rebukes.

CORMORANT (Lev. xi. 17) was of the unclean class of birds; and its presence is used in the prophetic writings as an emblem of ruin and desolation (Isa. xxxiv. 11; Zeph. ii. 14), though the original word in these passages is elsewhere translated *pelican*.



The reference is probably to some sea bird; and the Greek name given it by the Alexandrian translators may have an allusion to its swift and impetuous flight. It seems to be a member of one of the pelican tribes.

CORN (Mark iv. 28). This word, in the Scriptures, is the general name for all sorts of grain, including even some species of pulse.

A "corn of wheat" is a seed or kernel of wheat. The figurative use of the word corn, usually in connection with wine and oil, is very frequent, as grain and wine and olives were the leading productions of the country, in its fields, vineyards, and orchards. Various terms are employed in Hebrew to represent grain, or corn in its cleansed state, and in its use as a staple article of human food (Deut. xi. 14; xviii. 4; xxviii. 51; 2 Chr. xxxii. 28; Hos. ii. 22; Joel ii. 19). It is probable that grain was used in its crude state in the early ages of the world. This was sometimes done in later times (Matt. xii. 1); and even now it is no uncommon thing, in passing a field of wheat, to pluck an ear, and after rubbing the husk or beard off, by rolling it between the hands, to eat the grain, which even in that state is very palatable. The Jewish law permitted standing corn to be plucked by any one passing through it (Deut. xxiii. 25); and this custom, or right, is still respected in some parts of the East. (See BREAD, MILLS.)

CORNELIUS (Acts x. 1-3) a Roman officer residing at Cæsarea. He was a Gentile by birth, but had come to the knowledge of Israel's God. His profession led him to Palestine, and there he may have learned the truths of religion. The poor conquered Jew taught him the way of salvation, and the Roman soldier did not disdain the lesson. Living on a subdued territory, and in a garrison where all the immoral licenses of military life must have prevailed, he became "a devout man." His influence extended over his family, for "he feared God with all his house." His piety was no mere profession—"he gave much alms to the people;" and his religious life maintained its consistency and fervour by a close and constant devotion—"he prayed to God always." In spite of all the disadvantages of early education and of profession, Cornelius, the Roman captain, became a child of God, renounced idolatry, relinquished polytheism, and attached himself to a pure and spiritual faith. His sincerity and devoutness were rewarded by a supernatural message, informing him how to proceed in order to learn the truths of Christianity. He was bidden send for Peter, who should instruct him and his domestics; still, though the highest character is given of him as a religious man, he was regarded by the Jews as an unclean person (Acts x. 28, 29; xi. 3). Peter had to be warned and prepared by a divine vision, ere he would obey the summons and come to Cæsarea (Acts x. 11-16). The command to Peter was, in consequence of this vision, obeyed; and God was pleased by his agency to make known to Cornelius the plan of salvation through a crucified and risen Redeemer. Thus the door of faith was opened to the Gentiles; Cornelius and his family became converts to the Christian religion, and were baptized in the name of the Lord Jesus. While the apostle addressed them, the miraculous gifts of the Holy Ghost fell upon them even previous to their being baptized. (See CENTURION.)

CORNER (2 Chr. xxviii. 24). The corner of the house-top (Prov. xxi. 9) is a narrow place exposed to sun and rain, contrasted with the wide room or house below. The "corners of Moab," or any other country (Num. xxiv. 17; Jer. xlviii. 45), mean its capital, cities, &c., or the strength and substance of the country. "Corner of a bed" (Amos iii. 12), or the corner of a room, was on the elevated part, used by night for a bed or couch, and contained the most honourable seat. (See BED.) In the passage last cited it figuratively denotes the most proud and luxurious of the Israelites in Samaria. The corners of the fields were not to be fully reaped. In Zech. x. 4 the word "corner" is used to denote either the corner-stone or the most conspicuous part of a building, and evidently refers to Christ (Matt. xxi. 42), where he is mentioned as "the head (or chief) of the corner," though the Jews, in erecting the temple of their faith, rejected him as unfit for so important a place. If God is true, they must find their error sooner or later; "for other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11: see also Isa. xxviii. 16). The word "corners" is figuratively employed to denote the whole length and breadth of a country (Ezek. vii. 2), or the world (Isa. xi. 12; Rev. vii. 1). (See DWELLINGS.)

CORNER-STONE (Job xxxviii. 6). In the 118th Psalm there occurs a special reference to Christ under this appellation,—"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." These verses may have reference to a real transaction; and whatever may be its emblematical import, the event which it describes may have had a literal occurrence.

The ode seems to have been sung in a solemn procession to the temple, and by the Levitical band in responsive chorus. The stone styled the "head of the corner" was not placed on the top of the wall, but in some important and conspicuous position. Now, when the temple was built, a stone intended by the original designers for this purpose seems to have been rejected by the builders, and cast away as useless among the rubbish; but as no other stone could be found to supply its place, either from necessity or from divine warning the despised stone was sought for and built into that honourable station to which by the heavenly architect it had been destined. And when the gates of the temple were opened, and the procession was arranged in its courts, its massive buildings and golden ornaments are left out of view—though the most prominent beauties of the wonderful fabric—and by the Spirit of God this truly wonderful event is commemorated as being the most notable in the history of the erection of the sanctuary, as proving the minute and surprising care which God exercised over his house, and as being typical of future erections no less strange and worthy of celebration. This opinion is in general supported by Michaelis, and seems to

meet the approbation of Dr. Pye Smith, by whom he is quoted.

It has been argued—1. There is every presumption in favour of such an event. The materials of which the temple was framed were all previously prepared (1 Ki. v. 17, 18; vi. 7). The stone intended for the corner might be prepared, and at first slighted on account of its insignificance; yet as no stones were cut or polished on mount Zion, no substitute could be procured. The builders might reject the stone which the hewers had intended; and yet, as they durst use no chisel or hammer to fashion another within the sacred precincts, they might be obliged to recur to the block which they had contemned.

2. Allusions to such an event seem to be scattered throughout the sacred writings. "Behold, I lay in Zion for a foundation a stone, a *tried* stone, a precious corner-stone, a sure foundation" (Isa. xxviii. 16). From the quotation of this verse by Peter in his First Epistle (ii. 6), its reference is to Jesus. Isaiah seems to refer to the event depicted by the psalmist. Now, what is the ground of this figure, and why are so many properties ascribed to the stone? Granting that all such qualities belonged to Messiah, yet why select this figure? Many figures had their origin in nature and reality; and the stone laid in Zion was tried, or elect, underwent a very severe scrutiny, was despised, and afterward honoured.

This circumstance, which might appear so insignificant, God appropriates to himself, as it was indicative of his special and peculiar superintendence. He laid the *tried corner-stone*, as if no other could claim such favour; and does not this strange phraseology agree with the psalmist's conclusion,—"This is the Lord's doing; it is marvellous in our eyes"?

Again—"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel" (Isa. viii. 14). This passage is thus quoted by the apostle Paul,—"Behold, I lay in Zion a stumbling-stone and rock of offence" (Rom. ix. 33)—words which correspond in meaning to those of the aged Simeon, —"Behold, this child is set for the fall and rising again of many in Israel." Paul interprets rather than cites this passage from Isaiah, and refers it to the same event as that alluded to by the psalmist, by declaring that it happened in Sion. The stone was an offence, or properly a scandal, to the builders; it suited not their notions of the dimensions and qualities of a corner-stone: so Christ crucified, its antitype, was to the Jews a stumbling-block. The foundation of this figure in its application to Messiah might be the strange event which occurred at the first building of the temple.

3. All the types of the Old Testament were either real persons, as Moses and David; or real things, as the altar or the mercy-seat; or real places, as Canaan or its temple. Now this event was a type. Its fulfilment is given by Christ himself, according to the harmonious account of three evangelists, to show the scribes and elders that their treatment of himself had been symbolized and predicted. Peter, in one of his addresses to the rulers, elders, and scribes, affirms—"This is the stone which was set at nought of you builders, which is become the head of the corner." May we not then be warranted in saying that the typical rejection of the stone by the builders was a real event—that the treatment of the builders toward this stone was emblematic of the manner in which Christ would be hated and despised by the Jews; but as this stone was, in spite of the builders, restored to its noble purpose in a manner which indicated the direct interposition of Jehovah, so would Jesus, in defiance of Jewish malice and persecution, be anointed as the real foundation of the new spiritual temple in which believers are builded as living stones?

Christ is thus called a *corner-stone*—1. In reference to his being the foundation of the Christian faith (Eph. ii. 20); 2. In reference to the importance and conspicuousness of the place he occupies (1 Pet. ii. 6); and, 3. As a projecting *corner-stone* is likely to be stumbled against, so it is not surprising that the doctrine of Christ and him crucified would prove an offence and a stone of stumbling to unbelievers, as it ever has been. (Comp. Isa. viii. 14; Matt. xxi. 44; Rom. ix. 32, 33; 1 Cor. i. 23; 1 Pet. ii. 8.)

CORNET (1 Chr. xv. 28)—an instrument of music made of ram's horn, shaped like the flute, used by the priests, and giving a loud sound, for signals for war and for proclamation of the year of jubilee. The Hebrew word is also rendered trumpet. (See TRUMPET.)

CORRUPTION, MOUNT OF. (See OLIVES, MOUNT OF.)

COTES (2 Chr. xxxii. 28)—"cotes for flocks." The word means any small place for men or animals living in—still preserved in dove-cote. It is the root of our common terms, cot, cottage.

COTTAGE (Isa. xxiv. 20)—the same with tent.

COUCH. (See BED, SEATS.)

COUNCIL (Matt. x. 17) denotes a judicial tribunal, and generally the Sanhedrim. It is supposed by some to be the same tribunal which was instituted under Moses (Num. xi. 16.) (See CONGREGATION.) This is the opinion of the Jews. But it would appear that the Mosaic institute was only temporary, for there is no allusion to it in the subsequent history of the Old Testament. The Sanhedrim seems to have been organized at some period under the Maccabees, and it existed in the time of our Saviour, for it is expressly named, Mark xiii. 9; xiv. 55; xv. 1. It was before this tribunal that our divine Saviour was arraigned. It continued, with diminished powers, till the destruction of Jerusalem. The Sanhedrim was the chief court of the nation, and had especial cognizance of its religious concerns. It consisted of seventy or seventy-two members, its president being the high priest, and its members being named chief priests, elders, and scribes. It sat in the morning in or near the temple. What were its precise powers under the Roman government has been matter of

dispute. It seems to have lost the power of inflicting capital punishment prior to the time of our Lord. "It is not lawful for us," said the Jews, "to put any man to death," when they prompted the Roman governor to try and condemn Jesus. The inferior tribunals were very numerous and variously constituted, but they all had a peculiar dependence on the great Sanhedrim in Jerusalem. They consisted each of twenty-three persons, and were found in almost all cities of any size, having in them 120 inhabitants. To the nature and gradual authority and power of such courts our Lord is supposed to allude. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 21, 22). That is, whosoever shall indulge causeless and unprovoked resentment against his Christian brother shall be punished with a severity similar to that which is inflicted by the court of judgment; he who shall suffer his passions to transport him to great extravagances, so as to make his brother the object of derision and contempt, shall be exposed to a still more severe punishment, corresponding to that which the council imposes; but he who shall load his fellow-Christian with odious appellations and abusive language shall incur the severest degree of all punishment, equal to that of being burnt alive in the valley of Hinnom. Another body called by this name had, as assessors, some special connection with the Roman governor. Thus Festus conferred with them (Acts xxv. 12).

COUNSELLOR (Luke xxiii. 50)—a member of the Sanhedrim. It is plain that there was a minority in the Jewish senate favourable to the claims of Jesus, and adverse to that fraud and violence which a time-serving and insolent majority put into operation against him and his followers.

COUNTENANCE, or the face—often used in its ordinary and natural sense, as in 1 Sam. vii. Mental emotions produce many changes of countenance. The countenance of Cain fell (Gen. iv. 5) from sullen disappointment; and the wise man says, "A merry heart maketh a cheerful countenance" (Prov. xv. 13). Laban's countenance changed towards Jacob (Gen. xxxi. 5) when his feelings were altered; and the terror of Belshazzar was painted on his countenance (Dan. v. 6). Similarly of God. God lifts up his countenance to bless men (Num. vi. 26): the light of his countenance is a precious blessing (Ps. iv. 6); and men perish at the rebuke of his countenance (Ps. lxxx. 16).

COURSE. (See ABIA.)

COURT. (See DWELLINGS, TEMPLE.)

COVENANT. The word occurs first in Gen. ix. 12; and the bow of many colours is the pledge which God hath given that a general deluge to destroy all living humanity shall no more cover the earth. It is the visible seal of the covenant with Noah and all who are sprung from this second father of men. The word usually means an agreement or mutual obligation, contracted deliberately and with solemnity. The scriptural sense is peculiar. God's covenant with men signifies his solemn promise or engagement. Thus God himself employs it when speaking of any one neglecting the rite of circumcision—"He hath broken my covenant" (Gen. xvii. 13, 14). Circumcision was the public seal of the covenant with Abraham. The word is employed also in reference to the transactions at Sinai, where a covenant was ratified with blood, (Exod. xxiv. 4, &c.) The book was sprinkled, as if God took a pledge to be faithful to all the promises contained in it, and the people were sprinkled, and so came under a stipulation to obey all the statutes which God should enjoin (Exod. xxxiv. 10; Deut. iv. 13; Isa. lix. 21). It also denotes the established order and constitution of nature (Jer. xxxiii. 20); and again a precept (Jer. xxxiv. 13).

The Hebrew word for *making a covenant* signifies *cutting off*, because covenants were often made by slaying sacrifices, cutting the victims in two, and passing between the pieces (Gen. xv. 9-19; Jer. xxxiv. 18). (See CALF.)

The term "the covenants" (Rom. ix. 4) refers to the various promises made to Abraham. (See ABRAHAM.)

The chief and most important use of the word, however, is in relation to the two great dispensations under which men have lived, and which are distinguished as the old and new dispensation or covenant (Heb. viii. 8). The former was made with the children of Israel, and rested much in the outward ceremonies and observances which the law by Moses enjoined (meats and drinks, and divers washings and carnal ordinances); by strict obedience to which, with full faith in the promises and declarations of Jehovah, they became interested in the blessings of that new and better covenant which was thereafter to be revealed (Gal. iii.), and which, by way of distinction, is called the new or second covenant, (Heb. viii. 7-13: comp. Exod. xx.-xxiv. with Heb. viii.)

The word ordinarily rendered covenant is translated testament in Heb. ix. 16-18—"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." There is some difficulty as to the precise reference of this language; but it seems to refer to the mode of ratifying ancient covenants. "For where a covenant is, there must also of necessity be the death of the appointed victim; for a covenant is of force after the victims are dead, but of no force at all while the victim lives." The arguments of Macknight against the rendering "testament" are exceedingly good. "The word διαθήκη, here translated

covenant, answers to the Hebrew word *berith*, which all the translators of the Jewish Scriptures have understood to signify *a covenant*. The same signification our translators have affixed to the word διαθηκη as often as it occurs in the writings of the evangelists and apostles, except in the history of the institution of the Supper, and in 2 Cor. iii. 6, and Heb. vii. 22, and in the passage under consideration—in which places, copying the Vulgate version, they have rendered διαθηκη by the word *testament*. Beza, following the Syriac versio. , translates it everywhere by the words *fœdus pactum*, except in the 16th, 17th, and 20th verses of this chapter, where, likewise following the Syriac version, he hath *testamentum*. Now if 'the new testament,' in the passages above mentioned, means the Gospel covenant, as all interpreters acknowledge, 'the old testament' (2 Cor. iii. 14), and 'the first testament' (Heb. ix. 15), must certainly be 'the Sinaitic covenant,' or 'law of Moses,' as is evident also from Heb. ix. 20. On this supposition it may be asked—1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner, however penitent, can be called 'a testament,' which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit. Besides, the transactions at Sinai, in which God promises to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes (Lev. xviii.), can in no sense be called 'a testament.' 2. If the law of Moses is a testament, and if to render that testament valid, the death of the testator is necessary, as the English translators have taught us, *v.* 16, I ask, Who was it that made the testament of the law? Was it God or Moses? And did either of them die to render it valid? 3. I observe that even the Gospel covenant is improperly called 'a testament,' because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day. 4. The things affirmed in the common translation of *v.* 15 concerning 'the new testament'—viz., that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and, *v.* 19, that the first testament was made by sprinkling the people in whose favour it was made with blood—are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things, however, were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them. They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties. Withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant. 5. By calling Christ 'the Mediator of the new testament,' our thoughts are turned away entirely from the view which the Scriptures give us of his death as a sacrifice for sin. Whereas, if he is called 'the Mediator of the new covenant,' that appellation directly suggests to us that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be 'the Priest or Mediator of a better covenant' than that of which the Levitical priests were the mediators. I acknowledge that in classical Greek, διαθήκη commonly signifies a 'testament.' Yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies 'a covenant,' by the word διαθήκη, in writing Greek the Jews naturally used διαθήκη for συνθήκη, as our translators have acknowledged by their version of Heb. x. 16. To conclude, seeing in the verses under consideration διαθήκη may be translated 'a covenant,' and seeing, when so translated, these verses make better sense, and agree better with the scope of the apostle's reasoning than if it were translated 'a testament,' we can be at no loss to know which translation of διαθήκη in these verses ought to be preferred."—Macknight's *Translation of the Epistles*, iii., pp. 495, 496.

The *sign* of the covenant was its seal or memorial. Thus the rainbow, as we have said, was a sign or memorial of God's covenant with Noah respecting a second deluge. So of the Sabbath (Exod. xxxi. 16, 17), and circumcision (Gen. xvii. 11).

The new covenant, of which Christ is the Mediator, was confirmed or sealed by his own blood, and secures to every true believer the blessings of salvation and eternal life.

Divines have often spoken of the covenant of works—that is, the federal arrangement with Adam, in virtue of which life was to be the reward of obedience—of the covenant of grace, by which men are redeemed from sin by the merits and sufferings of Christ. Sometimes this covenant is considered under two aspects: the covenant of redemption, or agreement between Father and Son, in which Christ became the Redeemer of his people, and on condition of his suffering a penalty the Father promised him a "seed;" and the covenant of grace, which is made between God and believers, in which God promises and gives to them all the blessings of salvation through Christ, and they voluntarily consecrate themselves to God by a solemn dedication.

COVENANT OF SALT (Num. xvii. 19; 2 Chr. xiii. 5). This term is supposed to denote a covenant, in the sealing or ratification of which salt, the emblem of incorruption or

indissolubility, was used (Lev. ii. 13). (See SALT.)

Of the deep meaning attached to salt as a universal symbol in the East, D'Herbelot gives the following curious instance :—

"Jacoub ben Laith, the founder of a dynasty of Persian princes called the Saffrides, is said to have broken into the palace of the prince, and collected a very large booty, which he was on the point of carrying away, but as his foot kicked something which made him stumble, he imagined it might be property of value, and putting it to his mouth, the better to distinguish what it was, his tongue soon informed him that it was a lump of salt. Upon this, according to the morality, or rather superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking anything away with him."—D'Herbelot *Bibl. Orient.*, p. 466.

COVET (Exod. xx. 17), COVETOUSNESS (Exod. xviii. 21; Luke xii. 15). To covet is to desire strongly (1 Cor. xii. 31). When such a desire is felt for that which we cannot lawfully possess, it is sinful, and becomes covetousness, which is "idolatry" (Col. iii. 2), for it is placing the heart and affections on the creature rather than on the Creator. Covetousness has relation commonly to riches, and in the scriptural sense includes the desire of accumulating, whatever may be the means (Prov. xxviii. 16; Eccl. v. 10; Luke xii. 15-34; 1 Tim. vi. 9, 10).

COW. "It shall come to pass in that day, that a man shall nourish a young cow and two sheep" (Isa. vii. 21). In this remarkable prophecy the event foretold is, that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow and two sheep, a family should be supplied with an abundance of milk and butter; and vineyards, which before commanded a high rent, should be overgrown with briers and thorns.

By the Levitical law (Lev. xxii. 28), a cow and her calf were not to be killed on the same day. A similar precept is found in Deut. xxii. 6, 7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos. (See KID.)

CRACKNELS (1 Ki. xiv. 3)—a kind of thin, hard bread, not unlike the crackers or sea-biscuit of modern days, spread, as some say, with aromatic seed.

CRANE (Jer. viii. 7)—a large bird of passage, measuring 3 or 4 feet in height, and living on worms and fishes, or (if these cannot be had) on grain. Its cry is hoarse and melancholy; hence the allusion in Isa. xxxviii. 14. But in Isa. xxxviii. 14 and Jer. viii. 7, two birds are mentioned, the *sus* and the *agur*. The first in our version is translated "crane," and the second "swallow;" but Bochart exactly reverses them, and the reasons which he adduces are incontrovertible.

The regular return of such birds from their annual migrations discovered a regard to their instinctive knowledge which, in the passage of Jeremiah, is used to reprove the ignorance and waywardness of God's people in not regarding the judgments of his hand (Jer. viii. 7).

Ancient authors have made allusions also to these regular migrations. Aristophanes observes that "it is time to sow when the crane migrates clamouring into Africa; she also bids the mariner suspend his rudder, and take his rest, and the mountaineer provide himself with raiment." And Hesiod says—"When thou hearest the voice of the crane, clamouring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter."

CREATE (Ps. li. 10), CREATOR (Eccl. xii. 1), CREATION (Mark x. 6). The word creation sometimes denotes all living things (Rom. viii. 22), and at others the great era or event of the creation (2 Pet. iii. 4). To "create" is to cause anything to exist that never existed in any form or manner before (Gen. i. 1; Col. i. 16). It is to "make," without materials to make of. Thus, "God said, Let there be light, and there was light" (Gen. i. 3).

Some Hebrew philologists, such as Prof. Pusey of Oxford, S. Lee of Cambridge, and Baden Powell, and others, deny that *bara*, the term employed by Moses, signifies to create, in the ordinary acceptation of the English word, or in the sense we have ascribed to it. We think, however, that *bara* is often used in this sense in Scripture, and that even when used figuratively, as it often is, it signifies the bringing something into existence which had not been in existence before. To give it more intensity, the epithet "new" is sometimes added to it. Another verb, denoting to make, is used by Moses, and they are so used in one verse as to bring out their distinctive meaning,—"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made" (Gen. ii. 3). The literal rendering of this last clause is, "which God created to make"—that is to say, brought into existence for the purpose of afterwards making it into various forms and adaptations. Matter was created in order to be shaped. The psalmist, too, speaks of a period before the mountains were brought forth, or ever God had formed the earth and the world. The author of the book of Proverbs represents divine Wisdom speaking thus,—"Before the mountains were settled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world" (Prov. viii. 25, 26). The bringing of matter into existence by an act of mere positive creation is not, as the writers referred to assert, a non-biblical idea. Creation is ascribed to God; and though we cannot comprehend the act or process, we never can doubt it. For, if there has been no crea-

tion, then all is eternal, and all is God or an evolution of God. On such a hypothesis there can be no law, no freedom, no personality, and no moral distinctions; for what we term sin would be as really thought or done by God as what we term virtue, since he would be the only thinker and agent in the universe. But though we cannot understand creation as either the making of something out of nothing, or the eduction of result from latent almighty power, or the image of what is real in the archetypal mind, we can know it in some of its properties. We can picture a portion of space unfurnished, and then picture it as peopled with worlds. Nor will it avail as an argument against the idea of creation that it implies change in an unchangeable God; for the purpose to create is eternal, and omnipotence is not changed in essence when it puts forth an effort. The relation of the finite to the infinite is of all things indeed the most perplexing. That the one and that the other exists our consciousness assures us in every act of cognition. To deny the infinite and sink into atheism, or to deny the finite and dream ourselves into pantheism, is a revolt against reason, a vain attempt to burst those limits which are necessarily imposed upon human thought. We enter not on the question as to man's knowledge of the infinite, or as to the form and foundation of his constitutional beliefs. Only it is evident to consciousness that ideas of eternity and infinity surround all our thoughts; for to whatever point of time or of space we reach forth in fancy, we are forced to believe in time and space still stretching beyond. It is true that we can neither grasp infinitude nor span eternity, but we do have a notion of either without a comprehension of them — such a notion as suffices for faith and worship. So feeble is reason out of its sphere, and so true, in fine, is the declaration of the apostle — "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear" (Heb. xi. 3). The meaning of this verse plainly is, that creation is understood by faith, by crediting God's testimony as to something we never saw. The testimony of God is in his Word; so that, by believing some section or portion of that Word, we arrive at the idea of creation. Now to what part of Scripture can the apostle refer, if not to the beginning of Genesis? Beside the apostle's own notion of creation is the meaning we have assigned to *bara*,—"things which are seen were not made of things which do appear"—that is, the visible universe was not formed out of pre-existent materials; it was created. The first verse of Genesis is pregnant with information,—"In the beginning God created the heaven and the earth." "In the beginning," matter or the universe is not eternal—is not a dark effluence from the bright essence of divinity. God made it, the one Elohim—no inferior power, no subordinate agency—"God made the heavens and the earth,"—the one God made all; there are no rival deities presiding over separate portions of space. God created all at a period named the "beginning." Time dates from the creation, and that creation implies, on the part of the Creator, unbounded power, wisdom, and goodness. It is a proof of the existence and attributes of God. It reveals much that is cognizable of God by the human mind (Rom. i. 19, 20).

The researches of modern geology have raised many questions as to the correct interpretation of the first chapter of Genesis. Now, it is a first principle that science and revelation can never impugn each other. The Bible, moreover, was not meant to teach science. It speaks of physical phenomena in popular language. By the use of no other phraseology could it have been understood. But many enemies of revelation have employed geology as they understood it to point their attacks upon the Word of God. Yet this science, so far as ascertained, is in harmony with the enlightened interpretation of the first sections of the first book of Scripture. To enumerate the many hypotheses which have been held on this subject would be entirely out of place.

One principal point in doubt is the antiquity of the earth; or the question may be thus stated —Does the Mosaic narrative affirm that the earth only sprang into existence at the period of Adam's creation? Now, geology presents indubitable proofs that the globe is of great age. The numerous rocks of which it is composed; the vast numbers of petrified animals embedded in them, betoken a great and uncounted antiquity. The fact that plants, fishes, and beasts are found in rocks of very early structure—that is, lying far below other strata—and also in those of the later formation, proves that such rocks must at one period have formed the floor of the ocean and surface of the earth. Those fishes once swam in the seas, those animals once roamed the forest, and yet they are embedded miles beneath the present soil. Stratum after stratum has been formed since the first of them died and were entombed. Now, with the exception of three species of rock, formed of fusion by fire, and of which the types are granite, trap, and lava, all the other strata have been formed under water, are composed of matter washed from the land, and deposited in the bottom of the primeval seas. These strata differ very much in structure and character, indicating the varied conditions of the earth during the process of their formation, while the igneous rocks have been thrown through them in all variety of quantity, and have therefore often deranged their natural and first position, for they generally dip, that is, lie in a slanting form. The following table of the order and depth of the rocks in this country is taken from one of the notes to Dr. Pye Smith's Lectures on Scripture and Geology. We have not taken all the columns of the table, but only those we deemed necessary for our purpose; it is a mere outline:—

SYNOPTICAL TABLE OF STRATIFIED FORMATIONS.

CLASS	GROUP OR SYSTEM.	MINERALOGICAL CHARACTER.	SOME PRINCIPAL ORGANIC REMAINS.
TERTIARY.		Surface soil.	Buried remains of existing species.
		Beds of rivers and lakes.	Existing species, merely preserved.
	Plistocene.	Sea-bottoms, coral rocks.	*Corals*, shells, fish-bones, recent.
		Peat, marles, travertins.	Existing species; some extinct; *incrustations.*
	Pliocene.	Drift, erratic, blocks, gravel, mud-deposits, bone-caves.	Existing species; few extinct. Elephants' teeth and bones. Carnivorous animals.
		Sands and clays, limes. 300 feet.	Shells of existing species; few extinct.
		Sands; the crag. 60 feet.	Sea shells and corals, most extinct.
	Miocene.	Sands and clays. 40 feet.	Many extinct.
		Sands, clays; fresh water. 60 feet.	Shells; land and fresh water; most extinct.
	Eocene.	Same, but marine. 100 feet.	Sea shells, most extinct.
		Sands, gypsum, and marles; fresh water. 200 feet.	Extinct quadrupeds, birds, reptiles.
		Dark clay (London), pyrites, gypsum. 500 feet.	Extinct quadrupeds, reptiles, plants, *fruits*, and marine remains.
		Fine sands and clays. 400 feet.	Some sea and fresh-water shells; extinct quadrupeds.
SECONDARY.	Cretaceous.	Chalk, with flints. ,, without flints. 600 feet.	Abundant in marine productions, plants, sponges, corals, families of crinoidea, asterida, *echinida;* shells, bivalve, univalve, *chambered*, in great variety, crustacea, fish, *some reptiles.*

Class.	Group or System.	Mineralogical Character.	Some Principal Organic Remains.
Secondary—Continued.	Cretaceous—*cont.*	Green sand, upper. Gault, bluish clay. Green sand, lower. 500 feet.	Similar families to the chalk, but generally of different species; *ammonites, nautilites,* &c., small *belemnites.*
	Oolitic.	Weald clay, Hastings sand. Purbeck stone. 900 feet.	Some land plants and fresh-water shells; *endogenites;* fish; *monstrous lizard-like reptiles.*
		Oolite, upper. Portland stone. Kimmeridge clay. O. middle. Coralline sandstone. Oxford clay. Forest marble. Bradford clay. O. great. Fuller's earth, &c. O. lower. 2,000 feet.	*Trees gymnosperm,* allied to zamia; numerous shells of various orders; fish. Coralloids, *echinida;* shells, bivalve, and some univ. crustacea; fish, lizard-formed; *didelphys.* Similar to the other Oolites; but more of cryptogamous land plants; *apiocrinites, trigoniæ, terebratulæ.*
		Lias. 700 feet.	Very rich in gymnosp. wood, bivalves, ammonites, fish, *lizard-like reptiles, belemnites.*
	Pœcilitic.	New red sandstone. Rock salt. Variegated marle. Magnesian limestone and conglomerate. 1,000 feet.	Coniferous wood, and several species of the fern and equisetum tribes; fish; *saurians.*
	Carboniferous.	Coal, shale, and sandstone, in alternating layers, forming vast concave patches, like a series of irregularly shaped dishes. 3,000 feet.	The coal is entirely compressed land vegetation, chiefly from trees of great size, whose stems, branches, leaves, &c., are abundant in or on the interposed shales and sands. The trees have been euphorbiaceous, coniferous, monocotyledonous, equisetaceous, ferns, lycopodiaceous, &c. Some river bivalve shells. Fish.
		Millstone grit. 700 feet.	Land plants, as of the coal. Thin beds of limestone occur, having sea shells.
		Mountain limestone, with some beds of shale, sandstones, and inferior coal. 1,000 feet.	Land plants, as the coal. Sea remains in great variety and abundance, as *crinoidea,* coralloids, bivalves (spirifer, leptæna), univalves, ammonites, and other chambered shells, *trilobites,* fish.

Class.	Group or System.	Mineralogical Character.	Some Principal Organic Remains.
Secondary—Cont.	Old Red Sandstone.	Red and brown sandstones, tilestones and marles, with equivalent limestones in Devonshire; whence the system is now called Devonian. 10,000 feet, and in Scotland more.	*Fish.* In the Devonian beds the organic remains of the upper part resemble those of the mountain limestone; and the lower, those of the Silurian system. Those in Scotland and Russia are rich in fishes, of extraordinary forms, and often of considerable magnitude.
Primary Fossiliferous.	Silurian.	Ludlow, upper rocks. Sandstone and limestone. ——— lower. Wenlock and Dudley. Sandstone and limes. Horderley and May Hill. Flagstones, sandstones, and limes. Builth, Caradoc, and Llandeilo. Flags, sandstone, and limes. Longmynd & Gwastaden rocks. Siliceous, very hard and quartzy; slates. 10,000 ft. & probably much more.	Fish fin-bones, *gigantic serpulæ*, coralloids, *crinoidea*, bivalve, and univalve shells of forms increasingly interesting, including many *brachiopoda*, *trilobites* in great number of the various species, *chambered shells*, straight and in variety of curvature, *graptolites*, *annelids*, &c , &c.
	Cambrian.	Slate rocks of Plynlymmon. Snowdonia, &c., with dark limestones and sandstones, both fine and conglomerate. 7,000 feet and more.	Two or three species of coralloids (cyathophylla); a few species of *brachiopodous* conchifers, "*the oldest* monuments yet discovered of the creation of living things." In Cornwall, *Endosiphonites carinatus*.
	Cumbrian.	Vast rocks of slates, purple, green, &c., with very hard and fine sandstones, sometimes conglomerate; the lowest group of slates soft. More than 10,000 feet.	None.
Metamorphic.	Mica schist.	Hard rock, consisting of mica and quartz interlaminated. Many thousand feet.	None.
	Gneiss.	Gneiss consists of the component parts of granite (quartz, felspar, and mica); fine-grained and laminated, so as to present the idea of being the product of granite, abraded, worn, and then deposited from the water, and acted upon by the heat below. Many thousand feet.	None.
The *Chrystalline Rocks*, Granite, Syenite, Porphyry, Greenstone, Trap, &c.			

What an amazing length of time the gradual formation of these rocky masses must have required. The fossil remains within them, and their very composition, prove their formation to have been gradual and slow. Many of the limestone rocks, too, are the shells of insects, many thousands of whom are glued together to form an inch square of stone. And these creatures once lived and were happy. Long time must the coal strata have taken ere their treasures were amassed, for coal is only mineralized vegetables. Now, are these facts and arguments inconsistent with revelation? We think not. In former times various modes of reconciling Scripture with geology were proposed. Some ascribed all such changes to the flood, and others cut the knot by roundly affirming that the rocks containing fossils were created as they are. The grand objection to this opinion is, that it is opposed to all the known analogies of nature. We will illustrate this argument in several modes. A large proportion of the fossiliferous rocks are composed of sand and rounded and smoothed gravel, cemented together by iron or carbonate of lime. Now, let some of these pebbles be knocked out of their bed, and some of this sand crumbled down. Go now to the banks of a river, and collect some pebbles and sand from its beach, which you know have been worn down and deposited by the action of the stream. Place these by the side of the sand and pebbles obtained from the fossiliferous rocks, and you will see that they very exactly resemble each other. Can you now believe that the one group resulted from the sole agency of running water, while the other was never acted upon by water? You must believe this, if the hypothesis under consideration be true.

Those organic remains that occur in the solid rocks are usually converted into stone; but as we ascend to the unconsolidated strata, they consist for the most part only of the harder parts of the animal or plant that have resisted decomposition. Take now some of the undecayed relics, as, for example, a marine shell, or the skeleton of a hyena, a bear, or an elephant, and place them by the side of shells that are washed upon the beach by the waves, and of the skeletons of the same animals, or of allied species, recently killed. Are you prepared to believe that the fossil group were created just as you find them, while the other group, hardly distinguishable in external or chemical character, were certainly once alive? Would not such a comparison convince every advocate of this hypothesis that he assumed most untenable ground? But we may carry this illustration still further. For mammoths, most obviously of antediluvian origin, and therefore properly called fossil, have been found with their softer parts, their skin and flesh still undecayed. And these, too, if the fossiliferous rocks were created just as we now find them, could never have been real animals, but only abortive resemblances. To what absurdities will such a principle, if fairly followed out, lead us? A man in digging into the earth uncovers what seems to be a human skeleton, in a spot where he has no evidence that man was ever buried. His neighbour denies that this skeleton was ever clothed with flesh and animated with life. Could not God, he says, have created it just as we find it, as easily as to give matter any other form? Now, this power of God must be admitted; and if no record of a burial of a man in that spot exists, how can it be proved to this man that his supposition is not true? It is just as difficult to prove this as it is for the geologist to show that organic remains were not created just as we now find them with the rocks in which they are imbedded. (See Hitchcock's *Essay*.)

Others, again, have imagined that the "day" in Genesis was a long indefinite period, during which space is given for any geological process. One of the supporters of this opinion thus argues:—"As the motions of our earth have been from the first dependent upon the sun, its influence upon the earth was at first extremely weak. Hence the diurnal rotation of the earth and progress in its orbit were then inconceivably slow; but the velocity of both motions gradually increased till the end of the fourth day, when the sun was perfected. The quantity of time, therefore, or duration of any one preceding minute, or hour, was greater than any that succeeded; so that the first minute of the first day may have been equal, in duration or length of time, to a month or a year, compared with the last minute of the fourth day," &c. This hypothesis appears to us entirely unsustained by facts. It is based upon the supposition that at first the earth was a hollow sphere of vast magnitude, which afterwards fell in—a mere gratuituous assumption. There is no evidence that the velocity of the earth's rotation has ever changed; and the fact that its present velocity would produce just that degree of oblateness which it possesses, if it were fluid, renders it probable that it was not different in the beginning. Besides, the language of the narrative contradicts this hypothesis. We are bound to take the language of a simple document in its ordinary meaning; and the term "day," to any reader of Scripture, and in such a connection as surrounds it in Genesis, carries on the front of it its ordinary acceptation. The days are numbered first, second, third, and so on till they amount to a week. Each day is bounded by its ordinary termini, "evening and morning." The original Sabbath was a day of ordinary duration, and so must have been the days which preceded it. "Day" in this chapter is therefore to be taken in its ordinary and popular signification.

Some, as we have said, have ascribed all such geological phenomena—as those we have adverted to—to the flood. But this theory is wholly contrary to all experience. The flood was of too short duration to produce such results. No studious observer of the works of God around us—of the action and operation of physical power in the midst of us—can suppose that strata thousands of feet in thickness, with

their organic remains arranged in regular groups, and for the most part converted into stone, and their most delicate parts often unworn; that even several distinct and separate races of plants and animals were fossilized by such a deluge; that numerous changes should have taken place, sometimes slowly and sometimes suddenly, in the materials which its waters held in solution or suspension, so that sandstone, conglomerate, slate, and limestone should be deposited,—that, in short, processes should have been finished in one year which, from all we know of the operations of nature according to her present laws, must have demanded ages upon ages.

The only consistent interpretation, and that which is now generally adopted, is the following plain and simple process:—The first verse of the first chapter of Genesis contains an independent proposition—an affirmation that God is the Creator of the universe. But it says nothing of the period at which this took place: it only characterizes it as "the beginning." But when that "beginning" was, whether six, or ten, or one hundred thousand years ago, it does not inform us. It leaves Nature to teach us; and Nature from her vast museum is able to afford us sure instruction. Though her conclusions have not the evidence of demonstration, and are opposed to many of our early prejudices, yet they stand before us in the grandeur of truth, and have commanded the assent of the most pious and sober-minded of our philosophers. They have lent, in fact, a new evidence to revealed religion; they have broken the arms of the sceptic; and when we ponder over the great events which they proclaim, the mighty revolutions which they indicate, the wrecks of successive creations which they display, and the innumerable cycles of their chronology, the era of man shrinks into contracted dimensions, his proudest and most ancient dynasties wear the aspect of upstart and ephemeral groups; the fabrics of human power, the gorgeous temple, the monumental bronze, the regal pyramid, sink into insignificance beside the mighty sarcophagi of the brutes that perish. They form, indeed, the key to the hieroglyphics of the ancient world; they enable us to reckon up its almost countless periods; to replace its upheaved and dislocated strata; to replant its forests; to reconstruct the products of its charnel-house; to re-people its jungles with their gigantic denizens; to restore the condors to its atmosphere, and give back to its oceans its mighty leviathans. And such is the force with which these revivals are presented to our judgment, that we almost see the mammoth, the megatheria, and the mastodon stalking over the plains or pressing through the thickets; the giant ostrich leaving its foot-writings on the sands; the voracious ichthyosaurean swallowing the very meal which its fossil ribs enclose; the monstrous plesiosaurus paddling through the ocean, and guiding its lizard trunk and rearing its swan neck as if in derision of human wisdom; and the pterodactyle, that mysterious compound of bird, brute, and bat, asserting its triple claim to the occupancy of earth, ocean, and the atmosphere.

Now the length of time that may have elapsed between the events recorded in the first verse, and the condition of the globe as described in the second verse, is absolutely indefinite. How long it was we know not, and ample space is therefore given to all the requisitions of geology. The second verse describes the condition of our globe when God began to fit it up for the abode of man. The first day's work does not begin till the third verse—"And God said, Let there be light; and there was light." Each day's work begins invariably with these three words—"And God said;" and we infer that the first day's work commences with the same formula. It is no objection to this view that the particle "*and*" connects the first and second verses together, as if they were closely associated in time; for this conjunction in Hebrew is used with great latitude, and often connects events many years distant from each other (Exod. ii. 12). And this is no new theory. It was held by Justin Martyr, Basil, Origen, Theodoret, and Augustine, men who came to such a conclusion without any bias, and who certainly were not driven to it by any geological difficulties.

"Does Moses ever say that when God created the heavens and the earth," asks Dr. Chalmers, "he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say that there was not an interval of many ages betwixt the first act of creation, described in the first verse of the book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse, and which are described to us under the allegory of days? Or does he ever bring forward any literal interpretation of this history which brings him into the slightest contact with the doctrines of geology? Or, finally, does he ever make us to understand that the genealogies of man went any further back than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculations of philosophers?"

"Moses," says Dr. Buckland, "does not deny the existence of another order of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history;—there is nothing in the proposition inconsistent with the Mosaic declaration of the creation."

"The geologist," says Sedgwick, "tells us, by the clearest interpretation of the phenomena which his labours have brought to light, that our globe has been subject to vast physical revolutions. He counts his time not by celestial cycles, but by an index he has found in the solid framework of the globe itself. He sees a long succession of movements, each of which may have required a thousand ages for its elaboration. Periods such as these belong not to the moral history of our race; and come

neither within the letter nor the spirit of revelation. Between the first creation of the earth and that day when it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent," &c. "The only way to escape from all difficulties pressing on the questions of cosmogony has been already pointed out. We must consider the old strata of the earth as monuments of a date long anterior to the existence of man, and to the times contemplated in the moral records of his creation. In this view there is no collision between physical and moral truth."

"It is only," says MacCulloch, "for an antiquity prior to the creation of man that geology asks. From that moment it is reconcilable to the sacred chronology. All that geology requires for the utmost scope of its great investigations is comprised in the time which is included in the first and second verses of the history. This is the undefined period with which it is alone concerned; and if the time be truly here indefinite, the difficulty is solved. The historian has left the interval between the creation of the universe and that of light indefinite—as he is silent on what may have occurred; and here science is free to pursue the investigation by its own rules."

But the language of the fourth commandment is thought to be decisive against the opinion that a long period preceded the demiurgic days. This expressly declares that "in six days the Lord made heaven and earth, the sea and all that in them is," &c. Now, on what principle of interpretation shall we introduce a period thousands of ages long before the six days commenced, when Moses expressly embraces all the creative processes in those days? To this objection Professor Hitchcock replies as follows:—"We confess that such is not the natural meaning of the words of this passage—that is, it does seem to teach the creation of the whole universe in six literal days: and it is certainly an objection to the proposed mode of interpreting the Mosaic account of the creation which deserves a very serious consideration. For it must demand quite decisive proof before we can admit that the natural and obvious meaning of a writer is not the true meaning. There is, however, a principle of interpretation applicable in this case which may perhaps satisfy every mind, that the supposed existence of a long period anterior to the Mosaic days is perfectly consistent with the fourth commandment. We refer to the principle, that when a writer describes the same event in more than one place, the briefer statement is to be interpreted in accordance with the more extended one. We can refer to an illustrative example in Genesis relating to the subject of creation. In chap. ii. verse 4 it is said—'These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.' Now, if this were the only account in the Bible of the work of creation, who would have suspected that more than a single day was occupied by it? But the statement in the first chapter of Genesis compels us to attach a meaning to the words just quoted different from the natural and obvious one. Nor does any one acquainted with the laws of exegesis imagine that there is any real discrepancy between the two statements. On the same principle, is it not reasonable to explain the fourth commandment by comparing it with the more extended account of the creation in the first chapter of Genesis? It is not, indeed, as clear from the statement in Genesis that a long period intervened between the creation and the Mosaic days as that six days were employed in the demiurgic processes. But still we can hardly conceive how any candid man can deny that the first four verses do naturally admit such a period. We cannot, therefore, allow that the fourth commandment is insuperably opposed to the interpretation under consideration."

Another objection is, that the apostle seems to teach that there was no death in the world till man sinned, when he affirms—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Geology shows us that death has reigned over the animal creation ever since it had a being. None of them were destined for immortality. Not only do individuals die, but whole species again and again have become extinct, and entirely new species have been created in their room. Nay, fossil animals are often dug up with half-digested food in their stomachs, and that food consisting of some lesser animal on which they had preyed. But the apostle in the verse cited speaks only of the death of man, a rational and responsible agent—of man who was created holy, but who by his fall incurred the penalty of death. The apostle speaks not at all of death in reference to inferior animals. Then, asks Harris—"'Then might not animal life have been sustained on vegetable food alone?' Not only would such an arrangement—as we have seen—inconceivably diminish the amount of animal life and enjoyment which exists under the present arrangement, it would still leave death in the animal world, from the ten thousand sources of what are called accident. The foot of the ox would crush the insects in the grass, the breeze waft them by myriads into the stream, and the evaporation and exhaustion of the lake leave the fish dead on the shore. Nothing less than perpetual miracle could have saved them from destruction. And thus it is, in the all-related system of creation, that a single essential alteration would throw the whole into disorder, or be a virtual repeal of the entire scheme; and that every objection made against it involves an incalculable reduction of animal life and enjoyment, and is therefore incompatible with the Divine benevolence."—*The Pre-Adamite Earth*, p. 226.

And geology accords with Scripture in affirming that the present system, with man himself, is of recent origin. No human petrifactions

are found—no remains of man are discovered—no trace of any of his works, even in the tertiary and alluvial deposits. Adam's ashes lie in the upper soil; and the world at each stage was fitted to the creatures that claimed it as their home, while its various changes had all respect to its present occupant and lord. The work of preparing the globe for man lasted six days, and each day had its appropriate task. The progress of God is described optically—that is, just as it would have appeared to a human eye, had any been there to witness it. The language is plain and emphatic. Light was created, an atmosphere was formed, and the law of evaporation ratified—land and water were severed, and the latter poured into its vast receptacles—while the earth was clothed with herbage and fruits—the bodies which revolve in the heavens became visible, became light-bearers or luminaries—the ocean received its tribes of swarming population—the earth was furnished with its various tenants, and man at length was made in the image of God. It has sometimes been objected, that the Bible speaks of the sun as not made till the fourth day, whereas it describes light as created in the first day. This objection takes for granted that the sun is the source of light; but modern science has fully proved that light exists independently of the sun, and must have been itself an original creation. Nay more, the fourth verse does not speak of the creation of the heavenly bodies, but only of their being constituted luminaries. The relation of sun, moon, and star, as light-bearers to the earth, was established on the fourth day. It appears, in fine, to be an unwarranted use of the first chapter of Genesis to press it into accordance with any scientific system. It was a simple lesson to the old world of God's creative power, and gave them a popular outline, not a systematic analysis. No so-called scientific interpretation, or any of the elaborated hypotheses which have from time to time been published, is self-consistent in all its parts. (See MAN, for some remarks on the theory of Darwin.)

How simple and beautiful is the Mosaic description of the creation! How unlike the numerous cosmogonies that prevailed in the ancient world! Some of these indeed are the remnants of patriarchal tradition, and bear some resemblance to the narration of Moses. The reveries of the Grecian and Roman philosophers may be passed over, for they sought to apply the principles of their knowledge to a theme which they were not competent to grasp. Linus, Zeno, and Anaxagoras believed, indeed, in a chaos, and Thales held that water was the origin of the universe. The Chaldeans imagined two rival eternal principles—one good, named Oromasdes; one evil, named Ahrimanes—an evident attempt to account by a clumsy device for the origin of evil. The systems of Lucretius, Leucippus, and Democritus, were atheistic, for they supposed that the world was made from a fortuitous concourse of atoms.

How does the description in the first book of Moses tower in beauty and simplicity over all imitations of it! Verily, He who made the world revealed the process. The first chapter of Genesis proves itself to be an inspired document, by its unadorned brevity and comprehensive truth (Ps. xix. 1, 2). "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. civ. 24).

CREATURE, NEW. "Therefore if any man be in Christ, he is a new creature" (2 Cor. v. 17). This phraseology describes, by a powerful word, the total and saving change that passes over every disciple of Christ. His spiritual nature is renewed. He loves God and practices holiness, and lives, so to speak, like a new inhabitant of a new world. (See CONVERSION.)

CREATURE, CREATION—as occurring in Rom. viii. 19, 22, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain." The word κτισις, rendered creation, sometimes signifies in Scripture the act or work of creation, sometimes created things, sometimes mankind as a part of that creation, and sometimes the redeemed, who form the new creation. What it means in the verses quoted has been much disputed. It has been conjectured to mean the angels—the souls of the planets—our first parents—God's fair and first creation, the souls of believers—the bodies of the saints—Christians in general—the unconverted world—the material creation—the human race.

The opinion usually received is, that the expression is general in its nature, meaning either the world of men—the whole human family—or, according to others, the irrational or inferior creation.

In order to show the greatness of the future glory of saints, Paul, by the use of a strong but common figure, represents the whole creation as longing for it. There is nothing in this unnatural, unusual, or unscriptural. On the contrary, it is in the highest degree beautiful and effective; and at the same time in strict accordance with the manner of the sacred writers. How common is it to represent the whole creation as a sentient being, rejoicing in God's favour, trembling at his anger, speaking abroad his praise, &c! How often, too, is it represented as sympathizing in the joy of the people of God! "The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv. 12). It may be objected that such passages are poetical; but so is this. It is not written in metre, but it is poetical in the highest degree—an outburst of intense emotion. There is therefore nothing in the strong figurative language of Rom. viii. 19 either inappropriate to the apostle's object or inconsistent with the manner of the sacred writers. It may, with the strictest propriety, be said, that the irrational creation was subjected to vanity

not willingly, but by the authority of God. It shared in the penalty of the fall—"Cursed is the earth for thy sake" (Gen. iii. 17). And it is said still to suffer for the sins of its inhabitants—"Therefore hath the curse devoured the earth" (Isa. xxiv. 6). "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii. 4.) This is a common mode of representation in the Scriptures.

The principal point in the description of the apostle is, that this subjection of the creature to the bondage of corruption is not final or hopeless, but the whole creation is to share in the glorious liberty of the children of God. This also is in perfect accordance with the scriptural mode of representation on this subject. Nothing is more familiar to the readers of the Old Testament than the idea that the whole face of the world is to be clothed in new beauty when the Messiah appears. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," &c. &c. (Isa. xxxv. 1; xxix. 17; xxxii. 15, 16). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them" (Isa. xi. 6). Such passages are too numerous to be cited. The apostle Peter, speaking of the second advent, says, the present state of things shall be changed, the heavens shall be dissolved, and the elements shall melt with fervent heat—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 7-13). "And I saw a new heaven and a new earth; for the first heavens and the first earth were passed away" (Rev. xxi. 1: see Heb. xii. 26, 27).

This interpretation is suited to the apostle's object, which was not to confirm the truth of a future state, but to produce a strong impression of its glorious character. What could be better adapted to this object than the grand and beautiful figure of the whole creation in an agony of earnest expectation for its approach.

CRETE (Acts xxvii. 7), (CRETIANS, Tit. i. 12), now called Candia, is an island of the Mediterranean, 140 miles long, and on an average 30 broad; population about equal numbers of Greeks and Turks. It was formerly a rich and powerful kingdom. Homer sang of its hundred cities; and it is still remarkable for its delightful climate and fertile soil. Oil, corn, fruit trees, and vines are among its principal productions. The city of Candia, which is also the fort and capital of the island, lies on the northern coast. Crete was settled, as it is generally supposed, by Philistines from Egypt, part of whom afterwards passed over to Palestine, and are called Caphtorim (Gen. x. 14), Cherethims (Ezek. xxv. 16), and according to some, Cherethites (1 Sam. xxx. 14; Zeph. ii. 5). Others suppose that Crete itself is the Caphtor of the Scriptures (Jer. xlvii. 4).

Salmone (Acts xxvii. 7) was a cape on the eastern extremity of the island; the Fair Havens (Acts xxvii. 8) was the name of a harbour, roads, or anchorage near Lasea, on the southern shore. The apostle, sailing from the last-named place to Phenice (Acts xxvii. 12), on the western coast, was driven under an island called Clauda (Acts xxvii. 16), now Gozzo. Probably Paul visited this island after his first imprisonment at Rome, and established a Christian church there, which he left under the oversight of Titus (Tit. i. 5).

The Cretans were once noted for vicious habits. This character was given them by many profane historians; and among them was one of their own nation, who was also a prophet or poet (which terms were synonymous among the Romans), and who says they were liars, evil beasts—that is, brutal and ferocious as wild beasts—and slow bellies, or addicted to voluptuousness and gluttony, as in Phil. iii. 19. Such a character, it is said, belongs to them still. Crete has suffered many changes in the course of centuries, from the fury of war and the ambition of contending nations, and is at this moment (1867) in arms against its Turkish tyrants.

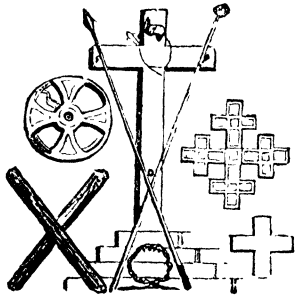
CRIMSON (Jer. iv. 30). The word comes from *kermes*, the Arabian name of the insect that produces the dye. It is expressed by two Hebrew words, one of which signifies the worm or grub gathered to make the colour. The other term means either to shine, or to be double-dyed. The former opinion is by far the most probable: purple only was double-dyed at Tyre. Crimson was a beautiful variety or deep shade of red. Stuffs for the drapery of Solomon's temple were embroidered in this colour (2 Chr. ii. 14; iii. 14). Crimson is a deeper dye than scarlet; and hence the force of the figure in Isa. i. 18, where the most free and perfect forgiveness is offered to guilt of the deepest stain.

CRISPING-PINS. (See CLOTHES.)

CRISPUS (Acts xviii. 8) was an officer of the Jewish synagogue at Corinth. He and his family were converted under Paul's preaching, and he received the ordinance of baptism at the apostle's hands (1 Cor. i. 14).

CROSS, CRUCIFIXION (Matt. xxiii. 34; xxvii. 32). Crucifixion is a mode of execution of great antiquity, and still prevails among the Hindoos and Chinese. It was regarded by the Romans as the basest and most ignominious death, deserved only by traitors (Luke xxiii. 2). It was an accursed death (Deut. xxi. 23; Gal. iii. 13). Hence the force of the expressions, 1 Cor. i. 23; Phil. ii. 8; Heb. xii. 2. As soon as the sentence was pronounced, "Thou shalt be crucified," the person was stripped entirely naked (or leaving at most a narrow strip around the loins), fastened to a post about as high as the waist, and then terribly scourged with rods or whips, made of leather strips (Isa. lii. 5), armed with small bits of lead or bone, and often so severely as to occasion death. After the scourging, the person was compelled to bear his own cross, or a portion of it, to the place of execution. This was usually an elevated place without the city and near the high-

way. The common or Latin form of the cross resembled the figure in the middle of the following cut, another form was shaped like the capital letter T without the upper projection, and a third form, usually named St. Andrew's cross, was somewhat like our letter X. The cross was fixed into the earth, and was so high (say 10 to 15 feet) that the feet of the sufferer were usually about 4 feet from the ground. The transverse piece was usually 7 or 8 feet in length. In or near the middle of the



Various Forms of Cross.

upright post there was a projection, to which he was raised by cords; and, being previously divested of his clothing, he was first bound to the cross-beam, and then nailed by his hands with strong iron spikes to its extremities. There is conclusive evidence, from profane history, that the hands and feet were pierced in this way, and that it was peculiar to the punishment of crucifixion; but whether the feet were nailed separately, or whether a single nail transfixed them both, is doubtful. In order to lessen the pain, it was customary to give the sufferer wine medicated with myrrh, &c. Our Redeemer rejected this draught (Mark xv. 23), choosing, probably, to suffer to the full extent the pains of that awful death. Vinegar, too, was a refreshing and sustaining drink of the Italian soldiery; and this being offered to him, he partook of it. The fever induced by the nail-wounds caused intolerable thirst (Matt. xxvii. 48). The criminal was fastened to the cross by four soldiers appointed for that purpose, who were allowed the apparel of the sufferer as the perquisite of their office (Matt. xxvii. 35). Hence the passage, Ps. xxii. 18, was prophetic of the *mode* of death to be endured by Christ. The soldiers divided the Saviour's raiment, and drew lots for his vesture. Over the cross was commonly placed a writing or *superscription*, indicating the offence for which the individual was put to death. It was called by the Romans *titulus*, or the *title* (John xix. 19, 20). The extension of the limbs just after so severe a scourging, and the impossibility of making the slightest change or motion without occasioning suffering rather than relieving it; the piercing of the hands and feet, in the parts most susceptible of acute and agonizing pain; the exposure of the wounded and lacerated flesh to the action of the sun and air hour after hour; the loss of blood, and the sense of indignity and contempt, which, in our Saviour's case, was the most bitter, malicious, and unsparing that can be conceived,—all conspired to make, to the very last degree, a death of pain. Often the strength of the malefactor lingered for three days, and even longer. Hence the surprise of Pilate (Mark xv. 44).

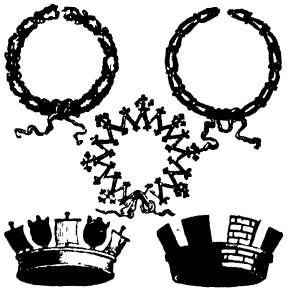
Among the Romans the prisoner remained upon the cross often till his body fell to the earth by its own weight; but in the province of Judea the Jews were permitted, in obedience to the precept of their law (Deut. xxi. 22, 23), to terminate the sufferings of the malefactor before sunset. This was effected in various ways: sometimes by setting fire to the foot of the cross; and at other times by breaking the limbs with a hammer, or piercing the body with a lance (John xix. 31-37). It is to be observed that the agonies of this death were so extreme that it was regarded as the utmost torment. Cicero himself says, "The executioner, the covering of the head, the very name of the cross, should be removed afar, not only from the body, but from the thoughts, the eyes, the ears of Roman citizens; for of all these things, not only the actual occurrence and endurance, but the very contingency and expectation, nay, the mention itself, is unworthy of a Roman citizen and a free man." Even the judges denominated it "the utmost torment, the extremest punishment."

The cross is now the object of the Christian's hope and glory—the great theme of evangelical preaching. It is but an empty superstition, though a form very early practised, to mark either persons or things with the sign of the cross. No little folly has been exhibited to the world in pretensions of the Romish church as to its possession of the wood of the true cross. Calvin has said, in his *Inventory of Popish Relics*, that though one individual could carry the cross originally, there are now as many portions and fragments of it as would fill and load a goodly ship.

The cross is often used figuratively for the atoning work of our Lord—his obedience unto death; and also for those reproaches, self-denials, and sacrifices which the true followers of Christ must be expected to endure, if they faithfully maintain their profession (Matt. xvi. 24).

CROWN (2 Ki. xi. 12). This word represents two distinct Hebrew terms. Anciently, the crown or diadem was only a head-band (Ezek. xvi. 12), or a riband or fillet, made of silk or linen, surrounding the head, and probably connected behind (Exod. xxviii. 36, 37; xxix. 6). We find it represented on ancient medals. Newly-married persons of both sexes wore crowns. (Comp. Song iii. 11 with Ezek. xvi. 12.) It was usually a badge of royalty or princely distinction. It was sometimes of pure gold, and was worn by kings (2 Chr. xxiii. 11; Matt. xxvii. 29), and sometimes in battle (2

Sam. i. 10; xii. 30). The weight, in the last passage, denotes the value, and not the gravity



Ancient Crowns.

of the crown. Afterwards the shape and size were changed, and costly ornaments appended to it (2 Sam. xii. 30). It was worn by queens (Esth. ii. 17). A king might wear as many

Modern Oriental Crowns.

crowns as he had kingdoms (Rev. xix. 12). The word is figuratively used by the sacred writers to denote honour (Prov. xii. 4), prosperity (Lam. v. 16), eternal life, and blessed-

Persian Crowns.

ness (1 Pet. v. 4). The crown of the high priest (Exod. xxxix. 30) was significant of his sacred office and functions. Such inscriptions have sometimes been placed on the crowns of princes and heroes, to indicate some splendid action or service. In the New Testament *διάδημα* is the royal crown, but *στέφανος* is the garland or crown which was the reward of the successful warrior or competitor at the public games (2 Tim. ii. 5). In Rev. xvii. 5 allusion seems to be made to the crown of the Jewish high priest. His raiment is described as having the colours and ornaments of the sacred vestments.

CROWN OF THORNS. (See THORNS.)

CRUCIFY. (See CROSS.)

CRUSE (1 Ki. xvii. 12)—a small vessel for liquids, used by the Jews. It is the translation of three Hebrew words, one of which seems to have been a jug, another some common vessel for holding liquids, and the third a vase of precious materials.

CRYSTAL (Ezek. i. 22). The Scriptures probably use this term to denote what is now known as rock crystal, one of the most beautiful of precious stones, perfectly transparent, and resembling the purest glass. It is the finest species of quartz. It is rated above gold in value (Job xxviii. 17), and its transparency is alluded to in Rev. iv. 6; xxi. 11; xxii. 1. In the passage in Ezekiel, first above quoted, reference may be had to the peculiar dazzling effect of light reflected from the surface of crystal. The same word which is translated crystal in some passages is translated frost, Gen. xxxi. 40; Job xxxvii. 10; Jer. xxxvi. 30, and ice, Job vi. 16; xxxviii. 29; Ps. cxlvii. 17. The term crystal itself is the Greek word denoting ice, and seems to have been applied to bright and hard minerals, from the popular belief that they were only unusual congelations under the influence of peculiar cold.

CUBIT. (See MEASURE.)

CUCKOO (Lev. xi. 16). There is much uncertainty whether the bird known to us by this name was the unclean bird mentioned in this verse. It may have been what we call the sea-mew, gull, or stormy petrel.

CUCUMBER (Num. xi. 5), a vegetable well known in this country. Cucumbers, melons, and onions are now among the leading productions of Egypt; and the first is found in many varieties which are highly valued for their medicinal properties, while others are much larger and more palatable. The cucumber and wholesome acid fruit is among the

These plants grow in the open country; and, to protect the fruit from thieves and beasts, a mound is erected in a central place, overlooking the plantation, with a small hut for shelter of the guard. For two or three months this poor

painful trust, throughout the year; and we find in Isa. i. 8 a striking allusion to this custom. The prophet likens the city of Jerusalem, figuratively called the daughter of Zion (see

in the midst of desolation, and soon to yield to its enemies, to a cottage or temporary shed, in which the person was sheltered who guarded a vineyard when the grapes were ripening; or the same kind of structure put up for a similar purpose in a field of cucumbers. As soon as the fruits were gathered these booths or "lodges" were abandoned. In like manner, the great capital stood for a momentary purpose, but soon, like them, was to be destroyed and removed. This prophecy was fulfilled in the various calamities of Jerusalem, especially when the Jews were taken captive to Babylon (2 Chr. xxxvi. 19). A similar illustration is employed in Job xxvii. 18.

CUD (Lev. xi. 3). This word, which sometimes appears in the vulgar form *quid*, is an abbreviation of the term chewed. To chew the cud is to chew what had been already chewed when the food was first swallowed. Such ruminant animals were clean by the Mosaic law. The nature and cause of rumination in such beasts as the cow are thus explained:- Of the four stomachs with which ruminant animals are furnished, the first or paunch receives the food after it has been slightly chewed; the second, the honey-comb, is properly nothing more than a continuation of the former: these two, which are very capacious, the animal fills as fast as it can, and then lies down to ruminate; which may properly be considered as a kind of vomiting without effort or pain. The two stomachs above mentioned [illegible] filled [illegible] slightly chewed, [illegible] to swell with the [illegible] dilates the stomachs, and [illegible] again contract upon their contents which are forced up. The aliment thus squeezed into the mouth to be chewed a second time is rendered more soft and moist, [illegible] comes at last liquid [illegible] to pass into the third stomach, called the manifold, from the number of its leaves, all which tend to promote digestion; but it requires the operation of the fourth stomach for this purpose, where it undergoes a complete maceration, and is separated to be turned into chyle.

CUMMIN (Matt. xviii. 23)—an umbelliferous herb abounding in Syria, which produces aromatic seeds. In Isa. xxviii. 25, 27 reference is made to the manner of sowing and threshing it. The same method is observed in Malta at this day. It was one of the things of less consequence which the Pharisees strictly tithed. (See MINT.)

CUP (1 Ki. vii. 26). The horns of animals were anciently used by some nations as drinking [illegible]; but the Jews had cups and goblets at [illegible] early period (Gen. xliv. 2), though they used horns for anointing oil (1 Sam. xvi. 13). Some of their cups were highly ornamented (1 Ki. vii. 26). Cups of this kind, made of gold, silver, copper, &c., according to the owner's wealth, are in use in Persia at this day. The figurative use of this word in the Scriptures is frequent. Generally, however, it represents the blessings or the judgments of heaven, or the allotments of God's providence. It is a symbol of God's blessings in such passages as these -"My cup runneth over" (Ps. xxiii. 5). "I will take the cup of salvation, and call upon the name of the Lord" (Ps. cxvi. 13). It denotes judgment in such quotations as, "For in the hand of the Lord there is a cup, and the wine is red" (Ps. lxxv. 8). "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. xiv. 10). The sufferings of our Saviour are also represented by a similar figure (Matt. xx. 22; xxvi. 39). The punishment of death is often spoken of as a *cup*, because, as some suppose, the infliction was usually preceded by a cup of drugged materials given to the criminal in order to stupefy him.

CUP OF JOSEPH. (See DIVINATION.)

CUP-BEARER (2 Ki. x. 5). The cup-bearer occupies a position of influence in ancient royal courts, as in Egypt, where one of them elevated Joseph. Rabshakeh, as his name implies, filled a similar office under the [illegible] Sennacherib, and so did Nehemiah under Artaxerxes at the court of Persia. (See BUTLER.)

Ancient Persian Cup-Bearer.

CUP OF BLESSING. (See BLESSING.)

CURSE (Gen. xxvii. 12) [illegible] use it is the opposite of *b*[illegible] imprecate evil upon any one (Gen. ix. 25; comp. Gen. xxvii. 12; Neh. xiii. 2; Matt. v. 44; John vii. 49; James iii. 9). The curses

which are recorded in the Bible as being pronounced by Noah, Moses, Joshua, and others, are not to be regarded as the effects of passion or revenge. They were either pronounced under the immediate influence of God's Spirit or are to be viewed as only predictions of evil uttered in the form of imprecation.

The 109th Psalm has been sometimes termed the cursing psalm. It is full of fearful imprecations. Yet we apprehend that they are often misunderstood. They are not David's wishes against his enemies, but David's recitation of his enemies' wishes against himself. The psalm begins with David's complaint of his enemies' language: "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue." In these verses the psalmist complains of the "mouth of the wicked," of their "lying tongue," of their "words of hatred." These phrases refer to the imprecations which follow, which sprung from hatred, and were malicious in their nature. The curse is repeated, as if directed against one man. Had David wished to curse his adversaries, of whose lying and malignant speech he so bitterly complains, he would have included them all. But the imprecations run against one individual, thus: "Set thou a wicked man over him, and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin," &c. David in these and the following verses only gives a specimen of anathemas which his enemies heaped upon him. After having repeated their curses, intense and horrid, he adds, "This shall be the reward of mine adversaries from the Lord." What they wished upon me shall fall upon themselves; and then referring again to the anathemas he had been recounting, he subjoins - "Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice."

The words *curse* and *cursed* are the opposite of *bless* and *blessed*, and are often so contrasted, (Deut. xxviii.) (See BLESS.) The curse of the ground and of the serpent (Gen. iii. 14, 17) is to be regarded as the doom or judgment of God upon them.

The "curse of the law" is the sentence of condemnation which it pronounced on the transgressor (Gal. iii. 10), and from which Christ redeems us by being made a curse for us (Gal. iii. 13: comp. Rom. viii. 1 and Gal. iii. 13 with Rom. v. 16 and 2 Cor. iii. 7-9).

To curse, in an evil or blasphemous sense, is to affirm or deny any thing with thoughtless or rash imprecations of divine vengeance (Matt. xxvi. 74).

CURTAIN. (See DWELLINGS, TABERNACLE.)

CUSH (Gen. x. 6-8). 1. *A person.* The eldest son of Ham, and father of Nimrod.

2. *A place.* It is believed there are two countries mentioned in the Bible under this name: one of them in Asia (Gen. ii. 13), the rest of the allusions being to an African territory; and Cush is the marginal reading for Ethiopia in Gen. ii. 13; Hab. iii. 7, and elsewhere. Egypt and Cush are often spoken of together by the prophets. (Comp. Exod. ii. 16, 21; Num. xii. 1.) *Cuth* or *Cutha* (2 Ki. xvii. 24, 30) was evidently, from the connection, a province of Assyria. (See ETHIOPIA.)

CUSHAN. (See ETHIOPIA.)

CUSTOMS. The word means repeated acts which acquire the power of law, and is specially given to Jewish ceremonial observances so tenaciously observed (Acts xxi. 21). It also signifies tax or revenue (Ezra iv. 20; Matt. xvii. 25; Rom. xiii. 7).

CUT OFF. (See CAST OUT.)

CUTTING HAIR. (See SHAVE.)

CUTTINGS ON FLESH. (See MARKS.)

CYMBALS (1 Chr. xvi. 5)—an instrument of music still common in the East, which consists of metallic plates about the size of a crown piece or large button, two of which are held in each hand, one upon the thumb, and the other upon the middle finger, and being struck together skilfully, make an agreeable sound. Another kind, the "high-sounding cymbals," are two broad convex plates of brass, the concussion of which produced a shrill piercing sound, like clattering, rather than tinkling (1 Cor. xiii. 1).

CYPRESS. The name seems to come from the original Hebrew term *gopher*, the word used in Genesis in reference to Noah's ark. Another Hebrew name is employed where there is supposed reference to this tree (Isa. xliv. 14). The cypress is a tall evergreen, the wood of which is heavy, aromatic, and remarkably durable. Its foliage is dark and gloomy, and its form close and pyramidal. Coffins were made of it in the East; and the mummy cases of Egypt are found at this day of the cypress wood. The timber has been known to suffer no decay by the lapse of 1,100 years. It was used and cultivated for idol timber, though some have thought that a species of oak or very hard wood was intended in Isa. xliv. 14. Peculiar attention is paid to this tree in many forms of eastern superstitions. It stands to them as did the oak in our country to the ancient Druids.

CYPRUS (Acts iv. 36) —a large fertile and salubrious island of the Mediterranean. It is of a triangular form, 140 miles long, and its breadth varies from about 50 almost to 5. It is one of the earliest places out of Palestine into which the Gospel was carried. Some suppose it to be the same with Chittim (Num. xxiv. 24; Dan. xi. 30). (See CHITTIM.) The chief productions of Cyprus are, as formerly, wines, oil, honey, and wool. It is a famous place in mythological history, and was distinguished for the licentiousness of its inhabitants.

Salamis (Acts xiii. 5) was the principal city, and was situated on the eastern coast, and Paphos (Acts xiii. 6) was another large town on the opposite extremity of the island which is now called Paphos, or Baffa. Several interesting incidents of apostolic history occurred on this island. It was visited by Paul and

Barnabas. At a later period the island was visited by Barnabas and Mark. (See BAR-JESUS, ELYMAS.)

At the earliest visit the evangelists landed at the nearest port, that of Salamis, on the east of the island, and commenced operations. There were may Jews in Cyprus—it was close upon their own country, and was a garden of rare fertility and beauty; and when Augustus leased its copper-mines to Herod, crowds from Palestine had settled in it. The name copper is derived from the name of this island. Salamis had a number of synagogues, while other towns usually had but one. There Barnabas and Saul preached *the word*—the revelation of Jesus Christ, the doctrine of salvation by the cross of Christ. Barnabas and Saul visited many places, and went through the whole isle as far as Paphos on its western shore, and above 100 miles from Salamis. The Roman proconsul was at Paphos, a place infamous for its temple and dissolute worship. It has been remarked that Luke employs the proper term for this officer—one, indeed, that would not have been applicable many years previously, when the island was governed by an imperial legate or proprætor. But Cyprus, originally an imperial province, had before this period been handed over to the senate. At Paphos the Gospel came again into contact with the magic of the East.

CYRENE (Acts xi. 20)—a province and city of Libya. There was anciently a Phœnician colony called Cyrenaica, or "Libya about Cyrene" (Acts ii. 10). It was in the north of Africa, west of Egypt, and comprised five cities; one of which was Cyrene. (See LIBYA.) The ancient city of Cyrene lay in the dominion of Tripoli.

Great numbers of Jews resided here (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). Some of the Cyrenians were among the earliest Christians (Acts xi. 20); and one of them, it is supposed, was a preacher at Antioch (Acts xiii. 1). We find also that among the most violent opposers of Christianity were the Cyrenians who had a place of worship at Jerusalem (Acts vi. 9).

CYRENIANS. (See CYRENE).

CYRENIUS (Luke ii. 2)—in its Latin form Quirinus—became the governor or proconsul of Syria, eight or ten years after the birth of our Saviour. The taxing or enrolment, which led Joseph and Mary to go up to Bethlehem is said to have been "first made when Cyrenius was governor of Syria." Various constructions of this passage have been proposed, to remove the alleged chronological difficulty. We have no doubt of the historical truth of the statement, whatever perplexity may attend it. If there is nothing in profane history to corroborate it, neither is there anything to contradict it. Various hypothesis have been resorted to. Some allege that Cyrenius was associated in the government of Syria during the progress of the enrolment, and had, in some sense, the superintendence of it. Or the enrolment may have been made at one period, and the levy of taxes (of which that enrolment was the basis) was not made till a subsequent period. We know that such a tax was imposed, and occasioned great popular discontents (Acts v. 37). Moreover, the phraseology employed by the sacred writer is regarded by others as susceptible of a construction which would remove every difficulty, though critics are not agreed in such a construction. At any rate, the occurrence of such passages is strong presumptive evidence of the truth of the narrative; for it would have been an easy matter to avoid all appearance of difficulty if the object of the writers had been simply to make a book that should be believed. And when there are more ways than one of solving a difficulty, it cannot be regarded as insurmountable.

Now it is said that Luke by the expression, Cyrenius being governor of Syria, shows himself to have confounded the census which he affirms to have occurred under Herod with that which was taken by Quirinus, in the year 759 U.C., or nine years later. We may safely assume at the outset that this is at least improbable. Luke everywhere shows himself a competent writer of history. His professed object is to write with accuracy. Is it credible that he did not know that the well-known census of Quirinus was contemporaneous with the reduction of Judea into a Roman province, and consequently could not have occurred in the closing part of the reign of Herod, in which he places the birth of Christ? The supposition is contradicted by his own mention of the census of Quirinus (Acts v. 37), and of particulars connected with it, perfectly agreeing with those given by Josephus. On the other hand, he gives a faithful and accurate description, as we have seen, of the census taken at the time of Christ's birth; so that we are almost forced to expect that he will distinguish in respect to time between the census under Herod and that of Quirinus. There have been various solutions.

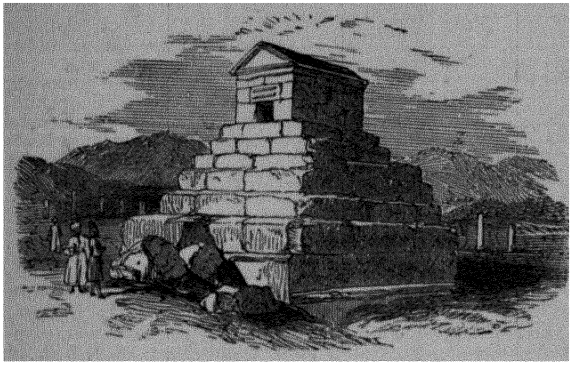
Some propose to omit the article, and then to take πρώτη in a comparative sense (nearly synonymous with πρότερα) and make the genitive, ἡγεμονεύοντος Κυρηνίου, dependent upon it, and the reading will then be—the taxing occurred as the first and before Quirinus was governor of Syria, especially if πρώτη be placed immediately before the genitive it governs, as is done in several manuscripts.

Several other solutions have been proposed; but it is now made very probable, by Professor Zumpt of Berlin, that Quirinus was twice governor of Syria—first, four years before Christ's birth and during it, and a second time several years later. (See TAXING.)

CYRUS (Isa. xlv. 1) (from a Persian word, signifying the sun), was a prince, statesman, and conqueror of great renown, and an instrument or agent employed by Jehovah in the execution of his designs of mercy towards the Jews, (Isa. xiii., xiv., xxi., xliv. 28; xlv.-xlvii.; Jer. xxv. 12; li. 54; Dan. vii., viii.) The early life of Cyrus is involved in obscurity.

It is generally agreed that he was the son of Cambyses, king of Persia. His chief biographers (Xenophon and Herodotus) present his history and exploits in very different aspects. His conquests extended over all western Asia; but the most brilliant of them was that of Babylon, which took place B.C. 538 or 539.

With his career we have nothing to do, save in so far as he was connected with the Jews. It is not our task to give a detailed account of his life and reign, nor to harmonize the varying descriptions of his actions and times which are found in the biographical romance of



Tomb of Cyrus

Xenophon, the simple and [illegible] of Herodotus, or in the mutilated remains of Ctesias. Suffice it to say, that Cyrus was a prince of great magnificence and sagacity, famous in councils and valiant and successful in arms. His glory shines through all eastern history and tradition. And a new lustre is cast upon his character from the Bible. After he had subdued Babylon, he ordered a return of the Jews, who had been seventy years in captivity, to their own land, and furnished them very liberally with the means of rebuilding their temple (Ezra i. 1-4). Whence did Cyrus learn such theology as to call the divine Being "Jehovah God of heaven"? and how did he know that God had commanded him to rebuild the temple in Jerusalem? and why, despising his own deities, did he ascribe his success and greatness to the Lord? He must have enjoyed some peculiar means of information and spiritual enlightenment; and on this interesting point we are on the whole disposed to place some credit in the narrative of Josephus. He says, "Cyrus, by his reading the book which Isaiah left behind him of his prophecies, came to such knowledge—for this prophet said that God had spoken thus to him in a secret vision: 'My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple.' This was foretold by Isaiah 140 years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written; so he called for the most eminent Jews that were in Babylon, and said to them that 'he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighbourhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.'"—Josephus, *Works*, ii., pp. 89, 90.

This account is at least as probable as any other, though we should not be disposed to deny that motives of policy and monotheistic sympathies might suggest such a course of procedure to the reflecting statesman and ambitious conqueror, who yet, as he did God's work in the liberation of his people, is called the Anointed of Jehovah. (See BABYLON, PERSIA).

D

DABERATH (Josh. xix. 12; 1 Chr. vi. 72)—a town on the borders of Issachar and Zebulun. The description of the sacred historian leaves it uncertain to which tribe it belonged; and perhaps there was a town of this name in each tribe. It was situated in the plain of Jezreel, at the foot of mount Tabor, and probably where modern travellers have found the village of *Debarieh*. Tradition points out at this place "the well of the nine apostles;" supposing that they waited at this spot when Jesus was transfigured on the mount; but this tradition is wrong. (See TABOR.)

DAGGER (Judg. iii. 16, 21, 22)—a short sword, usually made with a double edge, and suspended from the girdle. (See ARMS.)

DAGON (1 Sam. v. 2). This was the name of a celebrated idol of the Philistines, worshipped at Gaza (Judg. xvi. 23), at Ashdod (1 Sam. v. 1-3), at Beth-dagon ("the house or temple of Dagon") in the bounds of Judah (Josh. xv. 41), in a town of Asher (Josh. xix. 27), and elsewhere. There are various opinions as to the appearance of this idol; but it is usually represented with the head, hands, and face of a man, and the body like that of a fish. The name was probably d[illegible]om *dag*, sig-

nifying a large fish. One of the incarnations of the Hindu god Vishnu was of the same form. Others, as Bunsen, derive it from the Hebrew *dagan*, signifying corn, as if Dagon were the god of agriculture, and cleared the fields of mice and other vermin destructive to the crops (1 Sam. vi. 4). This derivation is by no means probable. The traditionary representations of the form of this divinity, and the maritime residence and occupations of the Philistines, favour the ordinary idea, that *Dagon* signifies Fish-god. The fall and destruction of this idol, when the ark was brought into the same apartment with it, is one of the most remarkable passages of Jewish history.

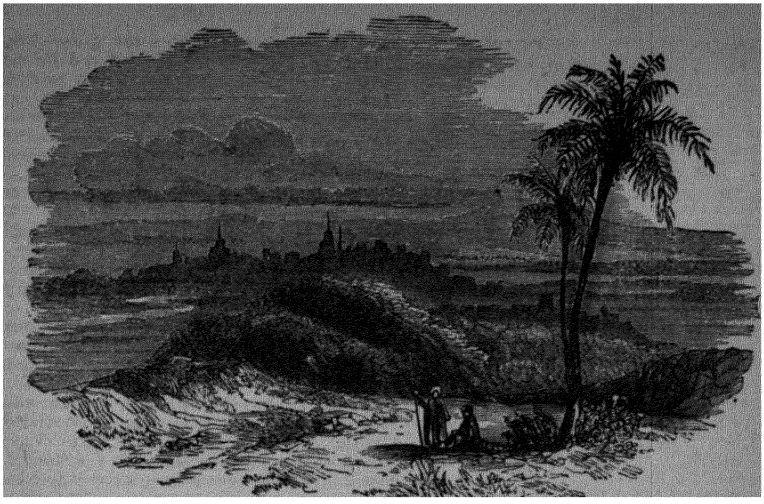
DALMANUTHA, THE PARTS OF (Mark viii. 10), or THE COASTS OF MAGDALA (Matt. xv. 39), as Matthew describes it in his account of the same transaction, were probably small towns on the coast of Tiberias; and the vicinity of either of them would embrace the same district of country. (See MAGDALA.)

DALMATIA (2 Tim. iv. 10)—originally part of *Illyricum*, but at present a province of Austria, lying on the north-east of the Adriatic shore, or Gulf of Venice. It is supposed, from the passage above cited, that the Gospel was planted here by Titus. (See ILLYRICUM.)

DAMARIS (Acts xvii. 34)—a woman of Athens, converted to the faith of the Gospel under the preaching of Paul. Some of the Greek fathers suppose her, without any good reason, to be the wife of Dionysius the Areopagite.

DAMASCUS (Gen. xv. 2)—the capital of ancient Syria, for three centuries the residence of the Syrian kings, and the oldest city which now exists. Its modern name is *El-schâm*. It is situated on the river Baradi, about 200 miles south of Antioch and 120 north-east of Jerusalem. The country around it, within a circuit of 20 or 30 miles, is well watered, and is exceedingly fertile. (See ABANA, PHARPAR.) The city itself is about 2 miles in length, and surrounded by a wall. The streets are narrow, but well paved; and one of them, which runs through the breadth of the city and suburbs from 2 to 3 miles, is still called "Straight" (Acts ix. 11). The adjoining country is so beautiful in scenery and so rich in soil that the Orientals regarded it as a paradise on earth; and such is its commanding situation that one of the Roman emperors called it the *Eyc of the East*. It is said that when Mohammed viewed the city from a distant elevation he was so much enchanted with the prospect that he would not enter it, saying, that there was but one heaven for man, and he was determined not to have his upon earth. The following is a portion of Porter's description:—

"No city in Syria, none perhaps in Western Asia, possesses such advantages in respect to situation as Damascus. At the eastern base of Antilibanus lies a plain having an elevation of about 2,200 feet above the sea. The lowest ridge of the mountain chain, a barren line of chalky hills, runs from the foot of Hermon in a direction north-east by east, forming the north-western boundary of the plain. On its south side are two low ridges of hills called Jebel el-Aswad and Jebel Maniâ, and in a narrow vale between them flows the river 'Awaj, the ancient *Pharpar*. Far away to the east may be seen a little group of conical hills, called the Tellûl. If a line be drawn through these, north and south, till it meet the other sides, forming with them a triangle, the plain of Damascus will be circumscribed. That portion of it, however, which alone is inhabited and in part cultivated, is bounded on the east by the three lakes into which the "rivers of Damascus" empty themselves. In form it is a rectangular triangle, its base on the south side being about 28 miles long, its perpendicular on the east 17, and its hypotenuse, along the foot of Antilibanus, 33. Its area is thus about 236 square geographical miles. The fine stream of the Barada, the ancient *Abana*, descending from the heights of Antilibanus, breaks through the lowest chain of these mountains by a wild ravine, and, entering the plain, flows due east across it, at the distance of 8 miles north of its southern boundary. On the banks of the river, one mile from the mouth of the ravine, commence the buildings of Damascus. The great body of the city is on the southern bank, but there is also a large suburb on the northern. Without the Barada the city could not exist, and the plain would be a parched desert; but now aqueducts intersect every quarter, and fountains sparkle in almost every dwelling, while innumerable canals extend their ramifications over the vast plain, clothing it with verdure and beauty. Five of these canals are led off from the river, at different elevations, before it enters the plain. They are carried along the precipitous banks of the ravine, being in some places tunnelled in the solid rock. The two on the northern side water Salahîyeh, a large village lying along the foot of the hills, about a mile from the city, and then irrigate the higher portions of the plain to the distance of nearly 20 miles. The buildings of Damascus are almost all of snowy whiteness, and this contrasts well with the surrounding foliage. The gardens and orchards, which have been so long and so justly celebrated, encompass the city, and extend on both sides of the Barada some miles eastward. They cover an area at least 25 miles in circuit, and make the environs an earthly paradise. The varied tints of the foliage, and of the blossoms and fruit in their season, greatly enhance the beauty of the picture. The sombre hue of the olive and the deep green of the walnut are finely relieved by the lighter shade of the apricot, the silvery sheen of the poplar, and the purple tint of the pomegranate; while lofty cone-like cypresses appear at intervals, and a few palm trees here and there raise up their graceful heads. The variously coloured foliage thus surrounding the bright city, and the smooth plain beyond, now bounded by naked hills and now mingling with the sky on the far-distant horizon, and the wavy atmosphere that makes forest, plain,



DAMASCUS.

and mountain tremble, give a softness and an aërial beauty to the whole scene that captivates the mind of the beholder. The moment the traveller leaves the environs and enters the gate of Damascus the illusion is gone. To those accustomed to the capitals of Europe, with their broad streets, spacious squares, and splendid buildings, this city must appear filthy, irregular, and even half-ruinous. The streets are narrow and tortuous; the houses on each side like piles of mud, stone, and timber, heaped together without order. A plain portal, or a gaudy fountain, or a mosk rich in the minute details of Saracenic architecture, is the only thing that gives any variety. On approaching the centre of the city, however, the stranger's eye is soon attracted by the gay bazaars, and by the picturesque groups that, in their gorgeous costumes, crowd them, or lounge in the open *cafés*. Every eastern nation and tribe has there its representative; and the whole resembles a *bal costumé* more than a scene of every-day life."—*Five Years in Damascus*, i., pp. 26-30.

The first notice we have of Damascus in the Old Testament history, except that it was the residence of Eliezer, Abraham's steward, is, that the Syrian army which came to succour an ally was defeated by David with a loss of 22,000 men; that the Syrian nation became tributary to Israel; and David "put garrisons in Syria of Damascus," or in Syria, of which Damascus was the capital. After this we find many of the most interesting passages of history and prophecy connected with Syria and its splendid capital (1 Ki. xi. 24; xv. 18; 2 Ki. xiv. 25-28; xvi. 9; Isa. ix. 11). Since A.D. 1517 it has been under the Turkish dominion, and is the capital of one of their pashalics—hence called "The Pashalic of Damascus."

Damascus has a manufacture of soaps, and of stuffs made of a mixture of cotton and silk. The cabinetwork of fine wood, adorned with ivory and mother-of-pearl, has excited the admiration of Europeans. This city is enlivened by the bustle of commerce and the passage of the caravans to Mecca. The great street "Straight," which is 2 miles long from east to west, presents two rows of shops, in which the riches of India glitter along with those of Europe. The private houses of Damascus, simple in external appearance, exhibit in the interior all the splendour and elegance of refined luxury. The floors are of marble; alabaster and gilding are displayed on every side. In every great house there are several fountains playing in magnificent basins. The smallest house has three water pipes; one for the kitchen, another for the garden, and a third for washing. The same magnificence is displayed in the mosques, churches, and coffee-houses. The environs of the city, watered by the Barrady and other streams, present, at all seasons of the year, a pleasing verdure, and contain an extensive series of gardens and villas.

The art of inlaying iron or steel with other metals, especially gold and silver, to make them elastic and yet very hard, was formerly so extensively carried on in this city as to give its name to the substance. Hence Damascus razors, swords, &c. Silks, leather, dried fruits, and sweetmeats, are among the chief exports. The fabric which is called Damask is supposed to have been once manufactured chiefly in this city, and hence to have derived its name. The guides of travellers show the house and the very room in which, they say, Paul lodged during the three days of his blindness, and where, they tell us, he had his

Expression free and full is given to them by a vast variety of bodily gestures. Gaiety of feeling, whether secular or religious, naturally prompted to the dance. And the dance was no measured step, tamed down by artificial fashion: it was vigorous, hearty, and unrestrained. Children began early to practise it (Matt. xi. 17; Job xxi. 11.) It was a favourite pastime of the young light-hearted maidens (Judges xxi. 21; xi. 34). The Jewish dances were generally expressions of religious joy and gratitude. Sometimes they were practised in honour of a conqueror (1 Sam. xviii. 6, 7), as in the case of David after he had slain the Philistine giant, "the women came out of all the cities of Israel singing and dancing." It was also practised on occasion of domestic joy. At the return of the prodigal son there was "music and dancing;" and similar festivities were enjoyed when the vintage was gathered (Jer. xxxi. 4, 13; Luke xv. 25). In the religious service the timbrel was employed to direct the dance, and it was led by some individual whom the rest followed with measured step and devotional songs (Ps. cl. 4). And after the Hebrews had crossed the Red Sea, and beheld the waves return and roll over the heads of their proud pursuers, their exultant feelings of gratitude found expression in the following characteristic manner:—"Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbreis and with dances" (Exod. xv. 20, 21). Individuals often expressed feelings of joy in the same way (Luke vi. 23; Acts iii. 8).

Egyptian Sacred Dance.

From a collection of all the passages in Scripture in reference to dancing, it may be inferred—

1. That dancing was a religious act, both in true and also in idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed on such great occasions only by one of the sexes.

4. That it was performed usually in the daytime—in the open air—in highways, fields, and groves.

5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.

6. That no instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, either as an act of worship or amusement.

Lastly, That there are no instances upon record in the Bible of social dancing for mere amusement, except that of the "vain fellows" void of shame, alluded to by Michal; of the religious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

Dancing was doubtless known from a very early period as a mere worldly amusement (Job xxi. 11-15; Mark vi. 22). It is worthy of remark, however, that the mingling of males and females, which is so common in modern dances, was unknown to the Jews; unless a precedent may be found in the scene of idolatrous confusion and madness when the children of Israel bowed themselves before the image of a calf (Exod. xxxii. 6, 19).

The dances still practised in the East are n dissimilar to the Hebrew scenes which we have been attempting to illustrate. Lady Mary Montagu says, "Their manner is certainly the same that Diana is said danced on the banks of Eurotas. Th lady still leads the dance, and is followed by troop of young girls, who imitate her steps, and if she sings make up the chorus. Th tunes are extremely gay and lively, y something in them wonderfully soft. steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances."

Every species of recreation is liable to abuse, and none has been more so than the Eastern dance. The dancing girls in the Hindoo temples are the accomplished instrum vice, and their postur incentive to every abo Such dancing or inde tomime is common in I

The word rendered in Ps. cxlix. 3; cl. 4, not a "pipe," as the m it, but probably a met with small bells attached to it.

DANIEL In the Hebrew tongue the word mean judge"—that is, one who delivers de God's name. It is used in Scripture as the proper name of three persons:

1. The second son of David (1 1), called also Chileab (2 Sam. m. mother's name was Abigail.

2. The next in the order of Scripture who bore the name Daniel was mu guished for his learning, wisdom and religion; was highly honou

Expression free and full is given to them by a vast variety of bodily gestures. Gaiety of feeling, whether secular or religious, naturally prompted to the dance. And the dance was no measured step, tamed down by artificial fashion: it was vigorous, hearty, and unrestrained. Children began early to practise it (Matt. xi. 17; Job xxi. 11.) It was a favourite pastime of the young light-hearted maidens (Judges xxi. 21; xi. 34). The Jewish dances were generally expressions of religious joy and gratitude. Sometimes they were practised in honour of a conqueror (1 Sam. xviii. 6, 7), as in the case of David after he had slain the Philistine giant, "the women came out of all the cities of Israel singing and dancing." It was also practised on occasion of domestic joy. At the return of the prodigal son there was "music and dancing;" and similar festivities were enjoyed when the vintage was gathered (Jer. xxxi. 4, 13; Luke xv. 25). In the religious service the timbrel was employed to direct the dance, and it was led by some individual whom the rest followed with measured step and devotional songs (Ps. cl. 4). And after the Hebrews had crossed the Red Sea, and beheld the waves return and roll over the heads of their proud pursuers, their exultant feelings of gratitude found expression in the following characteristic manner:—"Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Exod. xv. 20, 21). Individuals often expressed feelings of joy in the same way (Luke vi. 23; Acts iii. 8).

Egyptian Sacred Dance.

From a collection of all the passages in Scripture in reference to dancing, it may be inferred—

1. That dancing was a religious act, both in true and also in idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed on such great occasions only by one of the sexes.

4. That it was performed usually in the daytime—in the open air—in highways, fields, and groves.

5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.

6. That no instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, either as an act of worship or amusement.

Lastly, That there are no instances upon record in the Bible of social dancing for mere amusement, except that of the "vain fellows" void of shame, alluded to by Michal; of the religious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

Dancing was doubtless known from a very early period as a mere worldly amusement (Job xxi. 11-15; Mark vi. 22). It is worthy of remark, however, that the mingling of males and females, which is so common in modern dances, was unknown to the Jews; unless a precedent may be found in the scene of idolatrous confusion and madness when the children of Israel bowed themselves before the image of a calf (Exod. xxxii. 6, 19).

The dances still practised in the East are not dissimilar to the Hebrew scenes which we have been attempting to illustrate. Lady Mary Montagu says, "Their manner is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and if she sings make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances."

Every species of recreation is liable to abuse, and none has been more so than the Eastern dance. The dancing girls in the Hindoo temples are the accomplished instruments of vice, and their postures are an incentive to every abomination. Such dancing or indecent pantomime is common in Egypt.

The word rendered "dance" in Ps. cxlix. 3; cl. 4, signifies not a "pipe," as the margin has it, but probably a metallic ring with small bells attached to it.

DANIEL. In the Hebrew tongue the word means, "God's judge"—that is, one who delivers decisions in God's name. It is used in Scripture as the proper name of three persons:

1. The second son of David (1 Chr. iii. 1), called also Chileab (2 Sam. iii. 3). His mother's name was Abigail.

2. The next in the order of Scripture history who bore the name Daniel was much distinguished for his learning, wisdom, patriotism, and religion; was highly honoured by eleva-

tion to the first offices of state in the empires of Babylon and Persia; and was also privileged to enjoy many peculiar marks of divine favour, especially the gift of inspiration, as a prophet of the Lord.

We have no Scripture history of Daniel, and hence almost all our knowledge of him must be gleaned from the book of prophecies which bears his name. There (Dan. i. 6) we learn that he was of the tribe of Judah, and was probably connected with the royal family, or, at least, with some of the princes of Israel. (See Joseph. *Antiq.* B. x. chap. x. 1.) This gives countenance to the supposition that Jerusalem was his birthplace. It is impossible to determine the precise year of his entrance into public life. His birth certainly occurred a little before the death of Josiah; and he had thus a favourable opportunity of enjoying many of the advantages, civil and sacred, which the piety of his first monarch had conferred upon the kingdom. To this happy circumstance he doubtless owed to some extent the various facilities by which he made the high attainments in learning, wisdom, and religion for which he was remarkable. Daniel's earthly lot, however, had fallen in troublous times. While he was yet very young, Josiah was slain in an engagement with Necho, king of Egypt; and Jehoahaz, his son, reigned in his stead. The Egyptian king soon after took Jehoahaz captive, and transferred the kingdom to Jehoiakim, another son of Josiah. At the end of Jehoiakim's third year, when Daniel was about the age of fourteen, "came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it." The Babylonians were victorious, and Jehoiakim and his subjects became the servants and tributaries of Nebuchadnezzar. Daniel and his three companions, Hananiah, Mishael, and Azariah,* and other children of the nobility, seem to have been sent to Babylon at this time as hostages, to ensure the submission of the Israelites; and hence their good treatment at the king's hand. Three years afterwards the king of Judah threw off the Babylonish yoke; and on this account Daniel and his fellows were not only detained at Babylon, but became the forerunners of the captivity of the entire nation.

The boy Daniel appears to have possessed much of the handsomeness and beauty of the eastern figure and complexion. His early education was of a very superior kind. He was "skilful in all wisdom," "cunning in knowledge," understood science as it was then known, and was therefore able to occupy a position of importance in the royal household. Among others, he was selected by Ashpenaz, the master of Nebuchadnezzar's eunuchs, to undergo a course of three years' training in the language of the Chaldeans, the sacred caste, in the various departments of learning which were peculiarly cultivated in that age. This was a mark of peculiar favour on the part of the Babylonian monarch, and may be regarded as the naturalization of the Hebrew youth. According to Eastern custom, as kings were wont to change the names of those who held offices under them, particularly when first taken into their services, and afterwards raised to some new station, and crowned with some new honours, so the name of Daniel was changed to Belteshazzar*—that is, "prince of Bel," or "he whom Bel favours." In addition to all other privileges, the young men received a daily supply of provision from the king's own table. Much of this, however, would be composed of meats forbidden by the law of Moses, so that it would form a powerful seduction to join in the revelries of heathen banquets. Daniel, young as he was, and besides a captive in a strange land, had prepared his mind to meet the emergency. Together with his companions, Shadrach, Meshach, and Abednego, he resolved not to defile himself with the meats and drinks which the king had appointed. Under the divine blessing he had already obtained favour in the eyes of the prince of the eunuchs; and by a prudent representation of his religious scruples, with a statement of his conviction that a simpler diet would better promote the vigour of his constitution and the healthfulness of his aspect, and by his actual submission to a trial of a simpler regimen for a period of ten days, he acquired for himself and his associates a release from the evil and dangers to which they had been unwittingly exposed. This act of fidelity did not lose its reward. Under the approbation of God they were supplied with vigorous health, and enabled to devote themselves faithfully and perseveringly to the studies and other duties imposed upon them. And their labours were most successful. To their former attainments the four young men soon added much "knowledge and skill" in the learning and wisdom of the Chaldeans; and they also acquired all that propriety of deportment which a well-cultivated mind invariably produces. Among all his compeers Daniel was pre-eminent; and besides ordinary attainments, he was divinely instructed in the understanding of visions and dreams. In addition to the full statements in Dan. i. the inspired Ezekiel has borne high testimony to the integrity and wisdom of this prophet; and done it in a style which indicates that the fame of his acquirements had spread far and wide among his countrymen. (See Ezek. xiv. 14, 20; xxviii. 3.) At the appointed period Daniel and his three associates were presented to Nebuchadnezzar, who examined them in all the departments in which they had been instructed, and found them far superior to all the magicians and astrologers in the kingdom. They were all promoted to offices of considerable importance in the court of Babylon.

Daniel soon came to enjoy repeated instances of the favour which true piety secures

* Shadrach, Meshach, and Abednego.

* See Gen. xvii. 5; xxxii. 28; xli. 45; 2 Ki. xxiii. 34, xxiv. 17; Esth. ii. 7; Ezra v. 14.

from on high; as well as the advantages of sound wisdom and discretion of an earthly kind. In the second year of Nebuchadnezzar's sole government (for the events recorded in Dan. i. took place while he was regent under his father Nabopolassar), the spirit of the king was greatly troubled by a vision he had seen during night; but the details of which he had forgotten, and could not by any means recollect. The wise men of Babylon, who could easily have given a specimen of their wonted interpretations, failed to make known the dream itself, and were utterly confounded. All of them were doomed to death, and already the executioner had gone forth to the slaughter. Daniel and his friends were among the proscribed, although their skill had not been tested; but as soon as he learned his impending fate, he begged the chief captain to stay his hand, employed the united prayers of himself and his companions with Him who knows all things, and "the secret was revealed to him in a night vision." Daniel gave thanks to God, was introduced to the king, informed him of the existence and designs of that being who had sent and made known the dream, and then related the details, with their interpretation (ch. ii. 19-45). Nebuchadnezzar was astonished and delighted, magnified and enriched Daniel, made him chief governor in the kingdom, and set him at the head of the Magi of Babylon. At the request of the new ruler his three friends were elevated to offices in the government.

For a period of at least thirty years we have no mention of him in sacred history. During this time the king of Babylon continued to prosecute his great wars. It is very difficult to determine whether Daniel continued to sit in the king's gate during the whole of this period. Nothing seems more improbable than that the affairs of Babylon should have been under the government of a Jew who was so devoted to his fatherland and his religion, while so much was done against his own countrymen. His absence, or innocence, or silence, during the erection of the golden image on the plains of Dura, and the subsequent punishment of Shadrach, Meshach, and Abednego, are all of them inconsistent with his residence at Babylon as prime minister. And especially the conduct and language of Nebuchadnezzar on occasion of his second dream (see ch. iv. 7, 8, &c.) appear to indicate most plainly that Daniel was not daily present guiding the councils and regulating the chief business of the king.

Be this as it may, the next mention of him is as the interpreter of Nebuchadnezzar's second dream. This vision was seen about the thirty-fifth year of his reign, and produced a most exciting impression upon his mind. The magicians and astrologers were again confounded, and even Daniel's thoughts were troubled within him for "one hour" after the king had told him the vision and was waiting for its interpretation. Much of the anxiety of the Hebrew prophet doubtless arose from the solemn tidings he had to announce to the proud monarch; but at length he proceeded and made known the fearful judgment which was about to drive him from his kingdom. This he did with all the fidelity of a messenger of heaven, but at the same time with expressions of loyalty which must have had a soothing effect upon the king's mind. In these circumstances the prophet ventured to point out the cause and design of his being humbled to a level with the beasts of the field, and recommended the doomed man to seek repentance and reformation as the only means of averting the impending calamity. We have no mention of any new honours conferred upon Daniel upon this occasion. He appears like a messenger from the unseen world, to unfold a mystery which no man could penetrate, and then retires from view.

Again there is a gap of about fifteen years in the history of the prophet. During this period mighty changes occurred at Babylon. At the end of the first year Nebuchadnezzar was driven from his palace, and made to associate with the beasts of the field; and in this state he remained for seven years, according to the "times" of the vision. After two or three changes in the monarchy, Belshazzar ascended the throne, probably about seven years after his grandfather Nebuchadnezzar's death. In the first and third years of his reign Daniel was favoured with a revelation of many future events in the history of the Jewish people, the world, and the church, by that species of inspiration in which the Holy Spirit descends "in visions of the night, when deep sleep falleth upon men." In the first vision (Dan. vii.), under the emblem of four beasts rising from the sea amid the raging of a tempest, were represented the rise and fall of the Chaldean, Persian, Grecian, and Roman empires, the great features by which each of the dynasties should be characterized, their mode of acquiring power, and the extent of their dominion. The prophet's next vision was beheld two years after this. The scene is laid in Shushan, and more particularly on the banks of the river Ulai, which flowed past and watered the city. This vision intimated the rise, and progress, and overthrow of the Medo-Persian empire; the Greek conquests under Alexander; the division of his dominions to his four generals after his death, and especially the sacrilegious cruelties of Antiochus Epiphanes, who would subject the Jews and their religious rites to the utmost indignities. Daniel fainted at the distressing spectacle, and was confined some time to a bed of sickness ere he could resume his official duties.

Near the end of Belshazzar's reign another opportunity was afforded the distinguished seer of displaying his skill at the court of Babylon. The king had made a great feast to his princes, his wives, and his concubines; but in the midst of their revels there came forth the fingers of a man's hand, and wrote something upon the wall opposite to Belshaz-

zar, in a character which no man among the Chaldeans could understand and explain. The gaiety and pleasure of the entertainment were suddenly checked, and changed into sadness and distress. The king was deeply afflicted. At the suggestion of the queen, or rather queen-mother, Daniel was sent for to read the writing and make known its signification. The writing, as given in the text of Scripture, is pure Chaldee; and on the supposition that the words are given there as they appeared upon the wall, the ignorance of the wise men of Babylon and Daniel's skill will be sufficiently accounted for by the hypothesis, that they were written in the ancient Hebrew character, which only those could read who had knowledge of what were then the antiquities of Jewish learning. The message was from heaven, and spoke of sudden destruction, yet the interpreter stated the whole truth, and pointedly traced the coming evil to the righteous judgment of God upon the wickedness of Belshazzar. (See NEBUCHADNEZZAR.)

The Persian troops, under Cyrus and Darius the Mede, had already beseiged Babylon for some time without success. But this feast gave them a favourable opportunity of completing their designs. The judgments which had been inscribed in mystic characters were soon revealed in fearful reality. On the very night which followed Daniel's installation into office "was Belshazzar king of the Chaldeans slain," the kingdom wrested from the Babylonians, and placed under the united powers of Media and Persia. Darius the Mede entered at once upon the sovereignty. The chief government was vested in three presidents, among whom Daniel was assigned the first place. In this new position the experienced statesman grew in favour with his sovereign, and "the king thought to set him over the whole realm." His heathen compeers were filled with envy at his prosperity, and determined to effect his destruction; but the character of Daniel was unimpeachable. At length they sought to entrap him by bringing his fidelity to God into collision with his loyalty to Darius. By imposing on their weak monarch they obtained a decree against the offering of supplication, which the good man could not obey without disobedience to Jehovah; but even in these circumstances he knew how to act. In religion he acknowledged no human authority, and therefore openly and regularly he entered his chamber and prayed and gave thanks to God as he had previously done. This exposed him to the penalty annexed to the unalterable mandate. He was cast into a den of lions; but was saved from the slightest injury by the mighty power of Him whom he worshipped, and in whom was all his confidence. A deliverance so signal only enhanced, as it was well fitted to do, the fame of Daniel, and contributed to the maintenance of his prosperity during the reigns of Darius and Cyrus.

Before the close of the first year of Darius, Daniel learned from the book of Jeremiah that the time of Judah's deliverance was fast approaching, when their harps should be removed from the drooping osiers on the banks of the Euphrates, and again strung to the praises of Jehovah on the plains of Israel. The exiled prophet set himself to prepare for the return of the expatriated tribes. And first of all he humbly and penitently opened up the meditations of his heart to God, acknowledged the great iniquities of the kings, the princes, the fathers, and the people of Israel, and unfolded his ardent desires for their restoration to their "beloved land." The answer of God was most prompt and satisfactory. While he was "speaking in prayer," the angel Gabriel stood by his side and announced the return of his captive kinsmen, and from this took occasion to set before his mind a rapid glimpse of the advent, the work, the death, and the achievements of the Messiah; together with the desolations which should subsequently overspread the land of Palestine, (Dan. ix.)

In the same year of Darius' reign, or in the third year of Cyrus (Dan. x. 1), the prophet was favoured with another vision on the banks of the river Hiddekel or Tigris. The person who constituted the great subject of the sight was most glorious in appearance, and from the accordance of the description with that given by John in the Apocalypse (ch. i. 13), there can be little doubt that it was Christ himself who then stood in the presence of his servant. The man of God was overwhelmed with fear, and sunk to the earth in a state of insensibility. An angel was sent to support him, and interpret the words, which, falling in tones of thunder, only stunned his ear, and stupefied his mind. The revelations of the august speaker are given in chapters x., xi., and xii., and are more minute, detailed, and comprehensive than those recorded in ch. viii. The inquisitive mind of the seer would gladly have known more particularly what and when should be the end of those things; but the words were closed up and sealed till the time of their fulfilment.

Concerning how long the "man greatly beloved" lived after this solemn vision we have no authentic information. The stories of Susannah, and Bel, and the Dragon, which are given in the Apocryphal additions to the inspired book, are too ridiculous to be received; and also the fables which tell that his death actually occurred in Palestine, in Babylon, or in Shushan, are entirely groundless. Daniel was now above eighty years of age. He had lived to see the first year of Cyrus the Persian, had heard the decree which permitted all the people of the Jews to go up and rebuild the house of the Lord at Jerusalem, and had seen thousands of his countrymen forsake the land of the stranger and the enemy to repair to the country of their fathers; and now that his prayers had been heard and visibly answered, we may readily suppose that he was willing to prefer the heavenly to the earthly Canaan, and obey the command of his Lord even on the

banks of the Tigris, if such were his purpose: "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

The character of Daniel presents to us many interesting features. His piety was confirmed in his youth. The weariness and oppression of an exile did not overcloud his spirits and cast the shadow of death over his heart. Though he might long for his fatherland, he resolved to do his duty in the country where Providence had placed him. Neither would he compromise his religious convictions, or so shape and fashion them as not to offend the haughty foreigners with whom he mingled. His mind was decided, and no motive could alter his resolution. The favour of a king was nothing in his estimation to the favour of God; nay, death itself had no terrors if endured for conscience' sake. And Daniel's elevation and prosperity had no sinistrous influence over his piety. He was neither ashamed of his country nor his God, of his race nor his creed. Power, honour, and wealth did not corrupt his pure and sterling heart. Though he was the king's minister, he paid no homage to the king's idols, or showed any semblance of outward respect for the royal superstitions. A ruler of the nation, he bent not before the national divinities. God conferred upon him high distinction; many gorgeous visions delighted him, and fed his faith and hope. He loved the Scriptures; and as he studied and prayed over the prophecies of Jeremiah, the Lord gave him assurance of the speedy end of the Babylonish captivity, and of the certain coming of the long-promised Messiah. The history of future ages was clearly unfolded to the man of God—the reward of his earnest faith and unshaken fidelity to Jehovah—of his purity in the midst of pagan degeneracy, and his ardent love to the land of his people, which he had never forgot in its silence and devastation:—"Them that honour me, I will honour; and they that despise me shall be lightly esteemed." "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. xxii. 29).

3. A descendant of Ithamar, the fourth son of Aaron. He was one of the chiefs (Ezra viii. 2) who accompanied Ezra from Babylon to Judea, in the reign of Artaxerxes; and about twelve years after (B.C. 445) took a prominent part with Ezra in reforming the errors of the people.

DANIEL, BOOK OF, is the twenty-seventh in the order of the books of the Old Testament. It is a mixture of history and prophecy, and contains (especially the last six chapters) the most extraordinary and comprehensive predictions that are to be found in the prophetical writings. So explicit are they respecting the advent of the Messiah, that the Jews were formerly unwilling to admit their genuineness, contending that their prophets lived at home and in persecution, while Daniel lived and prospered at a foreign court (Matt. xxiv. 15). Josephus, the Jewish historian, however, regards him as the chief of the prophets (Lib. x., chap. xi., section 7). Abarbanel and Maimonides fully recognize the canonical authority of the book of Daniel. But the very precision and clearness of his prophecies have stirred up other antagonists than Jews to deny their genuineness. Porphyry, in the third century, affirmed, with characteristic effrontery, that the book was composed as recently as the time of Antiochus Epiphanes, and that therefore it narrates past, and does not predict future events. Infidels and critics of a later day have anxiously followed in Porphyry's steps, so amazed are they at the exact fulfilment of Daniel's oracles and the support given by such fulfilment to the books of Scripture. These opponents of revelation are so mortified as to fly to the silly resort of denying the book of Daniel to be a prophecy at all. The arguments by which such an allegation is supported are vain and worthless—based upon words supposed to have come from a Greek source, on phrases which sound like degenerate Hebrew, and on what they are pleased to call historical errors and contradictions. Against such objections we place with confidence Daniel's own testimony, with that of Christ and his apostles. How could any book such as this have found a place in the canon after the age of Ezra? The words which have been supposed to be Greek have been unduly multiplied: some of them are of Zendic and Pehlvic origin; and if the names of three musical instruments are from a Greek origin, such a fact is no stumbling-block, and may be accounted for in various ways:—1. From the ancient intercourse between the Greeks and Babylonians, mentioned by Strabo, Quintus Curtius, and Berosus; or 2. On the supposition that the Semitic and Greek languages bore a common relation to an older tongue; or 3. On the supposition that the names of musical instruments were in the first instance onomatopoetic, and therefore might be analogous in languages totally distinct. There occur in the book, also, so many references to contemporaneous persons and events, so many allusions to Oriental customs and manners, that an air of ingenuous truthfulness surrounds the entire composition.

There is no need of supposing that the book took its present shape from the hand of the prophet himself. We do not know what revision or recasting it may have received from the hands of Ezra and the great synagogue. The whole book is the production of one author, for the same manner and style are constantly observable, and the latter parts contain references to the former. Now, if some other person than Daniel was the author, who composed the book in the time of Antiochus Epiphanes, after the year 163 B.C., he must have written in Palestine. In that case he could not have been familiar with the names of Chaldean offices, nor with the views peculiar to the Magians, and much less would he have ventured to make free use of them; he would not have applied to the last king of the Chaldeans the name

Belshazzar, which is unknown to historians; he would not have covered the walls of the royal supper-hall with plaster, but rather with costly wainscot; neither would he have been acquainted with the history of Alexander, of Egypt, and of Syria (Dan. xi. 2, 3; vii. 6; viii. 5); he would not have mentioned the third expedition of Antiochus Epiphanes a second time (Dan. xi. 40) out of its natural order; neither would he have written occasionally so enigmatically, nor have used two dialects: but he would carefully have avoided whatever would have thrown difficulties in the way of his reader; he would not have specified the year and day of his visions, which could afford him no advantage in the transformation of history into prophecies. (See Jahn's *Introduction to the Old Testament*, pp. 413, 414.)

There are also one or two remarkable incidental proofs of the genuineness of this book, which ought not to be passed over. The first twelve chapters of the book, and indeed all the narrative part, were originally written in Hebrew; but when the prophet relates the conversation, or uses the language of others (as from ch. ii. 4 to the end of ch. vii.) he employs the very words of those who spoke, whatever tongue they used. This shows his unusual accuracy. The title, "dissolver of doubts" (Dan v. 12) (or "untier of knots," as the marginal reading is), by which the queen described Daniel, is still used in the East as a title of honour.

One of the most thorough defences of Daniel, with a severe and merited castigation of its opponents, is that of Hengstenberg, in his *Authenticity of Daniel* a condensed abstract of which will be found in the fourth volume of Horne's *Introduction*.

The first portion of the book is historical, and speaks of Daniel and the other Hebrew youths whom God preserved by a miracle from a cruel death. Daniel revealed both a dream and the interpretation of it to Nebuchadnezzar, for which he was richly rewarded. After Babylon was taken, Daniel still held a high position under Darius the Mede. The conspiracy against the prophet, on the part of his rivals, signally fails—the lions' mouths were shut. The second part of the book is full of visions and prophecies; but a full explanation of these belong to the province of commentary. The visions are exceedingly graphic and lucid in their general outline. For example, in one of those panoramic scenes the prophet describes,—The winds from the four quarters of the earth raging upon the sea, out of which arise four prodigious monsters. The first, in the form of a lion with eagles' wings, raises itself on its hind feet, and receives the understanding of a man. This is the Chaldean kingdom, very soon about to assume a milder character. The second, like a bear, stands on one side, having three ribs in his mouth. This is the Medo-Persian empire, which had swallowed three kingdoms, —the Lydian, the Chaldean, and the Egyptian. The third monster is like a leopard, with four wings on its back, and having four heads. This is the kingdom of Alexander, who with great rapidity overturned the whole Persian empire, and whose monarchy was at last divided into four. The fourth monster had no resemblance to the others, but was exceedingly strong and terrible to look at. It had great iron teeth, and what escaped being crushed by them it trampled under foot. It had ten horns, among which there grew up a small horn which tore out three of the others, then became great, was full of eyes, and had a human mouth with which it blasphemed God. With the intention of changing the law or religion, it made war upon and conquered the saints, who were in subjection for a time, times, and half of a time. Hereupon the Eternal sits in judgment, commands the monster to be put to death, and the others to be deprived of their dominion, but allows them to live until a definite time. Then came in the clouds a human form, and received the dominion, the saints were emancipated, and possessed the kingdom.

In one of the other oracles a distinct intimation is given of the coming of God's anointed One—the Messiah. The time of his advent was made known to the prophet. He was to come after a period of *seventy-sevens* (weeks is an incorrect rendering), that is, seventy-sevens of years—or 490 years from the return of the captives and the rebuilding of the second temple. The prophecy of the eleventh chapter has given rise to a great variety of opinions as to who the principal personage referred to in it is. A very great number of critics refer it to Antiochus Epiphanes, with whose history and expeditions it minutely coincides. The Prophecy of Daniel and the Revelation of John are illustrative of each other. (See the recent dissertations on this book by Pusey, Boyle, Walton, and Fuller.)

DARDA (1 Ki. iv. 31)—one of four wise men, famed for their sagacity; yet all of them inferior to Solomon. He is called the son of Mahol, or rather "son of the choir," all the four being named sons of Zerah (1 Chr. ii. 6).

DARIUS (Ezra iv. 5), on the monuments Darayawush. There are several princes of this name in ancient history. 1. The one who is distinguished as the Median (Dan. v. 31), or Mede (Dan. xi. 1), called the son of Ahasuerus (Dan ix. 1), was probably Astyages, the last king of the Medes, Darius being his personal name, and Astyages being a public title, Ashdahal, "the bitting snake," the symbol of the Median power (Dan. v. 30, 31). 2. A second prince of this name was the son of Hystaspes, who ascended the throne after overthrowing the Magian impostor Smerdis. It was under his reign that the Jews returned to Jerusalem, and renewed the work of rebuilding the temple. The city of Babylon, dissatisfied with some of the edicts of Cyrus, revolted; and Darius, after a siege of nearly two years, in which the prophecy of Isa. xlvii. 7-9 was

literally fulfilled, obtained possession of the city. Herodotus tells us that Darius ordered the hundred gates of brass to be taken away (Jer. li. 58). This king was defeated by the Greeks in the famous battle of Marathon. (See AHASUERUS, PERSIA.) 3. Another was the last of the Persian kings, who adopted this name on his accession to the throne, either Darius II. or III. Alexander the Great conquered him, and ended the Persian monarchy; thus fulfilling the prophecies of Daniel (Dan. ii. 39, 40; vii. 5, 6; viii. 5, 6, 20, 22).

DARKNESS (Gen. i. 2). It is said of the darkness which constituted one of the plagues of Egypt that "it might be felt" (Exod. x. 21). It was a palpable darkness. This might have been occasioned by a thick, heavy vapour, or other sensible change in the atmosphere, which caused an entire interception of the sun's rays. It was evidently miraculous; and the dread which it inspired is vividly described, Exod. x. 22, 23. The darkness that shrouded the earth when our Saviour was put to death (Luke xxiii. 44, 45) was manifestly also miraculous. No natural eclipse of the sun could take place at that period of the moon. Our Lord was crucified at the passover, which was the middle of the month. The month began with the new moon; consequently, the moon being full, and on the opposite side of the earth from the sun at the period of the crucifixion, there could not be any eclipse. Nature shrunk from beholding the awful tragedy.

The term darkness is often used figuratively for ignorance, for distress, for punishment, and sometimes signifies the state of death, the region of evil spirits. Instances of such applications of the term are abundant in Scripture.

DART. (See ARMOUR.)

DATHAN. (See KORAH.)

DAUGHTER. Besides its common acceptation, it sometimes, in Hebrew usage, signifies more distant female relatives, such as nieces or granddaughters, and descendants of greatly more remote connection—as in the case of Esther, who was Mordecai's niece; Rebekah, who was granddaughter of Nahor; and we read, too, of the daughters of Moab, of Heth. Elizabeth (Luke i. 5) is called one of the daughters of Aaron. The females of a clan are named "the daughters of the land" (Gen. xxxiv. 1); and the nation of Palestine personified is called in the prophets daughter of Zion or of Jerusalem. Smaller villages surrounding a large town are called in Hebrew its daughters (Num. xxi. 25; Judg. xi. 26). "Daughters of men," in Gen. vi. 2, are opposed to "sons of God;" and the expression may have reference to the marriage of religious men with irreligious women. (See CHILD.)

DAVID. In Hebrew this term denotes "beloved," or "*favourite.*" The history of the illustrious person who bore this name commences in 1 Sam. ch. xvi., is continued through the whole of 2 Samuel, and closes in the second chapter of 1 Kings. A condensed account is also given in the first book of Chronicles, from chapter eleventh to the end. In these chapters we have set before us, with the usual brevity of sacred narrative, David's lineage, his entrance on public life, his exile, his elevation to the throne, his reign, and his death.

1. *Lineage.*—David is suddenly introduced in 1 Sam. xvi. as the eighth and youngest son of Jesse, a descendant of the tribe of Judah. The family residence was at Bethlehem, in the region of Ephratah, a short distance south of Jerusalem. Here David was born; and hence the epithet, "City of David," which characterizes the least of the cities "among the thousands of Judah." The early years of the future monarch were spent amidst the pursuits and pleasures of a pastoral life, among whose sheepfolds and flocks his youthful spirit seems to have found a congenial occupation. The first mention of him on the sacred page is indeed as a keeper of sheep; but it is at a time when the prophet Samuel anointed the rustic youth with holy oil, in preference to his seven elder brothers, and God by this unction indicated his intention to bring him forth at no distant period, "from following the ewes" of Jesse on his native fields, to shepherd "Jacob his people, and Israel his inheritance." The whole incident (see 1 Sam. xvi. 1-13) strikingly displays the independence and specialty of the divine choice; and provision is made to prepare the consecrated youth for coming duty—"the Spirit of the Lord came upon David from that day forward."

2. *Entrance on Public Life.*—At the time of David's designation to the regal office, Saul, the first king of Israel, was yet alive; but soon after we find that the Spirit of the Lord had departed from him, vexed, no doubt, with the perversity of his depraved disposition, and that an evil spirit from Jehovah terrified his mind. It was deemed advisable by the king's "servants" to try the influence of music for the purpose of diverting his distracted spirit and relieving its moody agonies. The skilful harping of the son of Jesse was mentioned in the presence of Saul, and at once he was sent for, brought to the palace, and employed successfully in allaying the troubles of the wicked monarch by the soothing tones of his stringed instrument. This formed the turning-point of David's public history, and may be regarded as the first step towards that high position which he afterwards attained. During his stay at court the Philistines made war against Israel, and pitched their camp between Shochach and Azekah, a region about 20 miles south-west of Jerusalem, and little more than 15 miles from Bethlehem. Their position was a rising ground on one side of a valley named Elah, and Saul and the men of Israel drew up on the opposite eminence. The activities of his present circumstances had in all probability driven the morbid excitements from the king's mind; and hence the services of the youthful musician were no longer required. "David returned from Saul to feed his father's sheep at Bethlehem." The two armies retained

their respective encampments; and for forty days, morning and evening, Goliath of Gath, the champion of the Philistines, appeared in the intervening plain, and challenged the men of Israel to engage with him in single combat. The army of Israel was overawed, and no man durst venture to encounter their huge defier. David was incidentally made aware of these untoward circumstances. His three eldest brothers had followed Saul to the field; and having been sent by his father to convey provisions and inquire of their welfare, he heard the boastings of the giant, and saw the unworthy panic of his countrymen. With all the interest of one who felt himself destined to play a prominent part in the history of these terror-stricken people, he inquired what reward awaited the man who should remove this "reproach from Israel;" and having heard its value, he offered to go forth in his country's cause, and meet the hero of Philistia. His brother reproved his presumption, Saul scrupled because of his youth, but the strength on which David relied was the Almighty. He gained the confidence of Saul by referring to the recent slaughter of a lion and a bear, and to his assurance that the same God who had delivered him from these would help him against the Philistine of Gath. Unaccustomed to metallic armour, and wishing to make his dependence upon divine aid the more conspicuous, he took his staff, selected five pebbles from the brook, and with his sling in his hand went forth to meet his gigantic foe. The giant disdained, ridiculed, cursed, and threatened to destroy the ruddy stripling. David replied that the purposed violence should descend on his own head, from God as its author, that all the world might learn of the power which he exerts on behalf of his people Israel. It happened according to these words. Goliath fell beneath the stone from David's sling; the Philistines were routed and pursued to the gates of Ekron, one of their chief cities; and the despised youth returned triumphant, bearing as a trophy the head and armour of the warrior.

There are two points in this section of the sacred narrative which seem to jar with its consistency. The first is found by comparing 1 Sam. xvi. 21 with xvii. 15. Why is the armour-bearer of Saul permitted to return to Bethlehem when his master has gone out to war? This difficulty disappears in the original. The word rendered "armour" is a very general term, and means—1. any vessel or utensil, &c.; and 2. an implement of husbandry, war, &c. The phrase rendered "armour-bearer," therefore, will equally well mean "cup-bearer," and may be so read where the sense demands it. Israel was now at peace, Saul disquieted in his palace, David a young and beloved attendant, and hence, no office seems to be so consistent with these things as that of cup-bearer, or some such domestic employment. If this were his office, his dismissal in time of war is not astonishing.

The second point of difficulty is in 1 Sam. xvii. 54. "And David took the head of the Philistine and brought it to Jerusalem." How could this be? Jerusalem was yet in the hands of the Jebusites. (See 2 Sam. v. 6; 1 Chr. xi. 4.) The following supposition appears to meet the case. David took away the giant's head from the field, preserved it and brought it to Jerusalem, not that day, but after he had taken Zion from the Jebusites and made the city his own. There are several other difficulties in the narrative, some of which will be referred to under SAMUEL, BOOK OF.

David after his victory over Goliath was not known at first sight to Saul and his general, Abner; but as soon as the king learned who he was, he took him under his own care, and permitted him to return home no more. The noble yet generous disposition and conduct of the gallant shepherd gained him the affection of all whom he met, from Jonathan the prince, who "loved him as his own soul," to Saul's humblest servant, "in whose eyes he was accepted." His fame spread among the people; and as the army returned from battle, choruses of females met them with music and dancing, in honour of the victory, and especially in honour of David. The leaders of the music sang, "Saul has slain his thousands;" the chorus replied, "And David his tens of thousands!" His very honours sowed the seeds of future troubles. Saul was displeased; and from that moment the young man became the object of his jealousy and hatred. The indulgence of these feelings produced a recurrence of his former frenzies; and the harp of the son of Jesse was again required to soothe his spirit. While engaged in these beneficent services Saul twice attempted, unsuccessfully, to take away his life. The Lord was with David for his protection. The son of Kish felt this; the object of his envy became to him an object of dread; and in order to remove him from his sight, and place him at the same time in a position of danger, he made him captain over a thousand soldiers. This was done with the hope that David might fall at the head of his troops in some early skirmish; but, like many human devices, it became the means of advancing another result. "The counsel of the Lord shall stand."

David now began his career as a man of war. Under divine guidance all the movements of his new position bore the approbation of the people. The fears of Saul increased. He urged the young lad to deeds of valour, and proposed, as his reward, to give him his daughter Merab to wife. To this David was already entitled for the slaughter of Goliath. Notwithstanding this promise the king treacherously gave her to another; but having heard that a second daughter had become fond of the young hero, he was pleased, and hoped thereby to effect his overthrow. He employed his servants to urge her upon David's acceptance; and having found that his independent spirit would not allow him to enter the royal family as a matter of favour,

the king proposed that he should earn her by a slaughter of the Philistines. David took the field, returned victorious, and became the husband of Michal. This instance of providential success increased the reverence and love of the people; but only served to enlarge the terror and enmity of Saul. He commanded his son Jonathan and some of his attendants to despatch the object of his hatred. The prince refused, interceded with his father for David, and prevailed. "Saul sware, as the Lord liveth, he shall not be slain."

Soon after this the Philistines waged war with Israel, in return for their recent injuries; but were vanquished with great slaughter by David's troops, and made to flee before the conqueror. No sooner had he returned, and begun his wonted services to calm the raging of his sovereign's mind, than his life was again endangered. He escaped the king's javelin; but was pursued to his own house by royal messengers commissioned to murder him. Michal, the wife of David, effected his escape; and he fled and sought the protection of Samuel, who was now presiding over a school of the prophets at Naioth in Ramah, about 6 miles north of Jerusalem. Saul learned that he had come hither, and sent messengers to take him. Through a singular interference of divine agency, these, and a second party, and even Saul himself, failed in the attempt. (See 1 Sam. xix. 20-24.) David soon after returned, and sought an interview with his beloved Jonathan. He knew not why he was thus persecuted; he trembled for his life, and would have his friend inquire if his father's enmity was altogether irreconcilable. To David Jonathan was indeed "lovely and pleasant" in his life, and he readily undertook to ascertain his father's resolution. The result was unfavourable; and after renewed expressions of abiding amity, David took his leave.

3. *David's Exile.* — David now became an exile from the seat of royalty. For a time he wandered about in the dominions of Saul. He visited Nob, a small city in the vicinity of Jerusalem, where the priests resided, was treated kindly by Ahimelech, and received from him the sword of Goliath which had been preserved there. Thence he passed into Philistia, to Achish, king of Gath. On perceiving that he was known he became distrustful, and resorted to duplicity to obtain a dismissal (1 Sam. xxi. 10-15). He returned to Adullam, and found shelter in a cave. There he was visited by his parents and friends. Others also of the distressed and disaffected resorted to him, till his followers had reached the number of four hundred. He then entrusted his parents to the care of Mizpeh, king of Moab—probably induced to do this from the fact that his great-grandmother Ruth was a Moabitess. Warned by the prophet Gad, the exile left his hiding-place, and came into the forest of Hareth, in the land of Judah, when Saul, now residing at Gibeah, heard of his place of refuge, but being unable to seize him, displayed his hatred by slaying the priests of Nob, for the kindness shown to his enemy. Abiathar, son of Ahimelech, alone escaped, joined David, and became the priest of his army.

The city of Keilah, belonging to the tribe of Judah, was now attacked by the Philistines. David felt anxious to repel the invaders; and having asked the direction of God, went against them, and routed them with great slaughter. Saul, ever on the alert for vengeance, instead of showing gratitude to his valiant defender, sought only to recompense evil for good. He was preparing to besiege a city of friends who had driven off all his enemies. David inquired of the Lord, and found he was not safe among the men of Keilah, and must depart. Thence he retired across the hill country of Judah to the wilderness of Ziph. The Ziphites informed Saul of his arrival, and promised to give him up into his hand. The king set out, determined to seize him; but the fugitive took refuge in the wilderness of Maon. Thither he was pursued, and would in all probability have been captured, had not the king been suddenly called away to ward off an invasion of the Philistines. David then found refuge in the strongholds of Engedi, in the neighbourhood of the Dead Sea.

As soon as Saul had returned from his conquest he was informed of David's retreat, and went forth with 3,000 chosen men to seek the outlaws in their rugged hiding-places. While engaged in the search he entered the very cave in which David and his men were concealed, without perceiving them, when David cut off the skirt of his robe, and allowed him to depart unhurt. He immediately followed, however, showed the king the fragment of his garment; appealed to the act as a proof of anything rather than hostility on his part; reproved his conduct with cutting satire, and declared his confidence in the judgment and protection of the Almighty. The haughty monarch was melted into tears, acknowledged his criminality, and begged the friendship of the future king for himself and his house for ever. The request was granted, and confirmed by an oath: after which David returned to his stronghold.

On leaving Engedi the wanderers seem to have spent a considerable time about south Carmel, in the wilderness of Maon, and more particularly in Paran, on the south-eastern frontier of Judea. There David ingratiated himself with the shepherds who fed their flocks on these commons, by affording them his protection. He had exacted a tribute from Nabal, a rich shepherd in that region, who indignantly refused; and such non-compliance would have led to the sudden destruction of Nabal and his possessions, but for the timely intervention of Abigail his wife. By these means the lady was introduced to David; and soon after, her husband being dead, she became his spouse. Previous to this, however, David had married Ahinoam, of the town of Jezreel in the tribe of Issachar, in the room of Michal, whom Saul

had given away to Phalti, son of Laish, a native of Gallim in the territory of Benjamin. The Ziphites, into whose neighbourhood David had again come, sent information a second time to Saul, that his enemy was lodging in the hill of Hachilah, which is before Jeshimon. The zealous persecutor made another attempt, came with his 3,000 select warriors, and encamped on the hill where the fugitives sheltered. Once more was Saul brought to feel the generosity of the exile's heart and bear testimony to his innocence. David, in company with Abishai, son of his sister Zeruiah, visited the king's camp by night while all slept, removed the spear and cruse of water which had been placed at Saul's head, and returned in safety. This renewed act of singular forbearance deeply affected the king's mind. He felt and confessed his folly, and urgently invited his persecuted benefactor to return to the palace. David sent back the spear, appealed to the Judge of all the earth, and committed his life into Jehovah's hand, but declined the royal protection. Saul left him with a paternal benediction: "Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail," (1 Sam. xxvi.)

It soon appeared that Saul's gratitude was like the "morning cloud and the early dew," and that his promises were made only to be broken. In these circumstances, notwithstanding all his deliverances, the faith of David failed; and looking, it may be, to some new scheme that had been laid for his life, which he saw not how to frustrate, he gave vent to his anxious feelings in the pathetic words, "I shall now perish one day by the hands of Saul." This led to the unhappy resolution of leaving the land of his nativity and becoming an exile among the Philistines. He fled to Gath, a city in the south of Philistia, and, along with his 400 followers, took refuge with Achish, its king. On hearing of this self-imposed exile, Saul gave up the contest. For a time David and his attendants dwelt in Gath; but finding this to be inconvenient, he asked and obtained from Achish the town of Ziklag as his proper residence and possession. This city was situated in the territories of Simeon, not far from the southern extremity of Judah, and had been captured by the king of Gath; but from this time it remained with the kings of Judah. From Ziklag David and his men made a sally against the Geshurites, the Gezerites, and the Amalekites, ancient inhabitants of Caanan who had not yet been destroyed, in spite of the command of God. David, on his return from their extermination, concealed the whole truth from Achish, with reference to his expedition, and in this improper manner gained his entire confidence, by leading him to suppose that he had attacked and plundered his own countrymen. Soon after, the Philistines proposed to invade Israel; and the king of Gath urged David to prepare his forces and join the expedition against his fatherland. Fortunately for David's patriotism on the one hand, and for his friendship with Achish on the other, the princes of the Philistines objected to the presence of the Hebrew leader and his army, and they returned to Ziklag. On coming hither, they found that the Amalekites had made an invasion into the country, burnt Ziklag, and carried off their wives and possessions. With the ephod of Abiathar David inquired of the Lord, "Shall I pursue and overtake this troop?" and was encouraged to pursue, for he should recover all that he had lost. Returning successfully, he restored to every man what had been taken from him, together with his share of the spoil. The leader divided his own booty among the cities in the south of Judah. Only two days after the return of David and his troops to Ziklag, the mournful tidings were brought that Israel had been vanquished by the Philistines in mount Gilboa, and that Saul and his three sons and most of their army had fallen in the field. The Amalekite who brought the tidings brought also the crown and bracelet of Saul as a present to David, and thought to ingratiate himself by stating still further that he had slain the king with his own hands. David had not so learned to despise what God had consecrated, and caused one of his young men to slay the confessed murderer of the Lord's anointed. Bright as were the prospects now opened up to the exiled hero, his soul was melted within him at the remembrance of Saul and his misfortunes, and especially at the recollection of Jonathan and his untimely death. David and his warriors rent their clothes, "mourned and wept, and fasted till even for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they had fallen by the sword."

4. *David's Elevation to the Throne.*—David had not forgotten the anointing of Samuel in his father's house at Bethlehem; and having sought and found direction from on high, he left Philistia, after a residence of one year and four months (1 Sam. xxvii. 7), and, accompanied by his wives and followers, came and dwelt in Hebron. The tribe of Judah forthwith chose him to be their king. The new monarch was now thirty years of age. He had been an exile under Saul since his twenty-third year; and now it may be supposed that his varied experiences, sanctified by the Holy Spirit, who had been with him since the period of his consecration to the kingly office, had well fitted him to enter upon the onerous and responsible duties to which he was called. Hebron then became the royal residence and the seat of the new government. For this the town was well adapted, situated as it was, about 22 miles south of Jerusalem, near the centre of the portion of Judah, and hallowed, besides, by its associations with the history of Abraham. David's influence in the more remote parts of the kingdom was now, according to eastern fashion, increased by his marriage to Maachah, daughter of Talmai, king of Geshur, a region on the north-eastern confines of Palestine. His harem grew with his royal state; and in

Hebron, too, he became the father of six sons by six different mothers.

At the time David obtained the sovereignty of Judah, Abner, son of Ner, appointed Ishbosheth, son of the late king, to reign over the other tribes. The ease with which these changes were effected plainly indicates that the Philistines had retired from the field. To what extent they improved their late decisive victory it is difficult to conjecture. The wars of these early times were often mere plundering incursions; and therefore it is most probable that, glutted with extensive spoils, they had retired to enjoy their booty, and gave themselves little concern to whom the kingdom should now belong. David's former renown and recent friendship with Achish would also tend much to restrain further interference. The rival kings of Palestine, as might have been expected, did not long live in peace with each other. The enmity was keenest between the tribes of Judah and Benjamin, because to these David and Ishbosheth respectively belonged. Joab and Abner, the opposing generals, went out to meet each other at Gibeon, about 5 miles north of Jerusalem, apparently for martial exercise, or for a boastful trial of strength and skill. Their mutual ill-will led to a severe contest, in which Abner was defeated. This became the commencement of a long civil war, during which, as the inspired writer expresses it, "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." Abner would doubtless perceive the unavoidable issue of these affairs; and, taking offence at Ishbosheth for administering a merited rebuke (1 Sam. iii. 7-9), he determined to embrace the interest of David, and set up his authority over Israel and Judah from Dan to Beersheba. As a test of Abner's sincerity, and also of his influence, the king of Judah caused him to restore his first wife, Michal, the daughter of Saul, from Phalti, son of Laish, before he would come to any terms of agreement. Abner brought Michal to her former husband, and forthwith proceeded to influence the elders and people of Israel in favour of the son of Jesse. When the minds of all seemed favourably disposed, Abner informed David, and proposed to gather the eleven tribes before him to acknowledge their allegiance, and formally place themselves under his sovereignty. The king assented to the proposal. Meantime Joab returned, laden with spoil, from pursuing a troop belonging to some of their hostile neighbours, and heard of Abner's commission. His jealousy was excited, and, unknown to the king, but in all likelihood in the royal name, he sent after Abner to the well of Sirah, about 2½ miles from Hebron, and brought him back to the city, fearing, no doubt, that if his present schemes were successful, he would gain a position in the kingdom superior to his own. The chief captain met his rival in the gate, took him aside, and murdered him on the spot, pretending that he had simply taken vengeance for the death of Asahel, his brother (2 Sam. ii. 3). This deed was perhaps David's first taste of the miseries of royal power. He dared not proceed actively against his ruthless nephew, but he vented his abhorrence in a solemn curse on him and his posterity, and followed Abner to the grave with weeping. Anxious to purge himself of the guilt, he ordered a public wearing of sackcloth, and refused to touch food all the day. His sincere yet ostentatious grief won the heart of all Israel. The feeble Ishbosheth, left alone, was unequal to the government, and shortly after suffered the same fate of assassination. David, following the universal policy of sovereigns, and his own profound sense of the sacredness of royalty, took vengeance on the murderers, and buried Ishbosheth in Abner's tomb at Hebron.

5. *David's Reign.*—The death of Ishbosheth opened the way for David to the entire kingdom. Elders from all the tribes of Israel, with a large body of armed men, assembled in Hebron, and invited him to assume the reins of government. David agreed to their proposals, and was anointed king over all the land. This occurred little more than two years after his elevation to the throne of Judah (2 Sam. ii. 10). During five years longer the king remained in Hebron, actively employed in the numerous and onerous duties connected with the founding of his extensive kingdom. After residing about seven years in all at Hebron, David resolved to transfer the seat of government to a more convenient, or at least to a better fortified portion of his dominions. On the confines of Judah and Benjamin stood the ancient city of Jebus, "beautiful for situation," and guarded by mountains on every side. Up till this time the future "city of the great king" had remained in the hands of the Jebusites, its original Canaanitish possessors. But in spite of the great strength of the fort of Zion, it was captured, and the Jebusites were entirely expelled or subdued; after which David adopted the city as his new capital, greatly enlarged the fortifications, and gave or restored the name of Jerusalem. Scarcely had he finished the expulsion of the Jebusites, and set himself to attend more particularly to his own affairs, public and domestic, when his old enemies, the Philistines, invaded his territories. Twice, on advancing to the valley of Rephaim, in the vicinity of the capital, they were repulsed with great slaughter, and were ultimately driven into their own country by the triumphant Israelites. This was among David's first battles after his coronation. His fame spread on every side; "and the Lord brought the fear of him upon all nations."

Jerusalem was destined to be yet more highly distinguished by being made the scene of all the peculiar observances of the Jewish religion; and thus it became the centre of attraction, not only of the patriotism, but the devotions of the entire nation. The priests and Levites were elevated from the degradation to which they had been subjected by Saul, and employed more extensively in their peculiar services. The ark of the covenant had

lain for several years at Kirjath-jearim, and its value and uses had been neglected. But the king now invited all his subjects, and especially the priests and Levites, to assemble and bring it up to the royal city. Its arrival was celebrated with every demonstration of joy. The sweet singer of Israel "danced and played upon his harp before the ark in the presence of all the people." Michal thought her husband's conduct beneath the royal dignity, and tried to turn it into ridicule; but was only met with a smart reproof. Meantime the ark had been safely placed in the tent which David had provided for it (2 Sam. vi. 17); and forthwith the king proceeded to arrange the different orders of priests and singers, and other officers, according to the varied services of the sanctuary —a work which he ultimately brought to great perfection, (1 Chr. xxiv., xxv., xxvi.)

David now finding himself at peace with his neighbours, and in the enjoyment of domestic and national prosperity, began to think of his duties to Him from whom all success had come. Contrasting the splendours of his cedar palace with the frail old curtains which enshrouded the ark of Jehovah, he conceived the noble design of building an elegant and durable edifice for its reception. Nathan the prophet at first approved of the proposal; but that very night he was instructed of God to tell David that the meditations of his heart had been accepted; yet, because of the blood with which his hands were stained, his personal services in the construction of the sacred building could not be employed. The message of the man of God went on to announce the richest promises to David and his house—promises which were well fitted not only to gain his entire acquiescence in the divine arrangement, but to draw forth the sentiments of praise which the royal psalmist forthwith expressed. (See 2 Sam. vii; 1 Chr. xvii.) Most gladly then did David give himself in the meantime to prepare money and materials for the magnificent undertaking which awaited his son.

Soon after this the Israelitish monarch took the field and fought successively with the Philistines, the Moabites, the Zobahites, and the Edomites. The victory over the Philistines was decisive. Several towns were taken and made tributary to Israel. The Moabites were next attacked and totally overthrown. Two-thirds of them (2 Sam. viii. 2) were put to death, and the remainder became subject to David. Israel's victorious army was then directed against the Zobahites, in all likelihood a tribe of the northern Syrians residing near the Euphrates. Hadadezer, their king, was endeavouring to recover his border at this river when David assailed him. The Syrians of Damascus came to assist their neighbours; but Israel triumphed over both armies, took many captives, garrisoned Damascus, and taxed its inhabitants, and brought away much spoil in brass, in silver and gold, which was dedicated to God, and afterwards employed by Solomon in the erection of the temple (1 Chr. xviii. 8). We have merely the results of the conflict with Edom stated with the usual conciseness of Scripture narrative. Garrisons were placed throughout the country, "and all they of Edom became David's servants." Immediately before this last contest the 60th psalm seems to have been written, and its closing words were fully realized. Through God the men of Israel did valiantly; for he it was that trode down their enemies. During a short time which followed, David devoted himself assiduously to the duties of his office. This could not but be needed after so many campaigns and such long absence. David's capacity for ruling, and the actual skill displayed on this occasion, are sufficiently marked by the sacred penman. "He executed justice and judgment among all the people." It was during this brief interval that the king found leisure to remember his beloved Jonathan, and show kindness to Mephibosheth, his only remaining son, for his father's sake. The monarch fell on his face before the grandson of Saul, did him reverence, restored to him all his grandfather's possessions, and supplied him with food at the royal table continually. About this time the king of Ammon died, and Hanun his son succeeded him in the kingdom. Wishing to retain with Hanun the friendship he had enjoyed with his father, David sent ambassadors with expressions of sympathy and good-will. Instigated by his nobles, the young king sent back the men of Israel shamefully handled. This affront so provoked David that Joab and all the choice of his army were sent to avenge the insult. The Ammonites engaged the assistance of the Syrians of Bethrehob, Zoba, Maachah, and Ish-tob, whose united forces amounted to several thousands.* When Joab saw the enormous force that was marshalled against them, he selected his choice men to march with himself against the allies, and sent his brother with the remaining forces to meet the Ammonites. The Syrians fled before the Hebrew general, and the Ammonites, discouraged by their conduct, also hastened from the field. Having fled from destruction,

* The precise number given in this case is 33,000, and there seems to be no reason to doubt its accuracy. But in general, it may be remarked, that little reliance can be placed upon the sums given in these histories. This can be satisfactorily accounted for, without at all invalidating the authenticity and truth of any of the verbal narrative. It arises from the peculiar notation of the Hebrews. They used the common letters of their alphabet for this purpose, beginning from unity with Aleph, and, by regular combinations of the other characters, reaching 900. Here, however, a great source of error presented itself. To express 1,000, they returned to Aleph, their first letter, and merely wrote a point or accent above it, and so on with the other letters, for units and tens of thousands. Now, when it is remembered that all the Scriptures were copied by the hand for ages, and that the Books of Kings and Chronicles were not esteemed the most precious of the sacred writings, it is easy to perceive how, by the negligence of copyists, an accent of number might have been omitted or inserted, and thus the real number have been diminished or increased a thousand fold.

the Syrians lived to conspire again, and come forth with vast reinforcements from beyond the Euphrates, with Shobah, Hadadezer's general, as their leader. David put himself at the head of his forces, met the enemy at Helam, beyond Jordan, and overthrew them with immense slaughter. This put a stop to Syrian hostility, and ended the campaign for the season.

At the close of winter David sent Joab with his army against the Ammonites. The Hebrew captain destroyed many of them, and besieged Rabbah, their chief city. The king remained at Jerusalem; and while his warriors were engaged in the siege, he was tempted to seduce Bathsheba, and murder her husband, Uriah the Hittite. At first all seemed to go well—the way of wickedness prospered. Every point in the base matter had been successfully gained. But David reaped the bitter fruits in his life, and Joab obtained the mastery over him. Reprobation also was at hand. "The Lord sent Nathan to David;" and with a message whose pointed simplicity bears upon it the stamp of inspiration, the prophet led the guilty king, at first unwittingly, and then in awful sincerity, to condemn himself and repent in "dust and ashes." The 51st Psalm, written on the occasion, portrays most vividly the workings of his penitent mind, and the mode in which he found pardon, purity, and peace for his erring, polluted, and distressed soul. Meanwhile Joab still prosecuted the siege of Rabbah; and having nearly taken the city, invited the king to come with a reinforcement to complete the victory. David went, took Rabbah, spoiled it, and reduced the people to slavery (2 Sam. xii. 29-31). (See CAPTIVE.) This decisive victory, and its consequences upon the vanquished Ammonites, appears to have restrained the neighbouring nations in their attacks upon Israel. During twelve or fourteen years the chosen people were free from foreign aggression.

But the peace of David and his people was soon interrupted. The first outbreak was in the palace itself. This is not to be accounted wonderful, when we look at the group which assembled around the royal table of at least seventeen sons, besides "daughters" (2 Sam. iii. 2-5; v. 3-16; 1 Chr. iii. 1-9), all of whom were legitimate children of David himself; though there is good reason to believe that nearly all the males, except the four sons of Bathsheba, were the offspring of different mothers. In such circumstances, jealousies and disputes were unavoidable. The results in the present case were painful and disastrous. Amnon, the king's eldest son, by Ahinoam, deceived and violated Tamar, full sister of Absalom son of Maachah. This provoked the anger of Tamar's brother; and after waiting his opportunity for two years, Absalom at length took vengeance for his sister's wrong by slaying the ravisher. Immediately the fratricide fled to his grandfather, Tolmai, king of Geshur, for protection. Such were some of the unhappy fruits of the king's polygamy. His daughter was desolate, his eldest son consigned to a dishonourable grave, and his favourite Absalom a murderer and an exile: David mourned and wept.

But these were only the beginnings of sorrows. Present grief indeed subsided. After three years, by an artifice of Joab (see 2 Sam. xiv.), Absalom was brought back to Jerusalem, and two years afterwards was admitted to the presence of David, and restored to his affectionate embrace. But other objects soon began to fire the young prince with ambition. His father has now reached his sixtieth year, and doubtless all the elder portion of the king's sons would be anxious to succeed him in the kingdom. Absalom used every means in his power, for the space of four* years, to gain the favours of the people, and acquire influence in the country. When all seemed ready, he obtained leave of his father to go to Hebron, under pretence of paying a vow to the Lord. Two hundred men departed with the prince from Jerusalem, without being fully aware of the object which he contemplated. At Hebron the standard of revolt was raised. Ahithophel, one of David's counsellors, was sent for from Giloh, his native city, to direct the movement. David's government had become unpopular even in his own tribe. The conspiracy gathered strength daily; and the startling intelligence soon reached the king's ears—"The hearts of the men of Israel are after Absalom." The aged monarch was terrified, and fled from his capital, accompanied by the Cherethites and Pelethites, his bodyguard, together with six hundred Gittites who had followed him from Gath. The Levites would have gone also with the ark, but the king forbade them, with becoming expressions of resignation to the will of God (2 Sam. xv. 25, 26). Hushai, the Archite, a tried and faithful friend of David, was sent back to Jerusalem, where he would have the assistance of Zadok and Abiathar the priests, to do his utmost to subserve the king's interests, and, if possible, frustrate the designs of the conspirators. David and his friends pursued their flight across the brook Kedron, over the ascent of mount Olivet, "weeping as they went," and passed on to Bahurim, a town of Benjamin, 3 or 4 miles north of Jerusalem. Here Shimei, a kinsman of Saul, presumed to curse his dejected sovereign; but the king's mind was too much occupied with the unnatural conduct of his son, and with an anxious desire to know the results of the whole disturbance, to think of punishing the treason of one insolent Benjamite. The psalms (iii. to vii.; xli. to xliv. and lv.) which were composed during this distressing period afford a graphic representation of David's deep sense

* The text in 2 Sam. xv. 7 says "forty years." This is plainly a mistake of some early scribe. Josephus writes, "four years." Such was also the reading of the old Septuagint text, from which the Armenian translation was made in the beginning of the fifth century. And the number "four" accords best with the order of events in the history.

of the miseries he endured, and the wrongs which were inflicted; but at the same time they present a wondrous specimen of pious resignation, of earnest persevering prayer, and of humble yet firm confidence in the love and faithfulness of Jehovah.

Meantime the rebels had removed from Hebron and taken possession of Jerusalem. Hushai also joined the ranks of Absalom, ready, as he said, to serve the sovereign whom the Lord and all the men of Israel should choose. He became the rival of Ahithophel in counselling the usurper. The latter would have pursued the king at once, and such a course would in all probability have been successful. But Hushai, by an appearance of cautiousness, recommended a gathering of all Israel under Absalom as leader, lest the known valour of David and his veterans should be too much for new and inexperienced forces. The counsel of Hushai prevailed. This was all that was needed. Time was afforded the exiled king to pursue his flight, seek protection, and prepare for the worst. He hastened to Mahanaim on the east side of Jordan, where his followers were plenteously supplied with provisions by Shobi, a prince of the Ammonites, and by Barzillai and Machir, "wealthy chiefs of pastoral Gilead." Absalom likewise crossed the Jordan and came towards Mahanaim, with all his forces under Amasa, nephew of David, as their captain, and pitched in the land of Gilead. Surrounded as David now was with thousands of his troops, and with his experienced commanders, he did not hesitate to meet the rebels in the field. He apportioned his army to the three generals, Joab, Abishai, and Ittai, the Gittite. At the people's request he himself remained in the city. The only part of the king's instructions to his captains, which has been preserved, is peculiarly touching, and displays the tender feelings of the aged father towards an unworthy child. "Deal gently for my sake with the young man, even with Absalom." The two armies met in a wood; a decisive victory was gained by the royalists; and notwithstanding his father's order, Absalom was slain by the hand of Joab. The aged parent was overwhelmed with grief at his son's death, and bewailed his loss in strains of tenderness which have never been surpassed. This conduct greatly discouraged the people, on which account Joab ventured to administer a sharp reproof to his sovereign. Upon this he suppressed his grief, and invited by the people, the exiled monarch returned to his throne. The men of Judah met him at Gilgal, to conduct him over Jordan and accompany him to his city with expressions of joy. Along with these was Shimei, who had formerly cursed him, with one thousand Benjamites ready to welcome and do him honour. He begged and obtained the royal clemency. To those who had befriended him in his distress, David showed himself peculiarly grateful. When the other tribes perceived they had been anticipated by the men of Judah, in manifestations of loyalty, they were offended, and preferred a complaint against their brethren. After some trifling altercation, as is usual in such cases (2 Sam. xix. 41-43), the worthless Sheba, son of Bichri, a Benjamite, presumed to invite the men of Israel to a new revolt. Irritated by the petty circumstance just mentioned, "every man of Israel went up from after David and followed Sheba." Amasa, who had been appointed chief captain in room of Joab, was commissioned to assemble the men of Judah, and be present at their head in three days. Not arriving at the appointed time, Abishai was sent with the king's guard to pursue the son of Bichri. At Gibeon the envious Joab found an opportunity of slaying Amasa, his unsuspecting cousin; and then, with his usual energy, pursued Sheba, and blockaded him in Bethmaachah before he could collect his partisans. The inhabitants of Abel, dreading the devastation of a siege, and advised by a prudent woman, beheaded Sheba, and threw his head over the wall (2 Sam. xx. 14-18). So ended the new rebellion. (See ABEL.)

Soon after this the land was visited with a famine of three years' continuance. David having inquired of the Lord concerning the causes of the affliction, and entreated its removal, found that the punishment of Saul and his house for their iniquities was not yet completed. Seven of the late king's descendants were given up to the Gibeonites, whom Saul had nearly extirpated, contrary to Joshua's agreement with them, and were hung in Gibeah by the remnant of that people. David also gathered together the bones of Saul and Jonathan, and those who had now perished, and sent them to the burial-place of Kish, in Zelah, near the southern borders of Benjamin. After these things God was entreated for the land, and the famine was removed. But trouble did not end here. Four sons of the giant of Gath had grown up to seek vengeance for their father's death; and judging the present distressed state of Israel favourable for their designs, they invaded the Jewish territories. Four successive battles are recorded (2 Sam. xxi. 15-22), in the first of which the aged David was nigh to being slain. His faithful officers kept him away from all future risks, and Philistia was once more and finally subdued. David, thus delivered entirely out of the hands of all his enemies, poured forth the grateful feelings of his bursting heart in the glowing language of the 18th Psalm. But times of peace and prosperity are often times of danger and calamity. In the vanity of his heart the warlike monarch would know the number of his fighting men. God permitted, and Satan urged him to the deed. The census was taken; but David soon found out the folly of his conduct. Jehovah was displeased; and by the infliction of a plague which cut off 70,000 persons, showed the vain king that the number of his soldiers must never be his confidence. David repented, sought forgiveness by prayer and sacrifice; and the hand of the destroying angel was stayed. (See NUMBER.)

6. *David's Death.*—David had now nearly

reached the age of threescore and ten, and was beginning to feel, by the expressive indications of decaying nature, that this number would sum up "the days of his years." This was a favourable opportunity for any aspirant to put in a claim for the kingdom. Adonijah, the fourth, but eldest surviving son of David, ventured to thrust himself forward, and was supported by Joab, the chief captain, and Abiathar, the priest. The other mighty men of David stood aloof. Nathan directed Bathsheba to inform the king, and remind him of his promise in favour of her son. David lost no time, but took the decisive step of having Solomon at once anointed his successor, and proclaimed king to all Israel. This celerity had the desired effect. The people acknowledged their new sovereign. Adonijah's party was disbanded, and the heart of the aged king filled with joy. But time was now precious, for David's departure was at hand. He at once set about the transference of all his public and official cares to the hands of Solomon; and first and chief of all, he devolved upon him the building of Jehovah's temple. This had been the great object of his anxieties for years; for it he had made most extensive preparations; and now he handed over to his son a divinely-prescribed model of the magnificent structure (1 Chr. xxviii. 11), together with immense quantities of gold and silver, besides a large amount of brass and other materials for its erection. The rulers and the people were next assembled; Solomon was declared and recognized as their future monarch; both king and subjects were charged to constancy and faithfulness to their great Lawgiver, with the assurance of one who spoke from experience, that they should not lose their reward; especially were the princes and tribes enjoined to assist the young king in the great work he was about to undertake; and to test the sincerity of their promises, and give David sensible evidence of their readiness and ability to begin and complete the sacred edifice, an opportunity was afforded to every one to consecrate whatever he chose to the magnificent enterprise. A truly liberal response was made to the royal appeal (1 Chr. xxix. 6-9). The hearts of people and of princes were filled with exuberant gladness when they saw the vastness of their munificent free-will offering; "and David the king also rejoiced with great joy." The piety of "the sweet psalmist of Israel" regulated the overflowing ecstasy of his heart, and drew forth a burst of thanksgiving whose fervid eloquence is not excelled in the records of inspired devotion. The whole congregation joined in the ascription of praise to God, and offered burnt offerings and sacrifices in abundance for all Israel.

From this sacred and exalted scene David may be said to have gone down to die. Beyond a few counsels to Solomon, of less general interest (1 Ki. ii. 1-9), we have nothing in the sacred narrative. The public acts of David had now closed. A stranger and sojourner on earth, as were all his fathers, David was not permitted to "continue by reason of death." After a reign of forty years, and at the age of seventy, he died, "full of riches and honour."

In person king David was comely—of a "ruddy" complexion and beautiful countenance, and possessed also of great personal agility and strength (Ps. xviii. 33, 34). His relation to his brothers seems never to have been confidential; but he clung to his nephews, who were probably of his own age. His two sisters, the mothers of these nephews, must in that case have been greatly older than himself. Abigail, the younger of the two, is called the daughter of Nahash, and may have been a sister only by the mother's side, Nahash being supposed to be her husband prior to her union with Jesse.

David, besides organizing the priesthood into twenty-four courses, formed a regular army, (1 Chr. xxvii.) Twenty-four thousand men were called out to constant exercise, being relieved each month; so that twelve times this number were kept in military service. Twelve stewards over the royal property, and a cabinet of six, also formed portion of his court and household (1 Chr. xxvii. 25-34). (See ARMIES.)

The term David is sometimes applied to the Messiah (Ezek. xxxiv. 23, 24; Hos. iii. 5).

When David is spoken of as "the man after God's own heart" (1 Sam. xiii. 14; Acts xiii. 22) reference is obviously intended to his general character and conduct, and not to every particular instance of it, as well as to his selection by God to ascend the throne of Israel. As a sovereign, he had an intense and constant desire to carry out the purposes of Jehovah. He bowed to the principles of the Theocracy, was true to his coronation oath, and did not use his elevation to gratify private ambition or promote selfish enterprise. His undaunted valour was stimulated by the purest patriotism; the weal of his people lay near his heart, and his arm was ever ready to smite the oppressor and repel the invader. He never scrupled, when his country's interests demanded it, to exchange his crown for a helmet, and his sceptre for a sword, and lead on in person the armies of the commonwealth to battle and victory. He felt that he was only God's deputy, and that he was secure against failure so long as he served his Divine sovereign. But yet as a man many stains lie upon his life. Numerous temptations surrounded him, and he occasionally fell before them. The Bible does not conceal his falls, nor attempt to palliate his transgressions. As he was human, he was imperfect; and when he sinned, God punished him, and that with great severity. The discords of his family, the want of affection manifested by so many of them to one another and to himself, must have deeply grieved him and embittered his old age. His worst foes were those of his own household. The charges which he gave on his death-bed to Solomon, in reference to the killing of Shimei and Joab, &c., were not the dictates of private revenge, but injunctions against traitors, who might have disturbed the peace of the nation under

a young and inexperienced king. His penitence was as deep as his sins were aggravated. The moanings of his heart broken by his offences are heard in many of his psalms. With what lonely prostration of spirit does he cry "out of the depths" in the 51st Psalm! He lay low in the dust before the God against whom he had sinned, and perhaps the humblest man in the nation was he who sat upon its throne and occupied its palace. These elements of religious experience gave him ardour in the service of God, and always preserved him from the slightest approach to idol worship. He was honoured to verify the covenant made with the Father of the faithful, for he established the government of Israel, and extended its dominions to the full extent of the promise to Abraham, and left a great but unconsolidated empire, stretching from Egypt to Lebanon, and from the Euphrates to the Mediterranean.

The mental abilities of David were certainly of a very high order. His acquirements in literature, music, and poetry were of no common rank. As a man of war he was pre-eminently courageous and successful. His general conduct was marked by generosity, integrity, fortitude, activity, and perseverance; and his religious character, though not stainless, was certainly adorned in his later years by sincere, fervent, exalted piety.

His religious feelings were ardent. When he was exiled by an unnatural and rebellious son, and compelled to flee into the solitudes for escape, his complaint was that of the saint, not of the dethroned monarch: he sighs not to be restored to the crown and the sceptre, but he pines for the enjoyment of religious privilege (Ps. xlii. 1, 2). When the building of his own house had been finished, it was dedicated by religious service and song, as may be seen in the 30th Psalm. His victories over the enemies of God and his people furnish the occasion of a devout pæan to Him who is Lord of armies:—"It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me up on my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great" (Ps. xviii. 32-35). The early occupations of his boyhood suggest many pleasing allusions to the royal bard:—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." His psalms place him among the most eminent of prophets and holy men. In sublimity and tenderness of expression, in loftiness and purity of religious sentiment, they are without parallel. They embody the universal language of religious emotion for all time. The songs which cheered the solitudes of Engedi, or animated the Hebrews as they wound along the glens or hillsides of Judea, have been repeated for ages in almost every part of the habitable world—in the remotest islands of the ocean, among the forests of America and the deserts of Africa. How many hearts have they softened, purified, consoled, and exalted, by the deep devotional fervour they have kindled, and the views of the divine wisdom, holiness, and love to which they have led!

DAVID, KEY OF. (See KEY.)

DAY (Gen. i. 5)—a period consisting of twenty-four hours, or one revolution of the earth around upon its axis. Three hundred and sixty-five of such revolutions make a year, or one revolution of the earth around the sun. The artificial day is the time during which the sun is above the horizon. Both these uses of the term occur, Gen. i. 5. The civil day is reckoned differently by different nations: some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. The Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset (Exod. xii. 18; Lev. xxiii. 32). This mode of reckoning days was not uncommon in other eastern nations. Some have conjectured that this computation was established after the children of Israel left Egypt, in order to distinguish them in this, as in all other respects, from the surrounding nations, whose day commenced in honour of their chief god, the sun, at the time of his rising. This can scarcely have been the origin of the practice; for it was not confined to the Jews, but extended to the Phœnicians, Numidians, and others. If we turn to the first chapter of Genesis, we find that darkness was prior to light. Such priority naturally accounts for the species of computation which we are now noticing. This method was not confined to eastern tribes. It was in use among the ancient Gauls. "All the Gauls," says Cæsar, "conceive themselves to be sprung from father Dis, and they affirm it to be handed down to them by the Druids. For this reason they measure time not by the number of days, but of nights. Accordingly, they observe their birthdays and the beginnings of months and years in such a manner as to cause the day to follow the night." In our own language, too, we say se'ennight and fortnight, instead of seven or fourteen days.

The day was originally divided into morning, noon, and night. The word *day* in John xi. 9 is used in contradistinction from night or darkness. The term *hour* is first introduced into the sacred writings, Dan. iii. 6; but it is very doubtful whether any definite term is denoted by it. In our Saviour's time the division of the day into twelve hours was known (John xi. 9). In Europe and America, and most civilized countries, the day begins at midnight. (See WATCH). The word *day* is often used by the sacred writers to denote an indefinite time (Gen. ii. 4; Isa. xxii. 5; Acts xvii. 31). So also it may be remarked, that the term "three days and three nights"

(Matt. xii. 40) denotes the same space of time as "three days," or a portion of them (Matt. xxvii. 63, 64). (See CREATION.)

Day often denotes a certain period. In the Old Testament "the day," or "that day," signifies the advent of Messiah; but in the New Testament the same phrase refers to the coming of Christ to judgment. Day in John ix. 4 is man's life in contrast with the night of death.

DAYSMAN (Job ix. 33)—an arbitrator, or person to judge between contending parties.

DAYSPRING (Job xxxviii. 12; Luke i. 78)—the first dawning of light (comp. Isa. lx. 1, 2, and Rev. xxii. 16).

DAY-STAR, OR MORNING-STAR (2 Pet. i. 19), in the figurative language of the apostle, is supposed to mean the light which shines on the soul of the believer, and cheers him with the expectation of a perfect day of holiness and joy. Christ himself, in Rev. xxii. 16, is called "the bright and morning star."

DAY, LORD'S. (See SABBATH.)

DEACON (1 Tim. iii. 10). The term in general signifies servant. In John ii. 5, 9, it means those who waited on the guests at table. In Rom. xiii. 4 it is applied to the magistrate; and in Rom. xv. 8 it is given to Christ, who was a *minister* of the circumcision. The name is given as a general appellation to office-bearers in the Christian Church (1 Cor. iii. 5; Col. iv. 7). But more particularly this name, as a title of office, was first given to "seven men of honest report, full of the Holy Ghost and wisdom," who were appointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to prayer and the ministry of the Word. On account of that common fund which was peculiar to the early Church, there may have been deacons prior to this arrangement; but as the Hellenists complained of partiality in the distribution of money to their widows, out of the Hellenist converts were the seven deacons chosen. They were set apart by prayer and the laying on of the apostles' hands (Acts vi. 1-4). The qualifications and duties of deacons are particularly set forth in Acts vi. 1-6, and 1 Tim. iii. 8-12. The female ministers, or deaconesses, were probably employed in attending upon those of their own sex, in some of the same offices and duties which the deacons performed for their brethren.

In the Church, after the period of the apostles, deaconesses were for a long time an established order of office-bearers. In Rom. xvi. 1 we read, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." What the peculiar office of deaconess in the apostolic Church was we are not informed. Probably, as we have already hinted, the female deacons attended to their own sex; and this was the more necessary from that want of intercourse and friendship between the sexes which prevailed in the East. Females living, and being obliged to live, in virtual seclusion, could with propriety be visited only by those of their own sex. (See BITHYNIA.)

DEAD, DEATH (Gen. xxv. 11; Exod. iv. 19). Death is the destruction or extinction of life. It is not defined in Scripture, but many figures are employed to describe it. It is returning to the dust—being gathered to one's fathers—a departure—a putting off apparel—a sleep—a giving up the ghost. By the transgression of God's commandment our first parents became liable to death. The threatening was, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17; Rom. v. 12-14; 1 Cor. xv. 21, 22; Heb. ix. 27). This expression does not define the time of actual dissolution, but rather denotes an inevitable liability or exposure to death, which, in that day and by that act, they should surely incur. But there is one sense in which the threatening was literally inflicted. The very moment Adam and Eve sinned, they severed themselves from God and became spiritually dead. Though no threatening had been pronounced, yet spiritual death must have been the inevitable consequence of transgression. Temporal death may not have been a necessary consequence—may have been only added as a positive penalty and a symbol of the more awful infliction.

The sacred writers speak of a death which affects the body only (Gen. xxv. 11); of another which describes the condition of the soul under the power of sin (Eph. ii. 1); and a third which denotes the everlasting perdition of the wicked (Jas. v. 20). In each of these senses our Divine Redeemer may be regarded as having virtually destroyed death, and "delivered them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15). In regard to temporal death, Jesus has freed us from its sting, though not from its stroke, and he gives us full victory over it and all its ravages on the morning of the resurrection. Believers are quickened out of spiritual death when they are regenerated by the life-giving Spirit; and the entire work of Christ is to deliver his people from the pangs of eternal death, in bestowing on them pardon, holiness, and preparation for heaven. To avail ourselves, however, of the benefits of his perfect triumph, we must believe, trust, love, and obey him. (See BURIAL, CHRIST, RESURRECTION.)

DEAD SEA. (See SALT SEA.)

DEARTH. (See FAMINE.)

DEBIR, or KIRJATH-SEPHER (Judg. i. 11), or KIRJATH-SANNAH (Josh. xv. 49). Probably a seat of Canaanitish learning, if we are to judge from its names: for Debir signifies *oracle*, and Kirjath-sepher means *city of books*, while Kirjath-sannah denotes *city of doctrine*. It was a stronghold of the sons of Anak, which was conquered by Joshua (Josh. x. 38, 39), and assigned to the tribe of Judah. It was afterwards recaptured by the Canaanites, and again subdued by the Israelites under Othniel (Josh. xv. 15-17). It subsequently became a city of the Levites (Josh. xxi. 15). There was another town of this name among the possessions of Gad, east of

the Jordan (Josh. xiii. 26), and a third on the border of Judah and Benjamin. (Comp. Josh. xiii. 26 and xv. 7.)

DEBORAH—*bee.* 1. (Judg. iv. 4) A woman of eminent wisdom and holiness (called a prophetess), and a judge of the people of Israel. She was the wife of Lapidoth (though some think the passage should read, "a woman of Lapidoth"), and had her judgment-seat under a palm tree, which is hence called by her name (Judg. iv. 5). Israel was suffering at that time a most oppressive bondage under Jabin, a Canaanitish king, to which they were doomed in consequence of their sin. Deborah, by divine direction, called upon Barak, who had probably signalized himself in some way, and commanded him, as from God, to station himself upon mount Tabor, with a prescribed number of men, and she would see to it that Sisera, the commander of the tyrant's army, should be there, and should fall into Barak's hands. Barak engaged to undertake the enterprise, if Deborah would accompany him. To this she consented, intimating, however, that if she went, the honour of the victory would be hers, and not his, and that Sisera would be regarded as having fallen by the hands of a woman (Judg. ix. 54). The two armies met; the hosts of Sisera were vastly superior in number and formidable equipment, for they had 900 chariots of iron, but the event was as Deborah predicted. Sisera fled; but his army was cut off, and every man slain. The triumphal song composed or dictated by Deborah on that occasion is an early specimen of oriental poetry. (See BARAK, JAEL.)

2. (Gen. xxxv. 8) The name of Rebekah's nurse, who died and was buried near Bethel.

DEBT, DEBTOR. The Mosaic laws were comparatively mild, and were truly equitable. Among the Romans the law of debtor and creditor was exceedingly severe upon the former, for he could be put to death; and on very many occasions the harsh exactions of creditors led to serious disturbances in the state. The Hebrew law, indeed, authorized the taking of a debtor into slavery; but such bondage was mercifully guarded. "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return (Lev. xxv. 39-41). This species of servitude was only the debtor's giving his labour for a limited period, in order to cancel his debts. And the law was even so severe, because no Hebrew could fall into debt unless by very reckless dissipation and extravagance. The person of the debtor could not be thus seized for payment of his obligations, unless his property were unable to liquidate the claims made upon him. His land passed into the creditor's hands until the year of jubilee. The creditor never owned such land—he only leased it till the sums owing him were paid; and knowing that the land, at a longer or shorter interval, would revert to its original proprietor, it was his own fault if he lent more than the period intervening before the jubilee could easily repay. Imprisonment was not recognized by Moses as a punishment for debt; but such a penalty was long the disgrace of England. When the Jews came back from Babylon, many of them fell into debt, and they seem to have been oppressed by their creditors (Neh. v. 3-5). Nehemiah remonstrated with these creditors, and caused them to remit such debts, owing to the peculiar condition and critical circumstances of the country. Had the Mosaic law been fairly and equitably carried out, neither the slavery of a debtor nor the oppression of a creditor would have been heard of. The whole people had a competency in landed property—a provision that secured against poverty, while it prevented the accumulation of wealth. (See BEGGING.)

DECAPOLIS (Matt. iv. 25)—usually described as a province or canton of Judea, within the half tribe of Manasseh, east of the Jordan. Geographers generally agree that Scythopolis was the chief of these cities, and was the only one of them west of the Jordan; that Hippo (Hippos), Gadara, Dion (or Dios), Pelea (or Pella), Gerasa (or Gergesa), Philadelphia, and Raphana (or Raphanæ), were seven of the remaining nine; and the other two were either Kanatha and Capitolias, or Damascus and Otopos. It is not only difficult to say what the ten cities precisely were, but it would seem that more than ten cities were sometimes included under the general appellation of Decapolis. These cities were inhabited chiefly by foreigners (Greeks) in the days of our Saviour, and not by Jews. Hence the keeping of swine by the Gergesenes (Matt. viii. 30-33), which was forbidden by the Jewish law.

DEDAN. 1. (Jer. xxv. 23; xlix. 8; Ezek. xxv. 13) A district of Arabia Petræa, south of Idumea, or Edom, settled by the descendants of Dedan, son of Jokshan, son of Abraham and Keturah (Gen. xxv. 3).

2. A country of Arabia, on the Persian Gulf, which traded with Tyre in ivory, and ebony, and drapery for chariots (Ezek. xxv. 13; xxvii. 15-20; xxxviii. 13). It was inhabited by the posterity of *Dedan*, son of Raamah (Gen. x. 7), son of Cush; and long after the ruin of Tyre there was a city *Dedan* in this region, which carried on an extensive trade, part of which was in those articles mentioned by Ezekiel. The location of these places is uncertain. The *Dedanim* (Isa. xxi. 13), or Dodanim (Gen. x. 4), were probably the people of Dedan.

DEDICATE, DEDICATION (Num. vii. 84; 2 Sam. viii. 11)—a religious ceremony, by which any person, such as a Nazarite—any place, such as the temple—any thing, such as the utensils and furniture of the tabernacle—was set apart for the service of God, or to some sacred use, (Exod. xl.; Num. vii.; 1 Ki. viii.; Ezra vi.; Neh. xii.) Cities, walls, gates, and private houses were thus dedicated. The

practice of consecration was very common among the Jews, and was suited to the peculiar dispensation under which they lived. The persons, places, and things consecrated were, however, for the most part designed to serve as patterns, examples, or shadows of better things in reserve; and now that the Messiah, the true temple, altar, priest, and sacrifice (John ii. 19-22; Heb. ix. 10), has come, that which was figurative and typical is done away; the presence of the Divine Redeemer in all the assemblies of his people, even where only two or three are met in his name, may be regarded as consecrating every place where it is enjoyed (Matt. xviii. 20; Acts vii. 48; Heb. iii. 6).

DEDICATION, FEAST OF THE. (See FEAST.)

DEEP. (See ABYSS.)

DEFILE (Lev. xi. 44). Under the Jewish law many blemishes of person and conduct were regarded as defilements or pollutions, rendering those upon whom they were found unclean, and subjecting them for the time being to many civil and religious disabilities (Mark. vii. 2). The term is most frequently used by the sacred writers in a figurative sense. (See CLEAN.)

DEGREE (Ps. cxx., *title*). This word is used to signify rank or station (Ps. lxii. 9). The phrase, "song or psalm of degrees"—which forms the title to Psalms cxx. to cxxxiv. inclusive—has been variously interpreted. Some suppose it has reference to the elevated voice in which these psalms were sung; others, to the time when they were sung—viz., at the annual festivals, when the Jews went up to Jerusalem—and that in this sense they were called odes of ascension. Others suppose them to have been chanted at various stations by the tribes as they returned from Babylon to Jerusalem. Others suppose they were sung by the Levites as they ascended the steps of the temple; and others, again, are of opinion that the title has reference to the peculiarly climactic style of these psalms—viz., that the thought or expression of one verse is resumed and carried forward in the next succeeding verse, as in Ps. cxxi. The repetition of the words printed in italics in the following version of this psalm, will show what is meant by this last supposition:—

"1. I lift up mine eyes unto the hills
From whence will *my help come?*

2. *My help cometh* from Jehovah,
The Creator of heaven and earth

3. He suffereth not my foot to be moved,
Thy keeper *slumbereth* not.

4. Lo! he *slumbereth* not, nor sleepeth,
The *keeper* of Israel.

5. *Jehovah* is thy *keeper*,
Jehovah, thy shade, is at thy right hand.

6. The sun shall not smite thee by day,
Nor the moon by night.

7. Jehovah *preserveth* thee from all evil.
Preserveth thy soul.

8. Jehovah *preserveth* thy going out and thy coming in,
From this time forth for evermore."

Gesenius has pointed out the same arrangement in the song of Deborah, and in Isa. xxvi., where verses 5, 6 read thus:—

"The lofty city he *hath laid low*,
Hath laid it low to the ground.
The foot hath trodden it down,
The feet of the poor, the steps of the needy."

DEHAVITES (Ezra iv. 9)—supposed to be the Dahi of Herodotus and a Persian tribe, and, as some think, the same who are mentioned as from Ava (2 Ki. xvii. 24).

DELILAH (Judg. xvi. 4)—a licentious woman, of the valley of Sorek, in the tribe of Judah, and near the borders of the Philistines, whom Samson loved, and who was the instrument of betraying him to his enemies. (See SAMSON.)

DELUGE. (See NOAH.)

DEMAS (Col. iv. 14)—a zealous disciple and fellow-labourer of Paul (Phile. 24), who afterwards apostatized from the faith, or at least deserted evangelical work, through inordinate love of the world (2 Tim. iv. 10; 1 John ii. 15).

DEMETRIUS. 1. (Acts xix. 24) A silversmith who resided at Ephesus, and manufactured silver shrines, or miniature temples and images of Diana. (See DIANA.) This was a very lucrative business in that city, where her worship was chiefly maintained; and hence, when the Gospel began to make an impression, and the people to forsake their vain idols for the service of the living God, Demetrius saw that he should lose his business unless he could still keep the people in sin. So he called a meeting of those who worked at that trade, and made a speech to them, charging the apostle Paul with having taught that the gods which they made were no gods, and with persuading the people not to purchase the images by the manufacture of which they obtained their living; and, besides this (or rather as a cover to selfish and avaricious motives), he showed them that the worship of Diana, which they had maintained so long and with so much magnificence, and probably to the great pecuniary advantage of the city, for strangers from all quarters thronged to it, would be brought into contempt, if the apostle's doctrine should prevail. By this harangue he inflamed the passions of his fellow-craftsmen, and they excited the multitude, until the whole city of Ephesus was thrown into an uproar, which was finally quelled by the politic and seasonable advice of the town-clerk. (See DIANA, EPHESUS, TOWN-CLERK.)

2. (3 John 12) A disciple of high reputation, and, as some suppose (though without warrant), the Demetrius of Ephesus, converted to the faith of the Gospel.

DEMONIACAL POSSESSION. (See POSSESSED.)

DEN. (See CAVE.)

DEPUTY. This word represents two different Greek words in the New Testament. In Acts xiii. 7 it signifies the Roman proconsul.

DERBE (Acts xiv. 6)—a town of Lycaonia,

east of Iconium, whither Paul and Barnabas fled when expelled from Lystra, and where they preached the Gospel with success (Acts xiv. 20). Derbe was the native place of Gaius (Acts xx. 4); but the precise site has not been recognized.

DESERT (Exod. v. 3). This word is nearly synonymous with wilderness. It signifies generally a waste or uncultivated territory, as pastures and forests. The modern acceptation of the word always implies barrenness; not so the ancient (Ps. lxv. 12). The various deserts mentioned in Scripture are—Arabian or great desert, those of Bethaven, Beersheba, Damascus, Edom, Engedi, Gibeon, Judea, Jeruel, Kedemoth, Kadesh, Maon, Paran, Shur, Sin, Sinai, Ziph, Zin, of the Red Sea, and that near Gaza. Maundrell thus describes the wilderness of Jericho,—"From this place you proceed in an intricate way amongst hills and valleys, interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours' travel in this sort of road you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted by the devil. A most miserable, dry, barren place it is, consisting of high rocky mountains, so torn and disordered as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages, which, they told us, were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. As soon as we entered the plain we turned up on the left hand, and, going about one hour that way, came to the foot of the Quarantania; which, they say, is the mountain into which the devil took our blessed Saviour when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and in its ascent not only difficult but dangerous." (See ARABAH, and the various geographical names.)

DESOLATION, ABOMINATION OF. (See ABOMINABLE.)

DEUTERONOMY, OR THE SECOND LAW (so called from its repeating the law), is the fifth book of the Bible, and (except the last chapter) was written by Moses (Deut. i. 5, comp. with Deut. xxxiv. 1; 2 Chr. xxv. 4; Dan. ix. 13; Mark xii. 19; Acts iii. 22). Deuteronomy is the name given by the Greek translators. The Hebrew term is only the first words of the treatise, *elleh hadebarim*. This book embraces a period of about five or six weeks of the fortieth year of the journeyings of the children of Israel; and for the benefit of those who were born after the giving of the law from Sinai, it recites that law, with some unessential variations of language, and enforces its observance by many powerful motives and pathetic exhortations. Moses directed that it should be read every seven years, and appointed the time and manner of doing it (Deut. xxxi. 9-13). It is the last of the five books of Moses, and was written a little before his death.

These features of the book may be amply verified by any studious reader. It is a kind of legacy to the tribes whom Moses had so long instructed and guarded. He had about a year before been informed that he was not to enter Canaan, and that the war of settlement was to be committed to Joshua, his successor. Probably, on receiving this announcement from God, he employed himself, under the guidance of the Spirit, in composing this valedictory address to his nation. What work of higher value or tenderer interest could engage his attention? The nation was dear to him. Much had he done for them, much had he suffered for them. He had struggled for their emancipation, his rod had divided the waters of the Red Sea. From his hands they had received the tables of the law and the political enactments which were to govern the theocracy. He knew their failings, he had witnessed their peculiar obstinacy, and had beheld the devastating judgments which God sent upon them. The eye of the venerable legislator could not behold them for the last time without emotion, nor could he anticipate their future history without an earnest desire to warn and encourage them. Now they were on the borders of Canaan; the forty years of their doom, with the exception of a few weeks, were numbered; therefore it was necessary both to modify some older statutes and to give them several new injunctions, to review their past experience, and impress them with the solemn lessons which it presented. Nor was it less opportune to put them in possession of such rules of life as were fitted to them both as individuals and a commonwealth, by obedience to which they should secure solid and lasting prosperity in the land which they were so soon to inherit. The preface to Deuteronomy corroborates the truth of these remarks (Deut. i. 1, 3). In the succeeding four chapters their annals are detailed from an early period, and detailed in such a form as to bring before their minds many suitable and solemn reflections. Onward to the 12th chapter the same course is followed—a course which indicates the affection, and zeal, and patriotism of the writer. He rehearses to them the Decalogue, with copious and repeated exhortations to obey it, and as obedience was essential to their future welfare, God himself is described as exclaiming, "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deut. v. 29.)

Moses warns the people not to imagine that any successes they might obtain were the fruit of their own valour (Deut. ix. 3), or that God gave them these successes in consequence of

any desert of theirs (Deut. ix. 4-6); and now, having prepared the way for greater plainness of speech than would have been suitable at an earlier period of his addresses to them (comp. Deut. i. 26-46), he proceeds to rebuke any tendency to an arrogant spirit, by recalling the painful and humbling memory of some of the worst instances of their intractableness and ingratitude (Deut. ix. 8-12, 22, 23), and declaring that these were but specimens of a spirit which had always seemed ready to break forth, on any insufficient occasion, from the very time of the great mercy manifested in their behalf, in their deliverance from Egyptian bondage (Deut. ix. 7, 24). Yet, notwithstanding all these provocations, he says, he had never ceased, with a disinterested earnestness, to intercede for them; and their Divine benefactor, though greatly incensed, had never ceased to pardon (Deut. ix. 13-20, 25; x. 5). Still, God was waiting to be gracious. All he required of them was obedience; but it must be an obedience, not of outward service, but of the heart (Deut. x. 12, 13, 16, 20, 21). He appealed to them to render that obedience, by the memory of his past kindnesses; for, when all nations were alike his, he had selected theirs to be the object of his peculiar care, and had already raised them from small beginnings to be a numerous people (Deut. x. 14, 15, 22). He appealed to them by a sense of his impartial justice, which weighed in the same balance the lowly and the great (Deut. x. 17, 18). He appealed to them by past manifestations of his great power, as this had been manifested alternately in their protection and their punishment (Deut. xi. 1-9). And finally, he appealed to them, by his purposes of heavy retribution (Deut. xi. 16, 17) or unlimited bounty (Deut. xi. 10-15, 18-25), for the future, according as they should prove docile or incorrigible.

The next portion of Deuteronomy is occupied with a rehearsal of various laws. Some old laws were now to be modified to suit the new order of things—an argument in favour of the common opinion of the Mosaic authorship. For example, some weighty reasons, at least, for the strictness of the demand, that all animals designed for food should be brought to the tabernacle to be slaughtered, being now superseded by the change of circumstances, and others having become less urgent, through the influence of the habits of forty years, permission is given to the proprietor to slaughter them henceforward at his own home, if the place where the tabernacle was pitched was so remote from him that a journey to it for the purpose would be attended with inconvenience (Deut. xii. 15, 20-22).

Many of the precepts already given, especially such as denounced idolatry and all its attendant superstitions, and the modes of collecting and paying the religious revenues, are described anew, and enjoined by forcible considerations. In short, we have in order a second enactment of the moral, ceremonial, and judicial codes. Many duties arising from the various relations of the state are dwelt upon, such as the law of slavery and the law of war. Moses anticipated the period when the nation might establish a monarchy, and made a cautious and anxious provision for it. The lawgiver also gives some instructions as to the rights of inheritance and of the naturalization of foreigners. The law of usury is also strictly laid down. Money was never to be lent on interest; the nation was to engage in agriculture, not in commerce. Many other enactments, all of them breathing a spirit of justice and benevolence, are given; and there is included among them an intimation of the coming of a teacher or prophet, who can be no other than the incarnate Son of God. All these legislative changes are proofs that the book was written at the period which itself describes.

The Israelites are enjoined to set up great stones, and plaster them, and write upon them some portion of the laws; or, perhaps, the peculiar anathemas and corresponding blessings contained in the 27th and 28th chapters. Commentators have largely debated the question, what could be the use of this *plaster* for a monumental inscription designed, as they assume, to be lasting. One will have it that the letters were raised in black stone in *relief*, and that the plaster between was intended to make them more conspicuous; another, that it was used to cover over the inscription, to the end that, when the lime decayed, the inscription should be revealed to a future age. This perplexity grows out of a misconception of the spirit of the arrangement. Had Moses directed or permitted an expensive altar to be built, and carved with an inscription suited to last, a great idea of sanctity at least would have attached to it. There would have been danger that he would be considered as fixing the place of worship for the nation. This he by no means intended to do (comp. Deut. xii. 5, 11, 21, &c.): it was a point upon which he always held himself in reserve. Besides, at such a critical period he would by no means have been willing that the people should pause in their career of conquest to finish an elaborate work of art. Accordingly, with reference to an occasion which was to arise for an altar and an inscription, he directs, as before on a similar period (comp. Deut. xxvii. 5, 6; Exod. xx. 24, 25; xxiv. 4, 5), that the former shall be constructed in the rudest manner, and the latter cut in a substance which would easily receive an inscription, and which would fall to pieces as soon as it had served its use. For mount Ebal, the Samaritan Pentateuch here reads *mount Gerizim*. Which is the true lection has been a question much discussed. Kennicott preferred the Samaritan, urging, for instance, that Gerizim was the mountain from which blessings were pronounced; that the fact of the Samaritans having built their temple afterwards on Gerizim, when they might have built on Ebal as well, proves their conviction that the former was the site of Moses' altar; and that Jotham (Judg. ix.), who uttered his remonstrances to the Shechemites

from Gerizim, is to be presumed to have chosen the place where the altar was standing, or had stood. (See ISAAC.) All which has been retorted as follows: that the proper place for the altar was that whence imprecations were to be uttered; that the Samaritans would have been more likely to choose Gerizim for their temple, as being a *blessed* spot, than Ebal, as being the site of an altar erected for a solemn form of cursing, as well as that the picturesque beauty of Gerizim might decide their choice. Some commentators also remark, that the tribes selected to bless are all descendants of Leah and Rachel, the free wives of Jacob; while the other party is composed of the posterity of his bond-women, along with that of Reuben, who had fallen into disgrace with his father, and that of Zebulun, the youngest son of Leah. (See Palfrey's *Lectures.*)

This portion of Deuteronomy is followed up by a fearful menace of judgments on the nation should they apostatize. Lastly, we have the song of Moses—stirring, solemn, and didactic—with the peculiar blessings he pronounced on the tribes. These benedictions bear some resemblance to those spoken by Jacob over his sons, the twelve patriarchs. The account of the death of Moses and his funeral obsequies, with a brief sketch of his character, must have been furnished by a later hand: in all likelihood it was appended by Joshua.

The book of Deuteronomy is precisely in style and character what we should expect from Moses, the man of God, in his old age, and about to leave the world. It is full of copious details, tender solicitude, affectionate repetition, the last and pathetic charge of a father to his children. It has been often cited by succeeding inspired writers; and our Lord, during his temptation, honoured it by three times quoting from it in answer to the impious suggestions of Satan. It is a book which we never tire of reading, for it mingles counsel with legislation, reflections with history, and piety with warfare; presents vivid pictures of the productions of Canaan and Egypt, inculcates law on the nation with more than a patriot's ardour, and longs for prosperity to the Church with more than a martyr's aspirations.

The reader of the previous sentences will perceive that there is a very considerable diversity of matter and style between Deuteronomy and the preceding four books. But the difference is not so great as to warrant the hypothesis of a different authorship and of a comparative recency of publication. The book has not the order and regularity of a formal digest or compend indicating a recent edition, but resembles the nation, which was at the time in a state of transition from a camp life to that of a settled country. Many things are said, as about Ebal and Gerizim, which could not have been so said at a later period. There are no anachronisms—there is nothing to jar in manners, customs, and incidental allusions. The changes in the law are quite in harmony with the period of the national history at the close of the lawgiver's life—such as the provision of a permanent place for divine worship, the forbidding of the impure and superstitious usages which characterized the tribes among whom they were soon to be settled, with regulations as to war and the treatment of captives—for a series of campaigns was about to commence. According as the names Elohim and Jehovah occur in the sections of the Pentateuch, modern critics distinguish them by the epithets Elohistic and Jehovistic. But these critics differ widely in their views of this book—some maintain that the author of Deuteronomy is the Jehovist of the previous books, and others that he is quite a distinct writer. This diversity of view becomes an argument in favour of the old opinion of the Mosaic authorship—which is again and again vouched for in the New Testament.

DEVIL. The word *devil* is derived from the Greek noun, *diabolos*, which means a calumniator or accuser. It corresponds with the Hebrew word *Satan*, which literally signifies an adversary, and from the notion of an opponent in a court of justice comes also to mean accuser. In this aspect the terms agree; and when used as proper names of the same person, as they most frequently are in Scripture, they may be regarded as synonymous. The same being is also designated in the Word of Truth by various other names—*e. g.*, Abaddon, in Hebrew, and Apollyon, in Greek, both of which mean destroyer, and angel of the bottomless pit (Rev. ix. 11), Beelzebub, (Matt. xii. 24), Belial (2 Cor. vi. 15), prince of the world (John xii. 31), prince of devils (Matt. ix. 34), prince of the power of the air, and spirit that worketh in the hearts of the disobedient (Eph. ii. 2), the god of this world (2 Cor. iv. 4), a murderer, a liar (John viii. 44), the accuser of the brethren (Rev. xii. 10), an adversary and a roaring lion (1 Pet. v. 8), and in the symbols of the Apocalypse, the great dragon and the old serpent (Rev. xii. 9).

Such are some of the names and epithets, real and figurative, which the Word of God employs with reference to this personage—all of which are expressive of some feature of his dark character.

Satan possesses a real existence, and his personality is not only possible, but probable. There is nothing in man to indicate that he is the highest creature in the scale of being. But, on the contrary, from the fact that there are many degrees of existence between us and nothing, it is reasonable to suppose that there are at least some beings, and these highly exalted in their nature, between man and the infinite God. They may not be discernible by means of the senses, but this does not disprove their reality; for even of material objects the magnitude of some exceeds the grasp of the bodily organs, the distance of some outreaches them, and the minuteness of a third class eludes them, even when aided by instruments. Thus far does reason testify, and revelation completes the evidence. The existence and personality of

Satan are recognized by all the sacred writers. They speak generally of the class, angels or spirits, to which he belongs (1 Cor. vi. 3). They reveal his nature, his character, his condition, his works, his agencies, his plans, his success, and his future destiny. We have therefore just the same evidence of the real personality of Satan as of the Holy Spirit, and of angelic spiritual beings; so that supposing the sacred writers to have designed to teach us the proper personality of Satan, it is not easy to conceive what other language they could have adopted.

In nature Satan is spiritual. He is an angel, and possesses all the essential properties by which this order of beings is distinguished. Whatever feature is peculiar to their nature will be found in his; and in general he is endowed with all the attributes of spiritual thinking beings, such as intellect, embracing perception, memory, and judgment; and also affections, desires, passions, volition, and ceaseless activity. (See Eph. vi. 12.) The present character of Satan is one essentially wicked. He is the leader of a host of rebels against God. He is filled with a rooted enmity to all righteousness; and his active, skilful, and powerful mind is pervaded with every species of unholy feeling. He lives and acts under the influence of the haughtiest pride, the most inveterate deceitfulness, and the most malignant cruelty. His condition, at the same time, corresponds to his character. As the enemy of God, he is banished from his presence, and in company with his guilty associates is consigned to the place of torment, where every unholy principle and passion which exists within him, and all the unrighteous actions which he performs, meet their due recompense of vengeance (2 Pet. ii. 4; Jude 6). He is degraded, wretched, and outcast.

The general employment of "the wicked one" in the infernal world might be imagined, and its leading features conjecturally pointed out. But his banishment to the world of darkness does not prevent his virtual abode on our earth as the "god of this world"—the enemy of man and his Maker. Plans and operations for the subversion of Jehovah's designs and procedure no doubt constantly engage his attention; and throughout, his conduct and that of "his angels" are characterized by daring impiety. His work among men from the beginning has been one unbroken course of seduction, accusation, tyranny, and cruelty. Personally, or by means of his legions, he ever tempts men to sin, restrains them from holiness; accuses them of sin, weakness, and inconsistency to themselves, to others, and to God; keeps them constantly beneath his thraldom; and renders them the subjects of present and prospective misery. (See Matt. iv. 3; 1 Thess. iii. 5; Rev. xii. 10; John viii. 44; Acts xxvi. 18).

The agency which the tempter employs are first and chiefly those legions of fallen spirits who were allied with him in his first revolt, and now continue subject to him in all his attempts to thwart the will of God and the welfare of men. These "spiritual wickednesses" are ever on the alert for prey. Besides these, Satan seems to have acquired, by Divine permission, mysterious influence over the elements of the material world, which he often employs to accomplish his malignant designs; and more particularly he obtains a knowledge of the varied dispositions, tempers, attainments, and inclinations of all men, and either uses these directly, or takes advantage of them in presenting other allurements, to seduce his victims to sin and consequent misery. And men themselves, when thoroughly imbued with the spirit of Satan, become in their turn the agents of their master to tempt and destroy others (Eph. vi. 11, 12; Matt. iv. 1-11; 1 Cor. vii. 5; 2 Cor. ii. 11; Rev. iii. 5).

The plans or modes of procedure which the Prince of Devils may adopt in the work of tempting are chiefly of two kinds—viz., deception and seduction. To prosecute the work of deceiving, he assumes every imaginable form, from that of "an angel of light" to the shape of the insidious serpent; and at the same time he employs every conceivable artifice, in accordance with the character he wears, which his consummate skill is capable to suggest. And in the work of seducing, his "wiles" are most powerful. He knows the nature and tendencies of the human mind, and therefore he always presents his allurements in the way that will be most captivating (Gen. iii. 13; 2 Cor. xi. 14). He also sets himself to prevent men from attaining and accomplishing what is good, by removing the means of improvement (Mark iv. 15), and by resisting their operations (Zech. iii. 1, 2). In this pernicious employment the "old serpent" has been most successful. From the unhappy hour in which he triumphed over our first parents in Eden, till this moment, he has prostrated the entire race under his despotic sway. He "deceiveth the whole world" (Eph. ii. 1-3; Rev. xii. 9).

Of the future destiny of "the destroyer" the Scriptures leave no room for doubt. He is at present "reserved in everlasting chains under darkness, until the judgment of the great day;" and being among impenitent transgressors, when that day arrives he will certainly be visited with "indignation and wrath, tribulation and anguish," which will be prolonged to all eternity (Matt. xxv. 41). (See BEELZEBUB, SCAPE-GOAT.)

DEVILS, POSSESSED OF. (See POSSESSED.)

DEW (2 Sam. i. 21)—a dense vapour which falls on the earth during the night, and which in Judea was so copious as in a great measure to supply the absence of showers. It thus became a beautiful emblem of spiritual blessings (Deut. xxxii. 2; Hos. xiv. 5-7); and so the prophet Hosea, with unsurpassed beauty and freshness in describing the nature and result of divine blessing, says, "I will be as the dew unto Israel." It is also the symbol of prosperity, as when Job

exclaims, "The dew lay all night upon my branch" (Job xxix. 19). The heat and dryness of the air in Palestine are such, that, if it were not for the dews, the earth would be parched and all its fruit withered; and the dews are often so ample as to soak the earth like a heavy shower. The same fact may be inferred from Judg. vi. 37-40; 2 Sam. xvii. 12; Job xxix. 19; Song v. 2. The Psalmist (Ps. cxxxiii. 3) mentions particularly the dew of Hermon as emblematical of the rich and abundant blessings of spiritual communion. And Maundrell tells us that their tents, when pitched on Tabor and Hermon, "were as wet with dew as if it had rained on them all night;" and others speak of their cloaks, in which they wrapt themselves while they slept, as being completely wet, as if they had been immersed in the sea.

Dr. Shaw, in his travels, speaking of Arabia Petræa, says—"The dews of the night, as we had the heavens only for our covering, would frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture which the dews had communicated to the sands was entirely evaporated." This rapid disappearance, under the powerful beams of the early sun, is employed by God to represent the short-lived revival of his people—"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away" (Hos. vi. 4).

DIADEM. (See CROWN.)

DIAL (2 Ki. xx. 11; Isa. xxxviii. 1-9)—an instrument employed by the Hebrews to measure time, or to determine the apparent progress of the sun by the shadow which he casts on the dial. It is a matter of much speculation, but little importance, what was the form, &c., of the dial mentioned in these passages. It was probably either a foreign piece of mechanism, or at least an imitation of it, which Ahaz had imported in the form of an altar. A dial from Babylon may also have been among his curiosities. The dial is expressly named as that of Ahaz. It was probably not in the shape of our common dial—a marked plate with a gnomon—but rather a fabric built with stair or step to indicate the advance of the shadow; for the Hebrew name signifies degrees or steps. The Egyptians seem to have used their obelisks in some way for the notation of time.

Hezekiah, king of Judah, was sick and near to death. He prayed with great earnestness that his life might be prolonged. Isaiah was sent to inform him that God would relieve his disease, and that in three days he should be able to go up to the temple. The astonished king asked a sign from the Lord that a thing so incredible should be done to him. The prophet gave him his choice of two signs—viz., that the shadow of the sun, on the dial of Ahaz, should go forward or backward ten degrees. The king, supposing that it would be a more wonderful token of the divine interposition (2 Ki. xx. 10), preferred that the shadow should go back; and, in answer to the prophet's prayer, the sun, or the shadow of it upon the dial, was brought back or returned ten degrees. Probably this miracle was wrought upon the rays of the sun, by which they were deflected in an extraordinary manner, so as to produce this retrograde motion of the shadow, while the sun itself seemed to go on its way. It is less likely that the motion of the earth and the position of the sun were so changed as to produce this result, as held by archbishop Usher and the great body of the Jews. It was this miracle to which reference is made in 2 Chr. xxxii. 31.

DIAMOND (Exod. xxviii. 18)—the hardest and most valuable of gems, and found chiefly in the East Indies and Brazil. The diamond consists of pure carbon, and when heated by a certain process, is completely combustible. When perfect and transparent, a diamond is said to be of the first water. Some suppose that the word rendered "diamond" means emerald. The diamonds in possession of the emperor of Russia, the king of Portugal; the Pitt diamond, weighing about an ounce; and the Koh-i-noor, supposed to be worth half-a-million sterling, are the largest and most valuable.

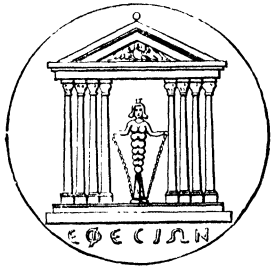
It is mentioned among the jewels of the king of Tyre (Ezek. xxviii. 13); and the expression in Jer. xvii. 1 denotes the deep and indelible record which was made of the sin of Judah. (See ADAMANT.)

DIANA (Acts xix. 28)—a heathen goddess of great celebrity (*v.* 27). The Diana of Asia Minor seems to have differed very essentially from the Artemis of Greece and Diana of Rome. The Ephesian Artemis was a divinity totally distinct from the Greek goddess of the same name. She seems to have been the personification of the fructifying and all-nourishing powers of nature. It is an opinion almost universally adopted, that she was an ancient Asiatic divinity whose worship the Greeks found established in Ionia when they settled there; and that, for some resemblance they discovered, they applied to her the name of Artemis. As soon as this identity of the Asiatic goddess with the Greek Artemis was recognized, other features, also originally peculiar to the Greek Artemis, were transferred to her; and thus she is called a daughter of Leto, who gave birth to her in the neighbourhood of Ephesus. Her original character is sufficiently clear from the fact that her priests were eunuchs, and that her image in the magnificent temple of Ephesus represented her with *many* breasts (πολυμαστός). The whole figure of the goddess resembled a

Grecian Diana.

mummy: her head was surmounted with a mural crown (*corona muralis*), and the lower part of her body, which ended in a point, like a pyramid upside down, was covered with figures of mystical animals" (Strab. xiv., p. 641; Paus. iv. 31, sec. 6; vii. 5, sec. 2).

The worship of this goddess was attended with peculiar splendour and magnificence at Ephesus. Her temple in that city was so vast and beautiful as to be ranked among the seven wonders of the world. Pliny tells us that it was 425 feet long and 220 in breadth, and that it was adorned with a hundred columns, each 60 feet high, twenty-seven of which were



curiously carved, and the rest polished. It occupied 220 years in building. All Asia contributed to its erection, and 127 magnificent columns were bestowed on it by as many kings. Its altar was furnished by the famous Praxiteles, and Apelles contributed a portrait of Alexander the Great. Little silver models of the temple, with the image of the goddess enshrined in them, were made for sale, and sold in such quantity as to afford profitable work for many hands. (See DEMETRIUS.)

The preceding cut represents, in miniature, a front view of this famous temple, and is probably a fac simile of one of the "shrines." The inscription below signifies—"Of the Ephesians."

Paul made himself offensive to the idolatrous Ephesians by preaching the very plain and sensible doctrine, "that they be no gods which are made with hands." Hence the silversmiths, who depended on the manufacture of images for their living, were greatly excited by the fear that their craft was in danger; and so they moved the people to suppose that the temple itself, with all its magnificence, would be destroyed, and the city cease to be the resort of worshippers. Their craft was in danger. The period of their spiritual rule was over. The image that "fell from Jupiter" soon ceased to delude and bewitch. (See JUPITER.) This image which fell from Jupiter may have been an ærolite, of which many have fallen at various times and in many countries. The meteoric stone might have formed a portion at least of Diana's statue. In such superstitious times the falling of a stone from the air would be interpreted in accordance with idolatrous opinions. (See EPHESUS, JUPITER, PAUL.)

DIBON (Josh. xiii. 17)—a city of Moab, a few miles north of the Arnon, now called Diban. It was built up by the tribe of Gad (Num. xxxii. 33, 34), and hence called Dibon-gad (Num. xxxiii. 45). The same place is called Dimon (Isa. xv. 9). At a later day it returned again to Moab (Isa. xv. 2; Jer. xlviii. 18, 22). A place called Dhiban is mentioned by modern travellers as situated about 3 miles north of the Arnon, or Wady Modjeb. In Neh. xi. 25 a Dibon in Judah is mentioned, which may be the same with Debir (Josh. xiii. 26). (See DEBIR.)

DIDYMUS—*twin*. (See THOMAS.)

DIKLAH—a son of Joktan (Gen. x. 27). The name signifies palm tree, and may have been in that part of Arabia where the palm abounds; but it has not yet been identified.

DIMONAH—a place in the south of Judah (Josh. xv. 22), and may be the same as the Dibon of Neh. xi. 25. (See DIBON.)

DINAH (Gen. xxx. 21)—only daughter of Jacob and Leah. When her father was on his return from Padan-aram to Canaan he halted at Shalem, a city of Shechem. Here she mingled with the young women of the neighbourhood, and fell a victim to the seductive arts of Shechem, son of Hamor, who was prince of the country. He afterwards sought to marry her, but her brothers refused their consent to the alliance, unless the men of Shechem would submit to be circumcised. To this condition they agreed; and when, by the effect of the operation, they were all disabled from defending themselves or their city, Simeon and Levi attacked them, slew Shechem and his father, completely pillaged the place, and made prisoners of the women and children. Jacob severely reprimanded them for the act; but they were so indignant at the abuse their sister had suffered as to justify their mode of revenge (Gen. xxxiv. 31). Dinah is mentioned with the rest of the family who went into Egypt (Gen. xlvi. 8, 15).

DINAITES (Ezra iv. 9)—a portion of the colonists settled in Samaria after the conquest. Nothing further is known of them.

DINHABAH (Gen. xxxvi. 32)—the royal city of Bela, king of Edom. One site has been assigned to it—a village called Dannea, 8 miles from Ar of Moab—but it has not been distinctly identified.

DINNER. (See MEALS.)

DIONYSIUS (Acts xvii. 34)—a convert to the Gospel under the preaching of Paul at Athens. Why he is called the Areopagite we cannot tell, unless he was one of the judges of the court of Areopagus. Ecclesiastical historians say that he became an eminent minister of the Gospel, and suffered martyrdom at Athens A.D. 95. The writings that pass under his name are fabrications of the sixth century.

DIOTREPHES (3 John 9)—probably a member, and perhaps an officer, of the church of Corinth. John's third epistle is addressed to Gaius of this church (Rom. xvi. 23; 1 Cor. i. 14); and in the course of it a severe rebuke is given to Diotrephes, who seems to have ques-

tioned the authority of the apostle, and to have exercised a most officious and unwarrantable power in the church to which he belonged. (See JOHN, EPISTLES OF.)

DISCERNING OF SPIRITS (1 Cor. xii. 10) was one of the miraculous gifts of the Holy Ghost, by virtue of which the spirits of men were tried whether they were of God (1 John iv. 1). It was a most desirable gift in the former ages of the Church, when false prophets and wicked spirits abounded on every side, and men of the character of Simon Magus longed to possess supernatural power. By the faculty of discerning spirits Peter may have detected Ananias, and Paul exposed Elymas the sorcerer.

DISCIPLE (Matt. x. 24)—one who receives, or professes to receive, instruction from another (Matt. xi. 2; Luke xiv. 26, 27, 33; John ix. 28). In the New Testament it denotes the followers of any teacher, as of the Baptist (Matt. ix. 14), as also the professed followers of our Saviour; but not always his true followers (Matt. xxvi. 20, 21; John vi. 66). The name is also often applied to the apostles and to the body of believers (Acts ix. 1). To all his disciples the language of the Master is, "Learn of me."

DISEASE (Deut. xxviii. 60). Diseases come upon us by reason of sin; so that the multiplied forms in which sickness and suffering appear among men, to wear out their frail bodies and hurry them to the grave, are so many signs of the evil of sin, even in its present effects. Reference is made to the interposition of God in sending and removing diseases. The pious Hebrew mind looked beyond mere secondary causes, and felt that God was the sovereign disposer of all events, the giver of health, and the inflicter of malady (Ps. xxxix. 9-11; xc. 3-12).

The plagues, pestilences, and other instrumentalities by which, in former ages, a multitude of lives were destroyed at once were often miraculous—that is, the natural causes and progress of disease were either not employed or were not visible (Exod. xii. 23, 29; 2 Ki. xix. 35; 1 Chr. xxi. 12-15; Acts xii. 23). The plagues of Egypt were also of this character. From an early period we find the agency of evil spirits employed to afflict and trouble men; as in the case of Saul and Job. In the time of our Saviour they seem to have been permitted often to take entire possession of the human frame; in which case the bodily, and often the mental powers were to a greater or less extent suspended, and the wretched sufferer exposed to a train of the most dreadful dangers and calamities (Matt. xvii. 15; Mark v. 11-15; Luke ix. 38-40). (See POSSESSED.)

The diet and habits of the early Jews were so simple and uniform that diseases were uncommon; but at a later period we have reason to believe they became frequent and severe, as the manners and customs of the nation grew more corrupt and luxurious; so that we may suppose among the multitudes which resorted to our Saviour to be healed of all manner of diseases there would be found a fearful list of painful and incurable complaints.

The diseases mentioned in Scripture are—ague, abscess, atrophy, blindness, boils and blains, consumption, demoniacal possession, deafness, debility, dropsy, dumbness, dysentery, emerods, fever, impediment in speech, itch, inflammation, issue of blood, lameness, leprosy, loss of appetite, lunacy, melancholy, palsy, plague, scab, sunstroke, ulcers, worms. These diseases are particularly noticed in their appropriate places.

DISH. The word represents three Hebrew terms and one Greek substantive. It is applied to vessels used for various purposes. The phrase, "he that dippeth his hand with me in the dish," shows that Judas was reclining near Jesus, and pointed him out as the traitor. (See EAT, TABLE.)

DISPENSATION (1 Cor. ix. 17). This word, in its scriptural use, generally denotes a plan or scheme, or a system of precepts and principles prescribed and revealed by God, for his own glory and for the advantage and happiness of his creatures. In Eph. i. 10 the apostle speaks of "the dispensation of the fulness of times" when God is to gather together in one, or sum up under one head, all things in Christ, "both which are in heaven and which are on earth;" in Eph. iii. 2 he describes as "a dispensation of the grace of God," the calling of the Gentiles—a mystery made known to him by revelation. Again, in Col. i. 25, he says of himself, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." In the passage first above cited it is supposed to mean authority or commission to preach the Gospel. The dispensation of the law by Moses and of the Gospel by Jesus Christ are examples of the use of the word in its common meaning. The word is thus nearly equivalent to economy or arrangement—a plan or process divinely sanctioned and revealed to man.

DISPERSED, DISPERSIONS (Isa. xi. 12; Jer. xxv. 34; John vii. 35). These terms are usually applied to the Jews, who, after their captivity, and still more emphatically, after the final destruction of their holy city, were scattered abroad through the earth, both in the East and West, as may be learned from the scene at Pentecost, (Acts ii.) The dispersion of the Greeks, or the Western dispersion, is referred to in John vii. 35 (Jas. i. 1; 1 Pet. i. 1).

DISTAFF (Prov. xxxi. 19)—the staff on which the woollen or flaxen thread was rolled in spinning. The Hebrew word conveys the idea of roundness (2 Sam. iii. 29). In Neh. iii. 12-14 it is rendered "part;" but it denotes a circuit round Jerusalem. The Hebrews no doubt learned the art of spinning in Egypt. In that country flax and cotton were spun and woven by rude and simple processes, principally by female servants or domestic slaves, but bleached and dried, pressed and folded by men. The warp usually contained

double the threads of the weft. Some pieces of fine linen, still preserved, have in the inch 270 double twisted threads of warp, and 110 of

Spinning.

woof. The fineness of such threads is an amazing specimen of the elegance and dexterity of manual labour without the appliances of modern machinery. In Glasgow cotton is spun so fine and woven so closely, that, in a common class of cambrics, manufactured for ordinary sale, there are 350 threads in the square inch. In the north of Ireland linen is produced varying from 200 to 300 threads per inch; but a piece of cambric was made for the great London exhibition of 1851, having in the same space no less than 500 threads; and which, after all, is not much finer than the Egyptian web already referred to.

DITCH. Various words are so rendered. One of them is translated pit, Jer. xiv. 3, and another signifies a pool, Isa. xxii. 11. Ditches, such as those with us, are not found in Palestine.

DIVINATION (Deut. xviii. 10) is the practice of divining or of foretelling future events. In the passage cited it is put in connection with witchcraft, necromancy, and other abominations of the heathen, which the Jews were to avoid. Divination was a prevailing sin among the Israelites and many of the eastern nations. Various methods, all of them absurd and ludicrous, were employed in order to know futurity. A cup with peculiar incantations was sometimes used. This is a very old superstition, and is found in almost all nations. It is said of Joseph's cup (Gen. xliv. 5) that he divined by it. It is not to be inferred, however, that he practised divination. He had received from God the gift of interpreting dreams, and he exercised it with great humility, and always for God's glory. It may be that Joseph's officer mistook the gifts of his lord, and professed, or really did believe, or was instructed to say, that he had the power of divination. Such a custom yet survives among the Arabs, and holds a high place among the delusions practised by the *spaewives*, or female fortune-tellers, of Scotland.

Arrows were also shot, with names engraven on them, in order to discover the future of an individual or the destiny of an enterprise (Ezek. xxi. 21). The prophet Hosea says—"My people ask counsel at their stocks, and their staff declareth unto them" (Hos. iv. 12). Not long ago, in our own country, a declaring "staff" or divining rod was employed for the discovery of wells or metals underneath the ground. In the passage quoted from Ezekiel inspection of the viscera of animals is referred to also as a mode of divination. It was one that prevailed extensively in Greece and Rome. Great stress was laid on dreams, as omens of the future, on the flight of birds and on the motions and positions of the stars. The Jews had also a peculiar superstition which they term Bathkol, daughter of the voice, which consisted in interpreting, in certain circumstances, any casual sound or echo into an intimation of the will of heaven. Sometimes, too, impostors professed to invoke the dead, and at other times they deceived the unwary by the tricks of ventriloquism. The modes in which deception was practised in ancient times, and with great success, are many of them perfectly known to modern science. They were only a piece of jugglery done by a superior knowledge of the laws of acoustics and optics, &c. (See EPHESUS, WITCH.)

The practice of divination in all its forms is reprobated with marked severity by the law of Moses and by the sacred writers (Lev. xx. 27; Deut. xviii. 9-14; Jer. xiv. 14; Ezek. xiii. 8, 9). It is a branch of pagan idolatry and superstition; and in whatever form it is practised or regarded, it is reproachful to Christianity, and argues great folly, ignorance, and sin (2 Pet. i. 19).

DIVIDED, DIVISION OF NATIONS. (See NATIONS.)

DIVORCE (Jer. iii. 8)—the dissolution of the marriage relation. This was permitted by the law of Moses, for reasons of local expediency, and under circumstances peculiar to their situation as a people. It was a mere civil regulation, and seems to have been so much abused by the licentious that it became common for a man to put away his wife for the most trivial cause; and many of the Jewish doctors contended that this was the spirit of the law. The school of Hillel and Schammai had quarrelled keenly on this point about the time of Christ, the former interpreting the law with the utmost laxity, the latter more in accordance with the spirit of the Mosaic enactment. To tempt our Saviour to say something offensive, they put the question to him whether it was lawful to do this; and in the course of the conversation which ensued he reproves their conduct in this particular with great severity, and restrains the practice to one class of cases (Matt. xix. 3-9). (See MARRIAGE.)

The husband was required to give his wife a writing or bill of divorcement, in which was set forth the date, place, and cause of her repudiation, and a permission was given by it to marry whom she pleased. She could not be remarried to her first husband if she had meanwhile married any other man.

The following is a copy of one of those "bills

of divorce?"—"On the fourth day of the week, on the eleventh day of the month Chisleu, in the year five thousand four hundred and fifty-four from the creation of the world, according to the computation which we follow here in the city of Amsterdam, which is called *Amstelredam*, situated by the side of the sea called Taya, and by the river Amstel, I, Abraham, the son of Benjamin, surnamed Wolff, the priest, and at this time dwelling in the city or Amsterdam, which is called *Amstelredam*, which is situated by the seaside called Taya, and by the river Amstel; or if I have any other name, or surname, or my parents, or my place, or the place of my parents; by my own free-will, without any compulsion, do put away, dismiss, and divorce thee, my wife Rebekah, the daughter of Jonah the Levite; who at this time resides in the city of Amsterdam, called *Amstelredam*, situated by the seaside called Taya, and by the river Amstel; or if thou hast any other name, or surname, or thy parents, or thy place, or the place of thy parents: Who wast heretofore my wife; but now I put thee away, dismiss, and divorce thee; so that from this time thou art in thine own power, and art at thine own disposal, and mayest be married to any other man whom thou pleasest; and let no man hinder thee in my name, from this day forward and for ever; and, lo, thou art free to any man. Let this be to thee, from me, a bill of divorce, an instrument of dismission, and a letter of separation, according to the law of Moses and Israel.

"Sealtiel, the son of Paltiel, witness.

"Calonymus, the son of Gabriel, witness."

The woman also seems to have had power, at least in a later period of the Jewish state, to put away her husband (Mark x. 12). As may be seen from the Mishna, in the chapter called Gittin, the laws and regulations of the Jews on this point are very curious and minute.

DOCTOR (Luke ii. 46). Doctors or teachers of the law were those who made it their business or profession to teach the law of Moses; and they were in great repute among the Jews. Some have distinguished the scribes from the doctors, by supposing that the former wrote their opinions, while the latter taught extemporaneously. The doctors were generally of the sect of the Pharisees; perhaps always (Luke v. 17). Their teaching was trifling and ludicrous in the extreme. They made void the law by their traditions. The Talmud is an unwieldy specimen and collection of their strange quibblings and proud and casuistical conceits. (See PROPHETS.)

DODANIM. (See DEDAN.)

DOEG. (See AHIMELECH.)

DOG (Exod. xi. 7). The dog was not only an unclean animal by the Jewish law, but was regarded with peculiar contempt (Exod. xxii. 31; Deut. xxiii. 18; 1 Sam. xvii. 43; xxiv. 14; 2 Sam. ix. 8; 2 Ki. viii. 13; Phil. iii. 2; Rev. xxii. 15); and he is so regarded at the present day by the Turks, who can find no more abusive and contemptuous language to apply to a Christian than to call him a dog—Giaour.

Solomon puts a living dog in contrast with a dead lion, to show that the meanest thing alive is of more importance than the noblest that is dead (Eccl. ix. 4). Abner's exclamation, "Am I a dog's head?" (2 Sam. iii. 8,) has a signification of the same kind. Isaiah expresses the necessity of repentance and sincerity to make a sacrifice acceptable to God, by declaring that without them "he that sacrifices a lamb does nothing better than if he had cut off a dog's neck" (Isa. lxvi. 3). The only useful purpose to which dogs appear to have been put was to guard the flocks (Job xxx. 1); and even in this passage they are spoken of with contempt. Isaiah may be understood to allude to this manner of employing them in his description of the spiritual watchmen of Israel (Isa. lvi. 10, 11).

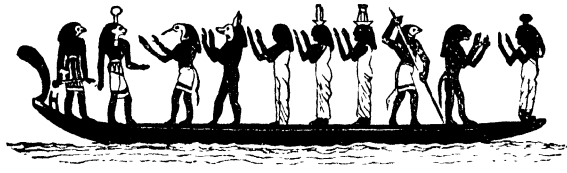
Although dogs were numerous in the Jewish cities, they were not kept in their houses, but wandered through the streets, picking up whatever was thrown out of the remains of the table, after the family had eaten. So David speaks of his wicked enemies—"They return at evening: they make a noise like a dog, and go round about the city. . . . And at evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied" (Ps. lix. 6, 14, 15). The Mosaic law directed the people to throw to the dogs the flesh that was torn by beasts—"Ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs" (Exod. xxii. 31). This manner of living accounts for the savageness of these animals among that people. They preyed upon human flesh, and licked the blood of the slain. The dogs ate Jezebel. Sometimes they were wild enough to attack men, as blood-hounds do (1 Ki. xiv. 11; xvi. 4; xxi. 19, 23; xxii. 38; 2 Ki. ix. 10, 36; Ps. xxii. 16, 20; lxviii. 23; Jer. xv. 3). Their habits made them dangerous to touch. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (Prov. xxvi. 17).

In ancient Greece, as may be gleaned from Homer, the dogs occupied a higher status—perhaps higher than they hold in modern Europe.

The eastern people were in the practice of applying the names of animals to men who resemble them in their disposition; as we call a cunning man a fox, a brave man a lion, &c. So our Saviour told his disciples—"Give not that which is holy unto the dogs, lest they turn upon you, and tear you," after they have eaten it (Matt. vii. 6); meaning that they should not offer the sacred things of the Gospel to those insolent and abominable men who would only heap abuse on them for it: having reference also to the practice of the priests at the altar, who would not throw to the dogs any of the meat used in sacrifice. He told also the Syro-phœnician woman that it was not proper to give the children's meat to *dogs*

(Matt. xv. 26)—that is, the Gospel was sent first to the Jews, who are called the children, and was not yet to be given to one of the Gentiles, as she was, whom the Jews called dogs; that the children must be first fed before the meat was thrown into the street. Those who are shut out of the kingdom of heaven are dogs, sorcerers, &c. (Rev. xxii. 15), where the word is applied to all kinds of vile persons, as it is to a particular class in Deut. xxiii. 18. The apostle says (Phil. iii. 2), "Beware of dogs"—that is, impudent and rapacious Judaizers. In 1 Sam. xxv. 3 we read of Nabal, that he was "churlish and evil in his doings, and he was of the house of Caleb." The last clause literally is, "he was of Caleb"—*i. e.*, a Calebite, which some of the versions render, "he was the son of a dog"—snappish and snarling. This version is, however, more than doubtful. The Hebrew does not itself read (as Watson in his *Dictionary* affirms), he was the son of a dog. The comparison of Solomon illustrating the return of a fool to his folly, cited in 2 Pet. ii. 22, is taken from a natural fact. Persecutors are called dogs, Ps. xxii. 16.

The dog was worshipped in ancient Egypt. Their god Anubis had a dog's head. In some countries dogs were offered in sacrifice.



Mystic Ferry-boat

DOOR. (See DWELLINGS.)

DOORKEEPER (Ps. lxxxiv. 10). The original word in this verse warrants the translation of the margin—"I would choose rather to sit at the threshold." But sitting at the threshold does not necessarily imply the office of doorkeeping; the meaning seems to be, that the psalmist preferred the humblest position near the temple, if so be that he could mingle in its services, to an honoured residence in any building where the fear and worship of God were absent. He would rather sit on the hard cold stones of the threshold of the sanctuary than recline on the soft and sumptuous couches of the great and noble who did not honour Jehovah. Mr. Roberts, in his *Oriental Illustrations*, gives the phrase a somewhat different aspect, though not indeed very dissimilar:—

"I believe the word doorkeeper does not convey the proper meaning of the words, 'to sit at the threshold;' because the preference of the psalmist was evidently given to a very humble situation, whereas that of a doorkeeper, in Eastern estimation, is truly respectable and confidential. The gods are always represented as having doorkeepers, who were of great dignity and power, as they also fought against other deities. The word doorkeeper, therefore, does not convey the idea of humility, but of honour. The marginal reading, however, 'to sit at the threshold,' at once strikes an Eastern mind as a situation of deep humility. See the poor heathen devotee, he goes and sits near the threshold of his temple. Look at the beggar, he sits, or prostrates himself at the threshold of the door or gate, till he shall have gained his suit. I think, therefore, the psalmist refers to the attitude of a beggar, a supplicant at the threshold of the house of the Lord, as being preferable to the splendid dwellings of the wicked."—Roberts' *Oriental Illustrations of Scripture*, p. 346.

DOR (Judg. i. 27). This is now a small town on the Mediterranean coast, about 9 miles north of Cæsarea, and close upon the beach. Its present name is Tantura. It was formerly a royal city, or capital of a district of Canaan (Josh. xii. 23), and was assigned to the half-tribe of Manasseh. Wilson, in his *Lands of the Bible*, speaks of having seen it.

DORCAS. (See TABITHA.)

DOTHAN (Gen. xxxvii. 17) was situated near Jezreel, about 12 miles north of Samaria at a narrow pass in the mountains of Gilboa. It is memorable as the place where Joseph's brethren sold him, and also where the Syrian troops attempted to seize Elisha (2 Ki. vi. 13-23).

"The reputed pit of Joseph is in a court by the side of the Khân, and is described by Burckhardt as 3 feet in diameter, and at least 30 feet deep. The bottom is said to be hewn in the rock, and the water never to fail: the sides are built up with masonry. The Christian tradition, which makes this the place of Joseph's abduction, fixes here also, as a matter of course, Dothaim; and the whole legend was probably at first connected with the hypothesis that the adjacent fortress of Safed was the Bethulia of Judith. Bethulia and Dothaim were indeed not far distant from each other, but the book of Judith obviously speaks of them as on the south of the plain of Esdraelon; while Eusebius and Jerome definitely place Dothaim at 12 Roman miles north of Sebaste. (Robinson, iii., p. 316.)

DOTING (1 Tim. vi. 4)—signifies being excessively fond of, or foolishly and vainly bent upon, questions and strifes about mere words.

DOUGH. (See BREAD.)

DOVE (Gen. viii. 9)—a bird clean by the Mosaic law, and often mentioned by the sacred writers. In their wild state they dwell principally in holes in the rocks (Song ii. 14; Jer. xlviii. 28). They are innocent in their dispositions, and make no resistance to their enemies; and therefore our Lord said to his followers, "Be ye therefore wise as serpents, and harmless as doves" (Matt. x. 16). They are very

much attached to their mates; and when one is absent or dies, the other, or survivor, laments its loneliness. The mourning note of the dove is often alluded to by the prophets (Isa. xxxviii. 14; lix. 11; Ezek. vii. 16; Nah. ii. 7). There are also various allusions to the mildness, peacefulness, and affection of doves (Ps. lxxiv. 19; Song i. 15; ii. 14; iv. 1; v. 2; vi. 9). Where "doves' eyes" are spoken of in these passages, allusion is made to the meekness of their expression. It is thought by eminent critics that Song v. 12 is wrongly translated; that allusion is made to a deep blue coloured pigeon common in the East, and that it is meant to compare the white of the eye to milk, and the iris to a blue pigeon; and that the comparison is, "His eyes are like a dark-blue pigeon, standing in the middle of a pool of milk." It was as a dove that the Holy Spirit descended upon our Saviour at his baptism (Matt. iii. 16; Mark i. 10; Luke iii 22; John i. 32). Hosea compares timid Ephraim to "a silly dove without heart" (Hos. vii. 11); and says that when the Jews shall be called to their own land they shall "tremble," or fly "as a dove out of the land of Assyria" (Hos. xi. 11). David in his distress wished that he could fly from his troubles as the doves do to warmer climates on the approach of winter (Ps. lv. 6-8). The appearance of the dove is spoken of as an emblem of spring (Song ii. 12).

The dove is mentioned in an interesting part of the early history of the world as being sent out by Noah from the ark, that he might discover whether the dry land had appeared. The raven sent out by him did not return; the dove came back to the ark, and at last brought in her bill an "olive leaf plucked off" (Gen. viii. 6-12).

The dove was used in sacrifices. It was, among other animals, prepared by Abram when God manifested his intention to bless him, as narrated in Gen. xv 9. When a child was born the mother was required, within a certain time, to bring a lamb and a young pigeon, or turtle, for offerings; but if she was too poor to afford a lamb she might bring two turtles or two young pigeons (Lev. xii. 6-8). Thus we may judge of the poverty of Mary, the mother of Jesus, when, upon his birth, she brought to the temple at Jerusalem the two birds instead of a lamb (Luke ii. 24). It was to supply mothers with animals for sacrifice that those persons sat in the temple with doves to sell, whom our Lord forced to leave it, because "the house of prayer" was not a fit place for buying and selling (Mark xi. 15; John ii. 14-16).

There is some obscurity in Ps. lxviii. 13—"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" but the natural import of it is most probably the correct one. The design of the psalmist is to present in contrast the condition of the Israelites (who are addressed) at two periods of their history. In the day of their affliction and calamity they were covered as it were with shame and confusion; but in the day of their prosperity they should resemble the cleanest and most beautiful of birds.

The allusion in Isa. lx. 8 may be to the immense compact masses of these birds that eastern travellers describe as they are seen flying to their houses or places of general resort. They sometimes resemble a distant heavy cloud, and are so dense as to obscure the rays of the sun. (See TURTLE DOVE.)

DOVE'S DUNG (2 Ki. vi. 25). There are but two modes of interpreting this passage, either of which is satisfactory. The first is, that this particular substance was remarkably valuable as a manure for those vegetables which might be soonest raised to supply the famishing Samaritans. The dung of pigeons is still the dearest manure which the Persians use. The revenue of a pigeon-house, according to Morier, is about 100 tomauns per annum; and the great value of this dung, which rears fruit that is indispensable to the existence of the natives during the great heat of summer, will probably throw some light on the startling assertion that, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver. And the other opinion is, that a vegetable resembling the chick-pea, or lentil, is intended, which resembles dove's dung in appearance, and is still a common article of food at Cairo, Damascus, &c., especially for eastern pilgrims, and of which the cab would be a suitable measure. Others suppose it to be an esculent root common in the East—a vernacular name for the well-known *Star* of Bethlehem. The passage evidently expresses the extreme severity of the famine. (See Ass.)

DOWRY (Gen. xxx. 20), in the eastern acceptation of the word, means that which the husband pays or gives as a present for his wife, instead of that which the wife receives from her father and brings to her husband (Gen. xxix. 18; xxxiv. 12; 1 Sam. xviii. 25). So, according to Exod. xxii. 16, 17, a man was required to pay a certain sum as dowry for a seduced maid; and this was to be according to the rank she sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters (Hos. iii. 2). (See BETROTH, MARRIAGE.)

DRAGON (Job xxx. 29). It is quite uncertain what animal, if any, is intended by this name. It is not improbable that it is a generic term, denoting some class of animals distinguished by some common characteristic; and yet, from Lam. iv. 3 and Mic. i. 8, we should infer that the word is applied to a particular animal that cries and gives suck. The word translated *dragon* (Isa. xxvii. 1) is translated *whale* (Gen. i. 21; Job. vii. 12), *serpent* (Exod. vii. 9), and *dragon* (Deut. xxxii. 33; Ps. xci. 13). In Isa. xxxiv. 13 the word translated *dragons* means some creature of the wilderness, whose presence denotes desolation. So in Job xxx. 29; Ps. xliv. 19; Jer. ix. 11—in all which passages solitude and desolation are intended to be illustrated (Mic. i. 8).

The figurative use of this term by the sacred

writers, as in Ps. lxxiv. 13; Ezek. xxix. 3; Rev. xii. 3, and xx. 2, is sufficiently obvious. In the first two of these passages it seems to refer to the crocodile, an emblem of Egypt, as is apparent from the second passage. In the Apocalypse it seems to be a symbol of the dark, malignant, and cunning spirit of Evil, either in himself or in those human agencies which he inspires and employs.

DRAMS. (See MEASURES.)

DRAUGHT (Matt. xv. 17). 1. A vault or drain for the reception of filth. In this sense it is probably used, 2 Ki. x. 27. 2. When applied to fishes, it means those which are caught by one sweep or drawing of the net (Luke v. 9).

DRAWING OF WATER. (See WELLS.)

DREAM (Dan. vii. 1). From a very early period dreams have been observed with superstitious regard. God was pleased to make use of them to reveal his purposes or requirements to individuals, and he also gave power to interpret them (Gen. xx. 3-6; xxviii. 12-14; 1 Sam. xxviii. 6; Dan. ii.; Joel ii. 28). And if any person dreamed a dream which was peculiarly striking and significant, he was permitted to go to the high priest, in a particular way, and see if it had any special import. But the observance of ordinary dreams, and the consultation of those who pretend to skill in their interpretation, are repeatedly forbidden (Deut. xiii. 1-5; xviii. 9-14).

God employed dreams in former times for the revelation of his will (Job xxxiii. 14-16). Saul complained that God answered him not "by dreams." This was imitated by the false prophets, and Jeremiah inveighs against them (Jer. xxiii. 25, 27, 28).

The words *dream* and *vision* are sometimes used indiscriminately (Gen. xlvi. 2; Num. xii. 6; Job xx. 8; xxxiii. 14, 15; Dan. ii. 28; vii. 1), though elsewhere they would seem to be distinguished (Joel ii. 28). When used in connection with the communication of the Divine will, the difference may be, that in the one the knowledge was given to the person in sleep, and in the other during his waking hours. In respect to Paul's vision (2 Cor. xii. 1, 2, 4), it is thought by some to be doubtful whether his soul were not separated from the body, and permitted to mingle for a moment with celestial beings; for we must remember that all our notions of space and distance between this world and the world of spirits are very feeble and limited. Sometimes miraculous revelations of God's will are called visions (Luke i. 22; 1 Sam. iii. 15). (See THORN, TRANCE, VISION.)

Our space does not permit us to enter into the psychology of dreaming. Dreams are alluded to in Scripture often as ordinary phenomena. Job says (ch. vii. 14), "Then thou scarest me with dreams, and terrifiest me through visions." Solomon explains the source of many of them, when he says (Eccl. v. 3), "For a dream cometh through the multitude of business;" and he describes the character of the majority of them, when he adds, "For in the multitude of dreams and many words there are also divers vanities" (Eccl. v. 7).

The power of interpreting dreams was of course a supernatural gift, so far as the dreams had reference to future events; for these are necessarily unknown, except to the Supreme Disposer of them. In this way Joseph was divinely instructed (Gen. xl. 5, 8; xli. 16), and so was Daniel. Since the fuller revelation of God's will has been made to us in the Gospel, all confidence in dreams, as indicative of future events, is presumptuous and delusive; and all pretension to the power of interpreting them must be regarded as in the highest degree impious and absurd. (See TRANCE, VISION.)

DRESS. (See CLOTHES.)

DRINK (Gen. xxi. 19). The use of strong drink, even to excess, was not uncommon among the Israelites. This is inferred from the striking figures with which the use and effects of it have furnished the sacred writers (Ps. cvii. 27; Isa. xxiv. 20; xlix. 26; li. 17-22; and also from various express prohibitions and penalties (Prov. xx. 1; Isa. v. 11; Hab. ii. 15, 16).

DRINK, STRONG. The Hebrew term *shechar*, rendered "strong drink," by some is supposed to be allied to *ker*, and to be seen in the Latin *cremare*. The term denoting "strong drink," from a root signifying *to burn*, may refer either to the mode of preparing it or to the burning and feverish effects of intoxication. Others suppose it to be allied to a large family of words found in almost all tongues; shechar being a sister term to sugar, suckar in Scotch, zucker in German, saccharum in Latin, σίκερα in Greek, with other similar forms existing in many of the Oriental vocabularies. The root is often used in Scripture to describe intoxication, as Gen. ix. 21; 1 Sam. i. 13, 25-36; 2 Sam. xi. 13; 1 Ki. xx. 16; Job xii. 25; Ps. cvii. 27; Isa. xix. 14; Jer. xxiii. 9. In all these passages the verb or its participle refers to intoxication; as they refer to Noah, who was so drunk that he lay shamelessly without apparel; to Hannah, who appeared to Eli to mutter unintelligibly under stupefying inebriation; to Nabal, who was sunk into utter insensibility; and to the staggering and vomiting which strong drink produces. The noun which claims kindred with such a verb, and which differs from it only very slightly in pronunciation, is naturally supposed to signify a variety of intoxicating drinks. The prophet Isaiah describes it as producing the same sensual and beastly effects as wine (Isa. xxviii. 7, 8). The term therefore seems to indicate any intoxicating drink, whether brewed from grain or made of honeycomb, dates, or boiled fruits. The Alexandrian interpreters, who were doubtless familiar with the barley-wine or beer of Egypt, render this word by other terms signifying intoxicating drink. Jerome, who in this case "spake what he knew," says, that shechar means every sort of drink that can intoxicate, which is made from grain or apple-

a ring which passes through the nose (2 Ki. xix. 28). (See CAMEL.)

DROUGHT (Ps. xxxii. 4). From the end of April to September the land of Judea was very dry. It was "the drought of summer." The grass was sometimes completely withered (Ps. cii. 4), and the parched earth broken into chasms. The heavens seemed like brass, and the earth like iron (Deut. xxviii. 23), and all the land and the creatures upon it suffered; and nothing but the copious dews of the night preserved the life of any living thing (Hag. i. 11). The heat was at times excessive. Dr. Clarke tells us that when he was travelling near Cana in Galilee, in July, the thermometer, in a gloomy recess under ground perfectly shaded, stood at 100 degrees of Fahrenheit at noon.

It is maintained by some critics that the word *drought* in Deut. viii. 15 is applied to a serpent whose bite was poisonous, and attended with insatiable and agonizing thirst. But the ordinary meaning of the word is certainly appropriate to the subject and connection.

DRUNKENNESS. (See DRINK, WINE.)

DRUSILLA (Acts xxiv. 24)—third daughter of the Herod who is mentioned Acts xii. 1-4, 20-23. She married Felix the Roman governor while she had another husband living, Azizus, king of Emesa. She was present at the hearing of the apostle Paul before her husband at Cæsarea.

DUKE (Gen. xxxvi. 15) means only a chief or leader, and is not a title of nobility.

DULCIMER, SWEET (Dan. iii. 5, 10). The instrument denoted by this word was a pipe or flute of reed, like what the Italians call zampogna. The Rabbins describe it as two pipes connected with a leather sack or skin. The dulcimer of the present day is entirely unlike it, both in form and in the mode of using it. Some have supposed that the word means a strain or chorus, rather than an instrument of music.

DUMAH—*silence*. 1. A city of Judah (Josh. xv. 52), the ruins of which are now recognized at a village called ed-Daumeh, 6 miles south-west of Hebron. 2. The Dumah which is the subject of prophecy in Isa. xxi. 11 was probably a country settled by the descendants of Dumah, Ishmael's sixth son (Gen. xxv. 14). It is said that they inhabited the borders of the desert of Syria, 150 miles or 200 miles from Damascus; and a district of country is there still bearing the name of *Duma the Stony*, or the *Syrian Duma*. Others regard the words as only a different spelling of Edom or Idumea. In this opinion the Septuagint and Jarchi concur, followed by Knobel and Rosenmüller; while the former is advocated by Gesenius, Ewald, and Hitzig.

DUNG (Ezek. iv. 12). In many countries of the East wood is so scarce and dear as to be sold by weight. Hence, as travellers inform us, animal excrements are used as fuel. Le Bruyn says it is a very common material for heating ovens, even among people of comfortable circumstances. Niebuhr says, that in Arabia the excrements of asses and camels are collected in the streets by children, and mixed with cut straw. It is then put in the sun to dry, and is thus fitted for use. The effluvia arising from the use of it must be very offensive, and must also penetrate the food. Liquid manure—"*water of dung*"—is referred to in Isa. xxv. 10; and collections of manure outside towns gave rise to such expressions as the dung gate (Neh. ii. 13). Sanitary regulations were strictly enforced (Deut. xxiii. 12; Lev. xxix. 14). To make a man's house a dunghill or public receptacle of ordure was deepest ignominy (Dan. ii. 5; iii. 29); so was the menace made in Mal. ii. 3; 1 Ki. xiv. 10. To grovel on a dunghill was the mark of profound sorrow and melancholy (1 Sam. ii. 8; Ps. cxiii. 7).

DUNG, DOVE'S. (See DOVE.)

DURA (Dan. iii. 1)—an extensive plain in the province of Babylon, where Nebuchadnezzar caused the golden image to be erected. The word means "plain," and M. Oppert finds it in a plain called Dowair, to the south-east of Babylon. He affirms, too, that he discovered here the pedestal of a colossal statue.

Dura.

DUST (Job ii. 12). Sitting in the dust was a token of deep humiliation (Lam. iii. 29); while casting ashes upon the head was a symbol of mourning (Josh. vii. 6). We read in 2 Sam. xvi. 13 that Shimei cursed David, threw stones at him, and cast dust—literally, as in the margin, "dusted him with dust." This seems to have been a species of imprecation, and is yet common in the East. Thus it is said of the Jews, when they raged against Paul, that they threw dust in the air, as they shouted, "Away with such a fellow from the earth, for it is not fit that he should live." To

shake off the dust of one's feet against another (Matt. x. 14; Mark vi. 11; Acts xiii. 51) was expressive of entire renunciation. The custom is supposed to have been common among the Jews. After they had set a foot on heathen ground they shook off the dust, so as to carry nothing unclean or polluting into their own land.

DUST, RAIN OF. "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed" (Deut. xxviii. 24). In Judea, or its immediate vicinity, are plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms. Eastern travellers describe them particularly, and think them much more dreadful than storms at sea. This fact affords us a striking illustration of the nature and horrors of the plague mentioned in Exod. viii. 16.

Buckingham thus describes one of those awful sand-storms: — "The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew around us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. Fifty gales of wind at sea appear to me more easy to be encountered than one amongst those sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky: the plain at 10 paces distance was absolutely imperceptible: our beasts as well as ourselves were so covered as to render breathing very difficult; they hid their faces in the ground, and we could only uncover our own for a moment, to behold this chaos of mid-day darkness, and wait impatiently for its abatement. Alexander's journey to the temple of Jupiter Ammon, and the destruction of the Persian armies of Cambyses, in the Lybian desert, rose to my recollection with new impressions, made by the horror of the scene before me; while Addison's admirable lines, which I also remembered with peculiar force on this occasion, seemed to possess as much truth as beauty—

> "Lo! where our wide Numidian wastes extend,
> Sudden the impetuous hurricanes descend;
> Which through the air in circling eddies play,
> Tear up the sands, and sweep whole plains away.
> The helpless traveller, with wild surprise,
> Sees the dry desert all around him rise,
> And, smothered in the dusty whirlwind, dies."

"The few hours we remained in this situation were passed in unbroken silence: every one was occupied with his own reflections, as if the reign of terror forbade communication. Its fury spent itself, like the storms of ocean, in sudden lulls and squalls; but it was not until the third or fourth interval that our fears were sufficiently conquered to address each other."

Dust is used figuratively for the grave, Gen. xi. 19; for an innumerable multitude, Gen. xiii. 16. (See ASHES, MOURN.)

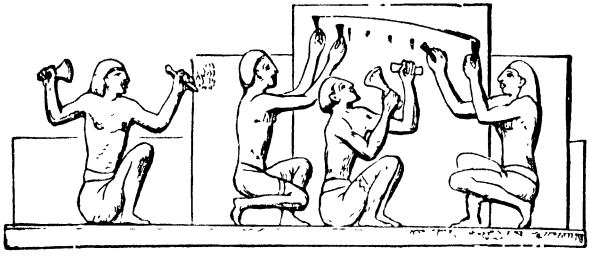
DWELLINGS (Lev. vii. 26). Though some of the ruder tribes lived in caves (see CAVE), yet the most common dwellings in the earlier ages of the world were tents. The simple habits of life which were then more prevalent, the wandering pastoral occupations so often pursued, and the climate of the first-settled portions of the globe, made tents the most convenient and comfortable dwellings. Tents of various sizes and shapes were formed by setting poles in the ground, and stretching over them a covering of cloth or skin, which was fastened to stakes by means of cords.

To this simple, primitive, and speedy mode of raising a dwelling the prophet Isaiah alludes, when he congratulates the Church on her enlargement,—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. liv. 2). Sometimes tents were divided into apartments by means of curtains, and the ground was covered with mats or carpets. The door was formed of a fold of cloth, which was dropped or raised. The fire was kindled in an excavation in the middle of the tent ground, and the cooking utensils, which were very few and simple, were easily moved from place to place. Sometimes tents were expensively adorned and furnished; and they are very common dwellings at this day among many nations. The form of many modern tents in the East resembles the hull of a ship turned upside down.

The tents were pitched under the shade of a tree, as was Abraham's (Gen. xviii. 4), or by the side of a fountain or running stream. Buckingham describes with some minuteness the form and aspect of the eastern tent, as he saw it near Aleppo, occupied by a sheikh,— "The tent occupied a space of about 30 feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. Each of these poles giving a pointed form to the part of the awning which it supported, the outside looked like a number of umbrella tops or small Chinese spires. The

half of this square was open in front and at the sides, having two rows of poles clear, and the third was closed by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting. . . . When the three angels appeared to Abraham in the plains of Mamre, he is represented as sitting in the tent-door in the heat of the day" (Gen. xviii. 1-10). According to this form Abraham's tent had a shaded, open front, in which he could sit in the heat of the day, and yet be seen from afar off; and the apartment of the females where Sarah was, when he stated her to be within the tent, was immediately behind this, wherein she prepared the meal for the guests, and from whence she listened to their prophetic declaration.

When the habits of mankind changed, and their pursuits fixed them to one spot, their dwellings were built with a view to permanency; and we may suppose that the science of building was well understood at a very early period. The skill required to build the ark, independently of inspired directions, must have been considerable. The attempt to build the tower of Babel would not have been made by those who had only a mere elementary knowledge of architectural principles; and the early structures of Egypt remain a wonder to all succeeding time for their vastness, symmetry, and striking decorations.



Egyptian Masons.

That large and costly houses were often built in Judea we have scriptural evidence (Jer. xxii. 14; Amos iii. 15; Hag. i. 4), though doubtless those which were occupied by the mass of the people were rude and inconvenient, when compared to the middling or even the very ordinary class of our houses. Many of them were built of mud, which were unsafe when the rain descended, or the storm swept over them, and they afforded little protection to the inmates, for thieves dug through and stole (Matt. vii. 26; vi. 19, 20; Job xxiv. 16). They that dwelt in houses of clay must have trembled at the approach of the hurricane. The large lumps of unburned clay soon dissolved, and the mortar was useless. It could not preserve the edifice from falling into a heap of ruins. How terrible then the menace of God!—what utter and resistless devastation it foretold! (Ezek. xiii. 11, 13, 14.) Such a fearful catastrophe was witnessed by Belzoni in Egypt,—"It so happened," he says, "that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. The cottages, being built of earth, could not stand one instant against the current; and no sooner did the water reach them than it levelled them with the ground. The rapid stream carried off all that was before it—men, women, children, cattle, corn, everything was washed away in an instant, and left the place where the village stood without anything to indicate that there had ever been a house on the spot."

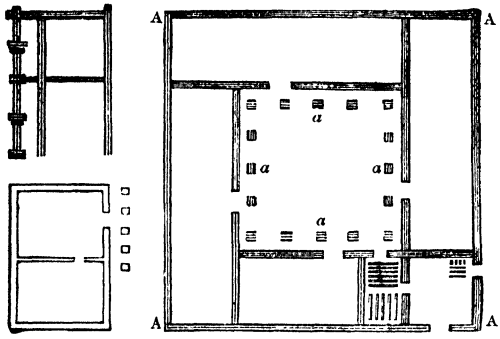
When such mud walls were dried by the sun they were apt to open, and into such chinks noxious vermin sometimes crept and concealed themselves. "As if a man leaned his hand on the wall, and a serpent bit him" (Amos v. 19).

Egyptians conveying Stones.

The following cut represents the ground plan of an eastern house. A A A A is the house, built in the form of a cloister surrounding the area or open court. The entrance is by a door which was commonly locked, and attended by some one who acted as porter (Acts xii. 13). This door opens into a porch, which is furnished with the conveniences of sitting, and through which we pass, both to the flight of

stairs which leads up to the chambers and also to the open quadrangular court.

We will first examine the court and its uses. It is called the middle of the house, or "midst" (Luke v. 19), and is designed to admit light and air to the apartments around it. It is covered with a pavement, more or less costly, which receives and sheds rain, and is often supplied with fountains or wells of water (2 Sam. xvii. 18). In Damascus every house has a court of this kind, and the wealthier citizens spare no expense in making them places of delightful resort in the hot season. A colonnade, *a a a a* (such as is often seen in modern houses),



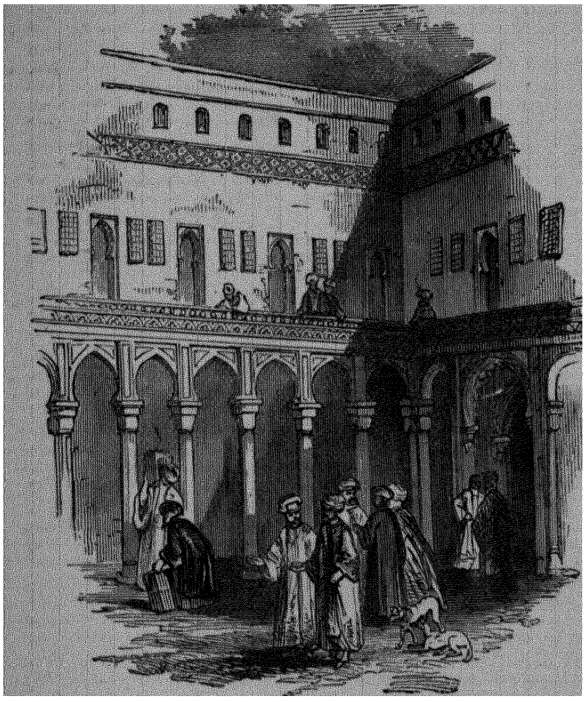
surrounds the court, and supports a gallery or piazza above. In this court large companies assembled on festive and other occasions (Esth. i. 5), and it is then furnished with carpets, mats, and settees or sofas, and an awning or roof of some suitable material is stretched over the whole area. It was probably such a roof which was uncovered for the accommodation of the paralytic (Mark ii. 4). And it is also alluded to in the beautiful figure of the psalmist (Ps. civ. 2), when he describes God stretching out the heavens like a curtain. As to the case of the paralytic, it may be proper to observe that our Saviour was probably in the court or area surrounded by a dense crowd, through which it was impossible to pass with the diseased man. They therefore ascended to the roof, and after removing the covering which was stretched over the court, they let him down over or by the way of the roof into the midst before Christ. Around the court, over the doors and windows of the house, each apartment has a door opening into the court or gallery, and the communication with each is only on the outside; so that to go from room to room it is necessary to come out into the court or gallery. These galleries are guarded by a balustrade or lattice-work in front, to prevent accidents. Sometimes also choice plants grew in the court, with aromatic herbs and blooming flowers. Thus says the psalmist, with an evident reference to this custom, "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table" (Ps. cxxviii. 3); and perhaps our Saviour alluded to the same practice, when he says in his last discourse, "I am the true vine." On that moonlit evening the vine that grew in the court of that house where he had eaten the Supper may have been seen shooting its tendrils along the window of the upper room, or trained to twist itself in graceful festoons by its sides. Seeing this as they were about to retire—for the paschal service had been concluded, and he had already said, "Arise, let us go hence"—his mind fixed upon it, and made it the basis of a beautiful illustration and a very tender appeal.

The rooms of the ground floor often include a whole side of the court, and are entered by spacious doors from the piazza. The rooms on the further side of the court, both above and below, are assigned to the females of the family, and upon them is bestowed the greatest expense. Hence, as some suppose, these rooms are sometimes called palaces (1 Ki. xvi. 18; 2 Ki. xv. 25; Isa. xxxii. 14). The "house of the women" (Esth. ii. 3) was probably peculiar to the royal residence, and might be like that referred to, 1 Ki. vii. 8-12. It is supposed that in the houses of Judea, as in those of Aleppo at the present day, the ground floor was appropriated principally to domestic uses, such as storing provisions, oil, baggage, lodgings for servants, &c., &c.

If we ascend to the second storey by the stairs before mentioned, we find the chambers are large and airy, and often finished and furnished with much expense and elegance, with mats, curtains, and divans (Mark xiv. 15). This room or storey is higher and larger than those below, projecting over the lower part of the building, so that the window of the apartment, if there is one, considerably overhangs the street. Secluded, spacious, and commodious as such a room must have been, Paul would be likely to preach his farewell sermon there. And in a large company it is common to have two circles or ranks, the outer circle being next to the wall, and elevated on cushions, so as to be on a level with the lower part of the window casement. In this situation we may suppose Eutychus fell asleep, and was thence precipitated to the street or into the court.

To most of the eastern houses a structure is attached called *oleah*. It is sometimes built over the porch or gateway, and has two or three apartments; and in other instances it consists only of one or two rooms, and often rises one storey above the main house. The oleah is used to entertain strangers, also for wardrobes and magazines, or for places of retirement, repose, and meditation (Matt. vi. 6). There is an entrance to it from the street, without going into the house; but there is also a communication with the gallery of the house when it is needed. The terrace of the oleah afforded a much more retired place for devotional exercises than the

roof of the main house, which was liable to be occupied at all times and for various purposes by the whole family. The "little chamber" for Elisha (2 Ki. iv. 10), the "summer parlour" of Eglon, from which Ehud escaped by a private stairway (Judg. iii. 20-23), the "chamber over the gate" (2 Sam. xviii. 33), the "upper chamber" (2 Ki. xxiii. 12), the "inner chamber" (1 Ki. xx. 30), may designate the oleah. (See CHAMBER.)



Entrance to an Eastern House.

The "upper room" (Acts i. 13), called the "upper chamber" (Acts xx. 8), is supposed to have resembled the upper rooms in modern houses of the East. They are very often constructed after this fashion. The first or ground floor is appropriated entirely to storing oil and other articles, the second floor is occupied by the family for common daily use, and the third floor or loft is often fitted up for social meetings, &c. (Acts i. 13; ix. 37; xx. 8.)

But the roof is one of the most important parts of an eastern house. As already mentioned, we ascend to it by a flight of steps, which are entirely unconnected with the interior of the house. "Let him which is on the house-top not come down to take anything out of his house" (Matt. xxiv. 17). The nature and practicability of our Lord's advice are evident, for the staircase is uniformly so contrived that a person may go up or come down by it without entering into any of the offices or apartments; and by consequence, without disturbing the family or interfering with the business of the house.

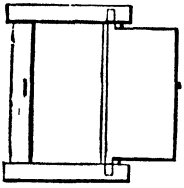
The roof is nearly flat, allowing only sufficient elevation to carry off the water, and is surrounded by a parapet, battlement, or balustrade, lest one should heedlessly or unwittingly fall from it. This was a matter of divine command (Deut. xxii. 8). A wall on the roof designates the limits of contiguous houses; but it is so low that a whole range of buildings, and even a street, may be passed over without being obliged to come down and ascend again. The roof is covered with a kind of cement which hardens by exposure to the weather, and forms a clean, smooth, and very agreeable floor or terrace. Sometimes clay, or earth of some kind sufficient for vegetation, was used, and hence the frequent allusion to grass upon the house-tops (2 Ki. xix. 26; Ps. cxxix. 6); and sometimes tiles or broad bricks were used. The roof was a place of repose; and Nehemiah intimates that, during the feast of tabernacles, the people constructed booths on the roof (Neh. viii. 16). The roof was also a place of resort (2 Sam. xi. 2; Isa. xv. 3; xxii. 1; Jer. xlviii. 38; Luke xii. 3). It was used for drying linen and flax; and thus Rahab contrived to hide the spies (Josh. ii. 6). Sometimes a tent was spread to protect the sleeper from the cold and damp of the night (2 Sam. xvi. 22). But how pleasant soever the arbour or wicker closet upon the roof may be during the burning heats of summer, it must be very disagreeable in the rainy season. They who lodge in either at that time must be exposed continually to the storm beating in upon them from every quarter. In allusion, perhaps, to this uncomfortable situation, Solomon observes, "It is better to dwell in a corner of the house-top than with a brawling woman in a wide house" (Prov. xxi. 9): in a corner formed with boughs or rushes into a little arbour, which, although cool and pleasant in the dry and sultry months of summer, is a cold and cheerless lodge when the earth is drenched with rain, or covered with snow. Solomon says again, "The contentions of a wife are a con-

tinual dropping." "A continual dropping in a very rainy day, and a contentious woman are alike" (Prov. xix. 13; and xxvii. 15). It appears from those proverbs that the booths were generally constructed in the corner, where two walls met, for greater safety; for on the middle of the roof they had been too much exposed to the storm. (See Paxton's *Illustrations of Scripture*, ii., p. 535.)

The roof was also a place of conference, so it is recorded in 1 Sam. ix. 25 "that Samuel communed with Saul upon the top of the house." It was also a scene of worship, often idolatrous, but sometimes pure and spiritual. Peter went up to the house-top to pray (2 Ki. xxiii. 12; Jer. xix. 13; Zeph. i. 5; Acts x. 9).

The windows of eastern houses, as already intimated, open into the court. Hence the appearance of eastern cities, in passing through the streets, is very gloomy and inhospitable. Sometimes latticed windows or balconies are open upon the street; but they were used only on some public day (2 Ki. ix. 30).

The doors of eastern houses are not hung with hinges. The jamb, or inner side-piece of the door, projects in the form of a circular shaft at the top and bottom. The upper projection is received into a socket in the lintel or head-piece, and the lower projection falls into a socket in the threshold or sill, as represented in the preceding cut.



The doors of eastern houses are made low, especially when they are in an exposed situation; and one must stoop or even creep to enter them. This is done to keep out wild beasts, or enemies, or, as some say, to prevent the wandering Arabs from riding into them.

Chimneys were probably unknown, though the word occurs, Hos. xiii. 3. As Jerome remarks, the word here rendered chimney, in the English version, is only *foramen in pariete*, "a hole in the wall." What we call chimneys were not invented till the fourteenth century. The smoke of ancient houses escaped through apertures in the wall. The *hearth* (Jer. xxxvi. 22) was a fire-place or portable furnace, such as is still used in eastern countries.

The materials for building were abundant. Stone and brick, and the best species of timber, for the strong and heavy as well as the light and ornamental work, were easily obtained. Hewn stone was often used (Amos v. 11), and marble of the richest vein and polish (1 Chr. xxix. 2; Esth. i. 6). Cedar was employed for wainscots and ceilings (Jer. xxii. 14; Hag. i. 4), which were of carved panel work, with mouldings of gold, silver, or ivory. Perhaps the profusion of ivory in them may account for the expressions, 1 Ki. xxii. 39; Ps. xlv. 8; Amos iii. 15.

In addition to what we have before said in treating of the *oleah*, it may be remarked that the winter and summer houses, or *parlours* (Amos iii. 15), were constructed with particular reference to the season. The summer-houses were built partly under ground, and paved with marble. The fountains which gush out in their courts, and the various contrivances to exclude heat and secure a current of fresh air, render them exceedingly refreshing amid the torrid heats of summer. The winter-houses might have had accommodations corresponding to the season.

We are told that it was customary among the Hebrews to dedicate the house when it was finished and ready to be inhabited. The event was celebrated with joy, and the divine blessing and protection implored (Deut. xx. 5).

The eastern mode of building is brought to our view in the case of the destruction of the temple of Dagon by Samson. It is probable that the place where Samson made sport for many thousand spectators (Judg. xvi. 27) was a court or area consecrated to the worship of Dagon; that this was surrounded by a range of galleries (Ezek. xli. 15, 16) or cloisters, which were supported chiefly by one or two columns in front, or at the centre. The removal of one or two contiguous pillars would involve the building, and all that were upon it, in one common destruction.

E

EAGLE (Deut. xxxii. 11). The generic name may denote other ravenous birds—as vultures (Mic. i. 6). The eagle is a well-known and ferocious bird of prey, unclean by the Levitical law (Lev. xi. 13; Deut. xiv. 12), whose peculiar properties are often alluded to by the sacred writers. Its habits, its swiftness of flight, its voracity, the high and lonely pinnacles it selects for its dwelling-place, its keenness of sight in pursuit of its prey, are described in Num. xxiv. 21; Job ix. 26; xxxix. 27-30; Prov. xxiii. 5; xxx. 17, 19; Jer. xlix. 16; Ezek. xvii. 3; Obad. 4; Hab. i. 8; ii. 9; Matt. xxiv. 28; Luke xvii. 37. In these two last passages, according to some, the Jewish nation is compared to a tempting body, exposed in the open field, and inviting the Roman army, whose standard was an eagle, to come together and devour it. The eagle was also the Persian standard. The tenderness of the eagle towards its young is characteristic, and is beautifully and accurately described, Exod. xix. 4; Deut. xxxii. 11. The rapidity of the eagle's flight is alluded to in Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 13; xlviii. 40; Lam. iv. 19; its destructive power, in Isa. xlvi. 11; Hos. viii. 1, and its longevity, with the popular opinion that in renewing its plumage in advanced age it gains a new lease of life, is intimated in Ps. ciii. 5; Isa. xl. 31.

The "ravenous bird" (Isa. xlvi. 11) might

better be rendered "eagle;" and it is a fact, according to Xenophon, that Cyrus, who is alluded to under the figure of an eagle, had an image of that bird for the standard of his army.

EAR—the organ of hearing. The Hebrew master was publicly to bore the ear of his servant, if the servant wished to remain in his household (Exod. xxi. 5, 6). This was a stigma or mark of disgrace put upon a man who had so little love for personal freedom. Some, without foundation, think there is an allusion to this old custom in Ps. xl. 6; and various ways have been suggested for harmonizing the clause referred to with the quotation occurring in Heb. x. 5. Heavy ears are the symbol of a dull and sluggish heart (Isa. vi. 10). Uncircumcised ear (Jer. vi. 10) is a figure of similar import. "Itching ears" (2 Tim. iv. 3) represent a mind so fond of novelty as to be restless and dissatisfied with established truth.

EARING (Gen. xlv. 6), EARING-TIME (Exod. xxxiv. 21). Earing is an old English word for ploughing. The same word is used, Ps. cxxix. 3, and is translated ploughed. What we call arable land was sometimes written earable land; and the word ear, in the sense of to cultivate, is found in the following passages:—Deut. xxi. 4; 1 Sam. viii. 12; Isa. xxx. 24. The word itself is related to the Latin *aro* and the Anglo-Saxon *Erian*, both signifying to plough or till the soil. When Joseph told that in Egypt there should for so many years be neither "earing nor harvest," he meant that there should neither be ploughing nor harvest—that the inundations of the Nile should be of such a character that all cultivation of the soil would be deemed superfluous.

EAR-RINGS (Gen. xxiv. 22). This word occurs, Exod. xxxii. 2, 3; and in Isa. iii. 21 we have the word nose-jewels, and some versions have "an ornament for the nose" in the above passage from Genesis. The weight of the ornament mentioned in this passage might appear almost incredible, if we were not informed by travellers that the women of the East, even in modern days, wear ornaments of equal and even greater weight. Poor people use glass or horn instead of gold or silver. (See CLOTHES.)

EARNEST (2 Cor. i. 22)—something going before, or given in advance as a pledge or assurance of more in reserve: thus earnest, or earnest-money, is a sum paid in advance as a pledge of full payment at a future time. In a spiritual sense it denotes those gifts and graces which the Christian receives as a pledge or earnest of perfect holiness and happiness in the future world. Those graces are at the same time a foretaste as well as a pledge. They differ not in kind, but simply in degree, from the higher felicities of heaven. The Holy Spirit is the earnest of our inheritance. A pledge is taken back when the promise which it guaranteed is fulfilled; but whatever is given as earnest, being a part in advance of the whole, is of course retained.

EARTH (Ps. xxiv. 1). The word itself is allied to the Hebrew *eretz*, and the Scottish or Saxon *yerd*. The Hebrews had various names for the earth. It is called *Adamah*, *Eretz*, or *Aphar*. The first two are also used for *the* earth as a whole. *Adamah*, *i.e.*, red earth, often denotes arable land (Gen. iv. 2; Isa. i. 7; xxx. 23). *Aphar* is dry dust, as Num. xxiii. 10, where it is *an emblem* for a numerous people. Man was made of earthly dust (Gen. ii. 7), to which he returns (Gen. iii. 19; Job x. 9; Eccl. xii. 7). *Clods of earth* are called,—1. *Gush* (Job vii. 5), descriptive of the colour and scurf of a leper's skin. 2. *Regabim* (Job xxi. 33; xxxviii. 38). 3. *Megrephat* (Joel i. 17). Fine flying dust is *Abak* (Deut. xxviii. 24; Nah. i. 3; Cant. iii. 6). An atom of dust, *Shachak* (Isa. xl. 15). Besides the ordinary acceptation of the word, as in the passage cited, it is used by the sacred writers to denote only a particular country. Thus the phrase, "all the kingdoms of the earth" (Ezra i. 2), means only Chaldea and Assyria; and it is often restricted to Judea only.

Lower parts of the earth (Isa. xliv. 23) may signify literally the valleys, figuratively the grave, or it may be an image of profound humiliation (Ps. lxiii. 9; Eph. iv. 9).

EARTH, DIVISION OF. Scripture refers to a three-fold division under the sons of Noah. Such a settlement was indeed of God, as Moses plainly intimates,—"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 7, 8). This language seems to imply that Canaan was the original and divine allotment of the Hebrew race. The posterity of Shem were to occupy Western Asia, those of Japhet passed over to Europe; while the race of Ham were to inhabit the hotter regions of the south, though we find Nimrod and Cushites in the plain of Shinar. (See BABYLON.) The tenth chapter of Genesis is full of ethnological instruction. There we learn that fourteen sons or clans were sprung of Japhet, twenty-five from Shem, and thirty-one from Ham. It is not easy to trace out the people sprung from these very ancient progenitors; yet many nations are clearly recognized, such as the descent of the Celtic races from Gomer, the Medes from Madai, the Ionians from Javan, &c. One of Eber's sons was named Peleg, or division, because in his days the earth was divided. It is doubtful whether this language refers to such a division of the earth as is produced by migration, or whether the allusion may not be to some physical convulsion that alarmed the early world. (See NATIONS.)

EARTHQUAKE (1 Ki. xix. 11). It is supposed that Korah and his companions were destroyed by a sudden earthquake. The earthquake mentioned Amos i. 1; Zech. xiv. 5, is also mentioned by Josephus, who adds, that it divided a mountain near Jerusalem, and was so violent as to separate one part some distance from the other. The earthquake was among the fearful signs which attended the crucifixion

of our Saviour. That the scene was terrible may well be inferred from Matt. xxvii. 51-54. Severe earthquakes often visit Palestine. One that happened in 1837 did awful damage in Tiberias, and about a third of its inhabitants perished. The earth was seen to open and close again. In this fearful catastrophe many thousands were killed in other places, and whole villages were laid in ruins. Earthquakes are mentioned among the calamities which should precede the destruction of Jerusalem (Matt. xxiv. 7); and Josephus and other historians affirm the literal fulfilment of the prediction. Earthquakes, in prophetical language, denote revolutions and commotions in states and empires.

EAST (Gen. xxviii. 14). Two terms denote the East—one signifying "in front of," and the other, "rising"—that is, the rising of the sun, as opposed specially to the west, or where the sun goes down. The Hebrews used this word to describe all the countries or provinces lying around and beyond the rivers Tigris and Euphrates, as east or north-east of Judea. (See ARARAT.)

EAST GATE (Neh. iii. 29, and Ezek. x. 19) may mean what was afterwards called "the beautiful gate" of the temple. The same phrase in Jer. xix. 2 may refer to a gate which opened into the Potter's field.

EAST SEA (Ezek. xlvii. 18; Joel ii. 20) is the same with the *Dead Sea*. (See SALT SEA.)

EAST STREET (2 Chr. xxix. 4) — an open space, probably in front of the temple.

EAST WIND. (See WIND.)

EASTER (Acts xii. 4.) In every other passage of our translation this word is rendered passover, and of course denotes the same season or festival. (See FEAST.)

EAT, EATING (Isa. lxvi. 17). The Hebrews were scrupulous about eating and drinking with the Egyptians, as the Egyptians also were about eating and drinking with the Hebrews (Gen. xliii. 32); and the refusal to eat with one implied an entire separation (Matt. ix. 11; John iv. 9; 1 Cor. v. 11). The accusation against Peter was, Acts xi. 3, "Thou wentest in to men uncircumcised, and didst eat with them."

The manner of eating among the Jews is still common in Eastern nations; the guests reclined on couches or mattresses, resting on the left elbow, and using chiefly the right hand. This peculiar position makes the interesting scene described, Luke vii. 36-50, perfectly natural—viz., when a woman came behind the Saviour, washed his feet with tears, and wiped them with the hair of her head; and it also shows how one of the guests could repose his head on another's bosom, as John lay on Christ's breast at the Last Supper (John xiii. 23). Women were never present at Jewish meals as guests.

The present mode of eating among Eastern nations illustrates some interesting passages of the New Testament. In Syria the guests use their fingers; a knife, spoon, and plate being used only by foreigners, and that as a special privilege. The bread, which is very thin, is dipped in the vegetable soup; and if there is a very dainty morsel on the table, the master of the house takes it in his fingers and presents it to the mouth of his guest. From Matt. xxvi. 23 we may presume that Judas was near enough to our Lord to use the same dish, and from the additional circumstances in John xiii. 26, 27, we may infer that he was near enough to receive the sop from our Lord's hand, according to the custom above described. (See FEAST.) Wilkinson describes the Egyptian mode of eating as follows:—"It is supposed the tables were of a long figure, which may have been the case in Egypt even during the Pharaonic ages, since the brethren of Joseph 'sat before him, the first-born according to his birthright, and the youngest according to his youth' (Gen. xliii. 33), Joseph himself eating alone at another table. No tray was used on the Egyptian table, nor was it covered by any linen; like that of the Greeks, it was probably wiped with a sponge or napkin after the dishes were removed, and polished by the servants when the company had retired. Having neither knives nor forks, nor any substitute for them answering to the chop-sticks of the Chinese, they ate with their fingers, as the modern Asiatics, and invariably with the right hand. Spoons were introduced at table when soup or other liquids required their use, and perhaps even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day." (See WASHING.)

To eat a meal together is regarded in the East as a pledge of mutual confidence and friendship; hence the force of the expression, "Yea, mine own familiar friend, which did eat of my bread, hath lifted up his heel against me" (Ps. xli. 9).

The expression, "eating the flesh and drinking the blood of the Son of man," occurring in John vi. 53-58, is evidently metaphorical. This appears from the context, and from the design of the discourse, which was introduced by an allusion to the eating of manna. Our Saviour often speaks of himself as "the bread" (John vi. 41), "the bread of life" (John vi. 35), and "living bread" (John vi. 51); and it was in perfect accordance with this figurative language to speak of those who received him, and exercised faith upon him, as eating his flesh, and drinking his blood. Parallel phrases may be found, Jer. xv. 16; Ezek. iii. 1; John iv. 14; the force of the last passage is apparent from John vi. 35.

EBAL, MOUNT (Deut. xi. 29), and MOUNT GERIZIM, were situated in the tribe of Ephraim. They were but a short distance apart, and in the valley between was the old city of Shechem, now Nablûs. The altitude of these mountains does not exceed 700 or 800 feet; their sides are rocky and precipitous, and they are remarkable for the solemn ratification of God's covenant with the Jews, which took place upon them,

and a particular account of which we have in Deut. xxvii. 12-26; xxviii. 2-68. A modern traveller speaks of the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance—Ebal on the north and Gerizim on the south.

According to the injunction of Moses, the Hebrews, after they obtained possession of Canaan, built an altar and celebrated a feast on mount Ebal (Deut. xxvii. 4; Josh. viii. 30-35). The Samaritans contended that this should have been done on mount Gerizim, as is read in the Samaritan Pentateuch, and vindicated by Kennicott, and not on mount Ebal; and they afterwards built a temple on Gerizim, the ruins of which are still visible, and regarded it as the Jews regarded their temple at Jerusalem. The remark of the Samaritan woman at Shechem to our Lord is in allusion to this difference of opinion,—"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John iv. 20).

EBED-MELECH — *king's servant* (Jer. xxxviii. 7)—an Ethiopian servant of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine, and who, for his kindness in this behalf, was promised deliverance when the city should fall into the enemy's hands (Jer. xxxix. 15-18).

EBENEZER (1 Sam. iv. 1). This name is used in the passage cited, and also in 1 Sam. v. 1; but the application of it to a particular place was a subsequent event (1 Sam. vii. 5-12). In commemoration of a signal victory over the Philistines, Samuel erected a monument near the field of battle, and called it "Ebenezer," or the "stone of help," saying, "Hitherto hath Jehovah helped us." Hence it is often said, "Here we will set up our Ebenezer," or here we will establish a memorial of the mercy and faithfulness of God.

EBER (Gen. x. 21) was the great-grandson of Shem, and the ancestor of Abraham, in the seventh generation. (See HEBREWS.)

EBONY (Ezek. xxvii. 15) — a well-known wood which is produced in India and some districts of Africa. It is susceptible of a fine polish, and is used for musical instruments and ornamental work.

ECCLESIASTES, or (as the name signifies) *the Preacher*, is the twenty-first in the order of the books of the Old Testament, and professes to be written by Solomon towards the close of his splendid and eventful career as monarch of Israel. Solomon's authorship has been sometimes called in question, but the following portions of the treatise distinctly imply it, or the personation by some one of the monarch:—

The author has much to say of himself, in different parts of the book, which can agree to no other man but Solomon. Thus, in the first chapter, he says, "The words of the Preacher, the son of David, king of Jerusalem." "I, the Preacher, was king over Israel in Jerusalem." But none of the sons of David, except Solomon, ever "was king over Israel in Jerusalem."

Again, Solomon is represented in the sacred history as a man of consummate wisdom (1 Ki. iii. 12). So the writer of this book says of himself, "I have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge" (Eccl. i. 16).

Solomon is further represented by the sacred historian as excelling all the Israelitish kings in the grandeur of his buildings, the number of his servants, the splendour of his equipage, and the multitude of his possessions. Besides the magnificent temple which he erected in honour and for the worship of God, he prepared superb palaces for himself and his household, and increased in riches till silver came to be as stones in the streets of Jerusalem (1 Ki. x. 21, 27). Hear now the writer of the book before us describing his buildings, his possessions, and his wealth. (See Eccl. ii. 4-9). Surely no one acquainted with the history of Solomon can doubt that these words apply specifically to him, and in many particulars to no one else.

It is further recorded of Solomon that he had many wives, strange wives, wicked wives, who proved a snare to him, and turned him aside from following the Lord (1 Ki. xi. 3, 4). And the writer of this book declares, "I find more bitter than death the woman whose heart is snares and nets, and her hands as bands. . . . One man among a thousand have I found; but a woman among all those have I not found" (Eccl. vii. 26, 28).

It is said of Solomon that he wrote many proverbs. He was undoubtedly the author of the book of Proverbs, or of the greater part of it. We are told in the first book of Kings (ch. iv. 32) that "he spake three thousand proverbs." So it is said in Ecclesiastes, "Because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs" (ch. xii. 9).

Thus the book of Ecclesiastes declares itself to have been written by Solomon. The account which the writer in various places gives of himself was true of Solomon, and of no one else. Nor is it of any weight to allege, in opposition to this, that the book, in the original, contains some words not purely Hebrew; words of foreign extraction. When we consider the extended commercial relations of Solomon, and the intercourse which he maintained in many ways with the surrounding nations, it is not at all strange that he became familiar with outlandish words. Nor is it strange that he should occasionally use such words in a composition like that before us. Now, if a later author may have personated Solomon, and written this dissertation in his name, in what way, were such its origin, could it have found its way into the Jewish canon?

It is difficult to understand the connection and bearing of many parts of the book of

Ecclesiastes; and therefore some suppose that other speakers than Solomon are occasionally introduced: that the book, in short, is a dialogue, or dramatic composition. Sentiments of a sceptical nature are recited as objections which the wise man takes care both to notice and to overthrow. The question which he proposes to himself to solve is,—What is the highest felicity of man? and he does not answer this question by a series of abstract inquiries and subtle investigations, but he embodies the varied and powerful results of his own experience. His life had been a grand experiment, and he solemnly declares the issue to which he had come.

Such are the results of his inquiries as directed towards himself, from which he now passes (ch. iii.) to the external world; and thus he comes to a consideration of time, and of mankind as existing in time. He investigates all that relates to this subject, and finds that God has indeed ordered everything beautiful in time, and that everything is dependent upon God; but he sees that men act unjustly toward one another, and mutually embitter each other's lives. He perceives that the just are often wrongfully dealt with by human tribunals (*v.* 16), while the unjust are permitted to escape with impunity: and thus the pious does not meet with his just reward in this life, nor the wicked with his proper punishment. From this he draws the conclusion (*v.* 17), that God will judge them both, and will then assign to the just his true reward, and to the unjust his true punishment. In this manner the preacher shows that one grand argument for a belief in a system of rewards and punishments after death, lies in the unjust treatment which men experience at the hands of one another.

Having thus arrived at the idea of God, he next endeavours (*v.* 18) to ascertain the nature of the relation existing between man and the Deity, with the view of discovering in what the superiority of man over all other creatures really consists. He examines life in all its several aspects, but cannot perceive that man enjoys any essential superiority in either his birth, his life, or his death, in all of which the fate of every created being is in all external respects the same. He therefore justly concludes (*v.* 21) that this is to be sought for in the future after death, when the spirit of man ascends to dwell with God, while that of the brute sinks into annihilation.

Again (ch. iv.) he enters upon the world's wide stage, to view the life of man as exhibited in society. And here a sad spectacle presents itself before his eyes: he beholds man disconsolately weeping over the wrongs inflicted by the hand of his brother man. Touched with emotions of pity and sorrow, he exclaims (*v.* 2), "Happier are the dead because they are already dead, than the living because they are yet alive." He proceeds still further, and finds that all the labour and turmoil of men owe their origin to a mutual envy; and that this frequently assumes the hateful form of avarice, causing them to hoard up treasures merely to the end that they may become richer than their neighbours, while they themselves are totally unable to enjoy aught of the fruits of their parsimony.

Being thus brought to an immediate consideration of the Deity, the poet goes on to describe further the conduct which man should pursue towards his Creator; his discourse turning especially on sins of the tongue, to which men are so prone that they often fall into them from sheer inadvertence. He warns (ch. v.) against wordiness in prayer, since one who speaks much is extremely liable to let fall some foolish thing. Having laid down his precepts on the subject of our duty to God with regard to language, he returns to a consideration of the manifold evils which follow in the train of insatiable avarice, and these he places before the view of the covetous man (*vv.* 9, 17) with the intention of checking, if possible, the greedy thirst of gain.

This suggests to him the precarious tenure on which all earthly possessions are held; and shows him that, should he by any accident be deprived of them without allowing himself to enjoy them, the reflection would render him far more unhappy than he would have been had riches never fallen to his lot. He subjoins (*v.* 18) the rational advice, to enjoy with moderation the gifts of Providence, instead of striving incessantly after more. He sets forth also the folly of the miser, in allowing himself no enjoyment in this life, which he permits to pass from him like a shadow, without knowing what the future is to bring forth. And in ch. vii. he pauses awhile to lay down a number of additional maxims, the fruit of his preceding investigations.

The Preacher having completed his inquiries into the obligations of man to himself, now enters (ch. viii.) upon those which he is under to his fellowmen; and, first, he takes into consideration the king as the highest individual in human society, and prescribes rules for the conduct to be observed towards him. He begins by recommending to subjects in general, as their first and highest duty, an unshaken fidelity to their sovereign (*v.* 3), and then speaks of the punishments which await evil rulers.

The work closes with a description of the latter end of man, in which is depicted, in faithful colours and with a master hand, the gradual approach of old age, and finally of death.

The grand lesson he means to inculcate is kept steadily in view: "Fear God and keep his commandments." In this lies the true dignity and sole happiness of the human race. Any pursuit that tends not to earnest piety and sincere obedience will terminate in sad and bitter disappointment. Solomon's life, reviewed and commented on by himself, solves the great problem by which many are perplexed and seduced. Let us learn by his example. The lesson will save us from exclaiming, in sorrowful retrospect, "Vanity of vanities; all is vanity and vexation of spirit." Various

meanings have been given to the feminine term Coheleth, rendered preacher. Ginsburg takes it in its literal sense, as "gatherer" of the people; and, according to him, the purpose of the book is "to gather together the desponding people of God from the various expediencies to which they have resorted, in consequence of the inexplicable difficulties and perplexities in the moral government of God, into the community of the Lord, by showing them the utter insufficiency of all human efforts to obtain real happiness, which cannot be secured by wisdom, pleasure, industry, wealth, &c., but consists in the calm enjoyment of life, in the resignation to the dealings of Providence, in the service of God, and in the belief in a future state of retribution, when all the mysteries in the present course of the world shall be solved.

"The method which the sacred writer adopts to carry out this design is most striking and effective. Instead of writing an elaborate metaphysical disquisition, logically analyzing and refuting, or denouncing, *ex cathedra*, the various systems of happiness which the different orders of minds and temperaments had constructed for themselves, Solomon is introduced as recounting his painful experience in all these attempts. Thus by laying open, as it were, to the gaze of the people the struggles of a man of like feelings with themselves, who could fully sympathize with all their difficulties, having passed through them himself, and found the true clue to their solution, the sacred writer carries out his design far more touchingly and effectively than an Aristotelian treatise, or the mount Ebal curses upon the heads of the people, would have done.

"The book consists of a prologue, four sections, and an epilogue: the prologue and epilogue are distinguished by their beginning with the same phrase (chs. i. 1; xii. 8), ending with two marked sentences (chs. i. 11; xii. 14), and embodying the grand problem and solution proposed by Coheleth; whilst the four sections are indicated by the recurrence of the same formula, giving the result of each experiment or examination of particular efforts to obtain real happiness for the craving soul (chs. ii. 26; v. 19; viii. 15)."—Ginsburg on *Ecclesiastes*.

ED—*witness* (Josh. xxii. 34)—name of an altar erected in peculiar circumstances.

EDAR, TOWER OF. (See TOWER.)

EDEN—*pleasure* (Gen. ii. 8)—that part of the earth in which was situated the garden planted by the Almighty for the residence of our first parents, and where they dwelt at the time of their apostacy. Eden was the district in which the garden or paradise was situated. The word is also applied generally to denote any place remarkable for beauty and fertility (2 Ki. xix. 12; Isa. xxxvii. 12). The attempt to establish the locality of the garden of Eden is of course attended with great difficulty, and many have been the theories which have been formed concerning it. It is supposed by many to be safe, however, to fix upon Armenia as embracing this interesting spot.

Many traditions of Eden and its happiness have floated among the records of various nations. "Immediately after the birth of man," sings Hesiod, "the golden age commenced, the precious gift of the immortals who acknowledged Cronus as their sovereign. Mankind then led the life of the gods, free from tormenting cares, and exempt from labour and sorrow. Old age was unknown; their limbs were braced with a perpetual vigour; and the evils of disease were unfelt. When the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all his terrors. Every blessing was theirs; the fruits of the earth sprang up spontaneously and abundantly; peace reigned, and her companions were happiness and pleasure."

The human race have some faint reminiscence of the happiness they have forfeited, and some longing after another scene of felicity. Believers are reserved for a nobler Eden than that which bloomed in the eastern world—even an "inheritance incorruptible, undefiled, and that fadeth not away." (See PARADISE.)

EDEN, HOUSE OF (Amos i. 5). This term, in its connection, indicates a place of some importance. Modern travellers find a place near Damascus bearing a name of the same import (house of pleasure), which they suppose to be the same mentioned by the prophet.

EDOM—*red* (the name of Esau, after the colour of the pottage for which he sold his birthright) (Judg. xi. 17)—called *Idumea* (Isaiah xxxiv. 5) by the Greeks and Romans—was the name of a district of country inhabited by the Horites (Gen. xxxvi. 21), or *Horims* (Deut. ii. 12), lying south of the Dead Sea, and bordering on Moab. Edom, or mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petræa on the east. The climate was delightful, and it was remarkable for the richness of its soil and the almost impregnable fortress it contained (Gen. xxvii. 39; Jer. xlix. 16). It derives its name from Esau, called also Edom (Gen. xxxvi. 43), whose descendants are supposed to have settled there, and extends across the whole southern border of Canaan, from the Dead Sea to the eastern gulf of the Red Sea, including mount Seir. Of the eastern division of the territory Bozrah, or Bezer, was the capital, and Petra (or Sela) of the southern. Teman, a grandson of Esau (Gen. xxxvi. 11), resided here, and gave his own name to part of the province (Job ii. 11; Jer. xlix. 7, 20). The Edomites were governed by kings (Gen. xxxvi. 31), until they were conquered by David (2 Sam. viii. 14), thus fulfilling the prophecy which Isaac gave to his son Jacob (Gen. xxvii. 29). Hadad, a lineal descendant of one of the Idumean kings, regained the control of the eastern province. The inhabitants of south Edom afterwards revolted from Jehoram (2 Chr. xxi. 10), and sustained some severe reverses (2 Ki. xiv. 7; 2 Chr. xxv. 11); and were finally conquered by Nebuchadnezzar.

There is no country on the face of the globe,

the present state of which more fully attests the truth of prophecy than Idumea. The predictions are singularly specific (especially Isa. xxxiv. 5, 10-17; Jer. xlix. 13-18; Ezek. xxxv. 7; Mal. i. 3, 4); and their accomplishment is fully sustained by the testimony even of the enemies of the Bible. Modern travellers unite in their declaration that it is one broad plain of barrenness and desolation, and that its present state could not be more graphically described than it is in the words of the prophetic writers. (See PETRA for an account of the fulfilment of prophecy.)

EDREI (Josh. xiii. 31). 1. One of the capital cities of Bashan, the ruins of which still remain under the name of Edra'a, about 75 miles north of Bozrah. It is situated in a deep valley, and is surrounded by ruins 2 miles in circumference. Og, king of Bashan, was defeated at this place by the Israelites, and his kingdom assigned to the half tribe of Manasseh.

2. Another town of this name was in the tribe of Naphtali, and it has been identified with a ruin 2 miles south of Kedesh (Josh. xix. 37).

EGG (Deut. xxii. 6). This passage humanely prohibits the taking away of a brooding bird from a nest, and is similar in its nature to the provision respecting other animals and their young (Lev. xxii. 28: comp. Isa. x. 14). (See PARTRIDGE, SCORPION.)

EGLON. 1. A PERSON (Judg. iii. 14), and king of the Moabites, who held the Israelites in bondage eighteen years. He formed an alliance with the Ammonites and Amalekites, and took possession of Jericho, where he resided, and where he was afterwards assassinated by Ehud. (See EHUD.)

2. A PLACE belonging to Judah, supposed to be the same with the heaps of ruins called Ajlan, 14 miles from Gaza (Josh. x. 3; xv. 39).

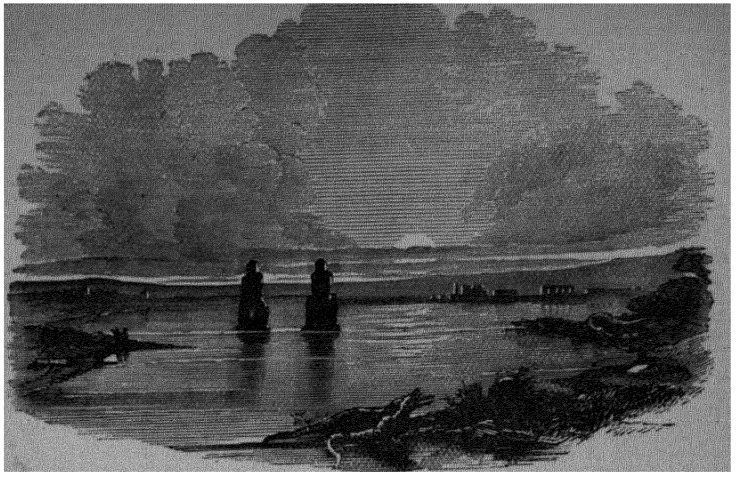
EGYPT (Exod. i. 1)—one of the most ancient and interesting countries on the face of the earth. As to the origin of the name there is much difference of opinion. In the Old Testament the Hebrew word translated Egypt is *Mizraim*, the name of one of the sons of Ham (Gen. x. 6), who might have been the founder of the nation, Mizraim as dual, referring to upper and lower Egypt. It is sometimes called Ham (Ps. lxxviii. 51; cv. 23, 27; cvi. 22); and also Rahab (Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9). The Arabs now call it Mizr, "red mud." Ham is apparently spelled on the monuments Kem, and means black. Eusebius says that Rameses the Great was called Ægyptus, and gave his name to the country.

Egypt consists of a long and narrow valley, which follows the course of the Nile from the cataracts of Syene or Asswán to Cairo, and of the extensive plain which is situated between the northern extremity of this valley and the Mediterranean Sea. It extends from the parallel of 24° N. to Damietta, in 31° 35′ N. where the principal stream of the Nile discharges itself into the ocean. It is bounded on the east by Palestine, Idumea, Arabia Petræa, and the Arabian Gulf, and on the west by the Libyan desert. But the inhabited part of the country is restricted to the valley of the Nile, from 2 to 3 miles in breadth, and enclosed on both sides by a range of hills. The superficial extent of Egypt has been estimated at about 11,000 square miles. It naturally divides itself into two great sections at the apex of the Delta of the Nile (so called from its resemblance to the Greek letter Δ), the country lying south of that point being designated Upper Egypt, that north of it, Lower Egypt. The soil of Lower Egypt chiefly owes its existence to the deposits of mud by the annual overflow of the river Nile, without which, as it hardly ever rains in that part of the world, the whole country would soon become an uninhabitable desert.

The Nile is never mentioned by this name, but is called in Exodus, Yeor, the river, and in other places Sihor, the black river. It is the longest river in the world, and its source was long unknown. Hence *quaerere caput Nili*, to seek the head of the Nile, was a common Roman proverb to denote an impossible undertaking. But Captains Speke and Grant have so far solved the problem. They found near the equator three great lakes, one of which, named Victoria Nyanza, 3,500 feet above the level of the sea, is the main source of the Nile. (See RIVER OF EGYPT.) The waters of this stream are indispensable for the purposes of agriculture, and being carried over the surface of the country by natural or artificial means, are the cause of its great fertility. In ancient times it was reckoned the granary of the world, and is said to have maintained eight millions of inhabitants. The climate of Egypt is extremely hot, but very regular. The atmosphere is clear and shining, and by no means unhealthy, as its remarkable dryness causes it to absorb vapours of all kinds with great rapidity.

The early history of Egypt is involved in impenetrable darkness. It is utterly impossible to reconcile the accounts of different authors with each other, or sometimes even with themselves; and the catalogues of sovereigns, stretching into the most remote antiquity, are now justly regarded as unworthy of credit. Of late years considerable light has been thrown on the era of particular dynasties, and of individual sovereigns, by the deciphering of the hieroglyphic inscriptions on the public buildings; and it is worthy of notice, that all which learning and industry have succeeded in extracting from the monumental inscriptions is in entire harmony with what the Scriptures teach respecting the history, manners, and customs of the ancient Egyptians. So that it is now ascertained, beyond a doubt, that the Egypt of the Bible is not a fiction, but a reality—so far as it goes, a picture copied from actual life.

In the 10th chapter of Genesis we find



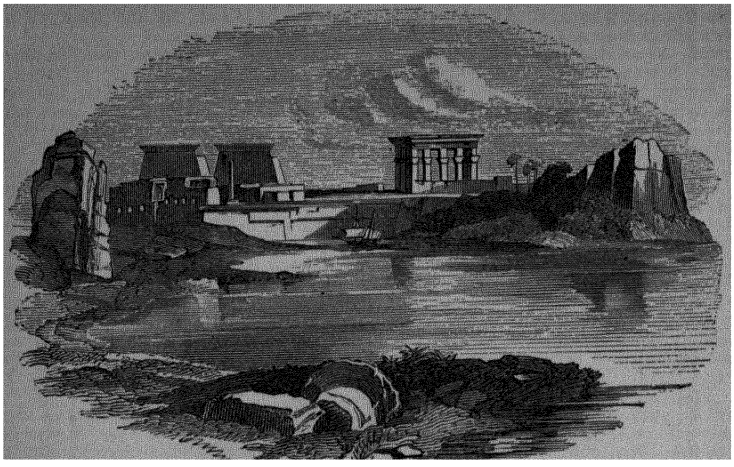
OVERFLOW OF THE NILE.

the colonization of Egypt traced up to the immediate descendants of Noah; for it is there stated that Mizraim, from whom the country derived its Biblical designation, was the grandson of that patriarch. But the mythical history does not concern us; nor are we called on to discuss the successive or contemporaneous existence of the thirty-one dynasties of Manetho. We have to do with its annals so far as they are connected with the sacred Scripture. We are told in the 12th chapter that in consequence of a grievous famine in the land of Canaan, the patriarch Abraham went down to Egypt to sojourn there (about B. C. 1920). It is evident from the Biblical narrative that at this early period the Egyptians were not only acquainted with agriculture, but had carried all the arts and refinements of social life to a high degree of perfection, for Abraham found among them a monarch, a court, princes, and servants; and the remains of the magnificent palaces, temples, obelisks, and statues which belong to that era, indicate a period of civilization extending backwards for at least several ages.

It is supposed, according to one theory, that between the days of Abraham and the splendid administration of Joseph occurred the invasion of Egypt by the Hyksos, or shepherd kings, which formed the seventeenth dynasty. These nomade hordes, whose plundering propensities have varied very little during the course of 3,000 years, invaded and conquered Lower Egypt in the reign of Thaumz, and throughout the period of 260 years, during which their usurpation lasted, exercised a degree of cruelty and oppression which left an indelible sense of hatred upon the minds of the Egyptians. They were at length expelled from the country, after a war of thirty years, and proceeding northward, they settled in Palestine, or Shepherd-land, as the name literally signifies, and became the Philistines of the sacred history. This event, according to Dr. Hales, was about twenty-seven years before the commencement of Joseph's administration; and, as the memory of the tyranny which they had suffered must have been still fresh in the minds of the Egyptians, this seems sufficient to account for the intense dislike of which the shepherd tribes had become the object (see Gen. xliii. 22; xlvii. 24). Josephus and other writers have strangely confounded the Hyksos with the Israelites; but this theory, though it has also met with strenuous supporters even in modern times, may now be regarded as completely exploded.

The interesting narrative of Joseph's being carried down into Egypt, and of his advancement to the highest honours of the state, throws great light on the internal condition of the country at that period, and gives the idea of a complex system of society, and a well-constituted yet arbitrary form of government. Taken in connection with the monumental sculptures, the Scripture history proves beyond the possibility of doubt that Egypt was then a mighty monarchy, governed by rulers who had extended their conquests widely over the neighbouring nations, and had surrounded themselves with all the usual pomp and splendour of an Eastern court, and that their agricultural and commercial pursuits, and their cultivation of the arts and sciences, had reached a height which we have been accustomed to consider peculiar to modern times.

But the dates and epochs are still matter of wide conjecture. For example, the epoch of



ISLAND OF PHILÆ.

Cheops or Shufu, the builder of the Great Pyramid, is, according to—

Le Sueur,	4975 B C.
Brugsch,	3657 ,,
Lepsius,	3426 ,,
Bunsen,	3229 ,,
Poole,	2352 ,,
Palmer,	1903 ,,

Between the highest and lowest of these estimates of the era of the builder of the Great Pyramid at Memphis we have a difference of no less than 3,072 years:—

Between Palmer and Lepsius,	1,523 years.
,, Brugsch and Poole,	1,305 ,,
,, Brugsch and Bunsen,	428 ,,
,, Brugsch and Lepsius,	231 ,,
,, Bunsen and Lepsius,	197 ,,

The period during which the Hebrew race was in Egypt is popularly supposed to be 430 years, and this is in accordance with the Hebrew text, Exod. xii. 40. But the Septuagint translates this verse thus,—"Now the dwelling of the children of Israel which they dwelt in Egypt and in the land of Canaan, was four hundred and thirty years." This translation says that the time which intervened between the entrance of Abraham into Canaan and the exodus was 430 years, and that 215 years, or exactly one half of the 430, are to be attributed to the time from the entrance of Abraham into Canaan, in his seventy-fifth year, to the entrance of Jacob into Egypt in the one hundred and thirtieth year of his age. The Samaritan Pentateuch adopts this chronology, and so does Josephus. The apostle Paul gives the same view when he affirms that the law was 430 years after the covenant with Abraham. The lives of the Patriarchs lead to a similar conclusion. Levi was born when Jacob was eighty-seven, and was therefore forty-three when he went down to Egypt, where he lived 94 years. Allowing that Jochebed was born in the last year of Levi's life, she must have been two hundred and fifty-six years old when Moses was born, if the Egyptian sojourn lasted 430 years. "Hence," as Alford says, "seeing that Jacob's marriage with Rachel took place when he was 85 [91—20—14], Levi, the *third* son of Leah, whose *first* son was born after Rachel's marriage (Gen. xxix. 30-32), must have been born not earlier than Jacob's 88th year,—and consequently was about 42 [130—88] when he went down into Egypt. Now (Exod. vi. 16) Levi *lived in all* 137 years: *i.e.*, about 95 [137—42] years in Egypt. But (Exod. vi. 16, 18, 20) Amram, father of Moses and Aaron, married his father Kohath's sister, Jochebed, who was therefore, as expressly stated, Num. xxvi. 59, 'the daughter of Levi, whom *her mother* bare to Levi in Egypt.' Therefore, Jochebed must have been born within 95 years after the going down into Egypt. And seeing that Moses was 80 years old at the exodus (Exod. vii. 7),—if we call x his mother's age when he was born, we have $95 + 89 + x$ as a maximum for the sojourn in Egypt, which clearly therefore cannot be 430 years, or even 400; as in the former case x would = 255,—in the latter 225. If we take x = cir. 45, we shall have the sojourn in Egypt = 215 years, which added to the previous 215, will make the required 430."—On *Gal.* iii. 17.

It is strange to find in the face of all this chronology, Bunsen lengthening the stay in Egypt to 1,500 years, and Lepsius shortening it to about 90 years, placing the arrival under the eighteenth dynasty, and the exodus under the nineteenth, and making the Pharaoh of that time the son of Rameses II. Manetho, on the other hand, says, that Moses left Egypt

under Amosis, the first king of the eighteenth dynasty, the monarch who expelled the Hyksos; and Usher's chronology agrees with the statement, putting the exodus in B. C. 1491. Great uncertainty, however, still surrounds the question, though we know that the famous eighteenth dynasty began about B. C. 1525.

But if the sojourn in Egypt were so short, could the population have so multiplied itself? The children of Israel left in the "fourth generation," and it is difficult to give a correct account of the time implied. But as has been said, "the generations may also be reckoned from the descent, taking for a key the lives of Joseph, the most prominent actor at the time, and of Moses and Aaron, under whom the Exodus occurred. At the time of the descent Joseph was 39 years old, and he survived till 110 years. This interval of 71 years is a first generation, and is so defined in the sacred text,—'And Joseph died, and all his brethren, and all that generation.' The second will be that of Amram, the father of Moses, and will reach through 70 years also, to the birth and infancy of Moses and Aaron. A third generation will be the 70 years of their life and that of their contemporaries, till near the exodus; while the fourth will be that of Eleazar and Joshua, and their contemporaries, and will include the journey through the wilderness, and the actual conquest of Canaan.

"Again, we find from Ps. xc. 10 that 70 years was already, in the days of Moses, a recognized and accepted length of human life. Applying this at once to the case before us, the sojourn in Egypt is plainly three complete generations, with an excess of 5 years. If we assume, also, the number of 25 years in Josephus as exact, for the life of Joshua after crossing Jordan, we find 5 + 40 + 25 = 70, and a fourth generation will close punctually with the completion of the conquest and Joshua's death. And this reckoning finds an express confirmation in Judg. ii. 7-10.

"The calculation may also be made in the reverse way. From the history in Genesis, the probable average of the patriarchs, at the birth of their 51 sons, excluding the four grandsons, is about 29 years. The mean age of these sons would probably exceed 7 years. Assuming this average, 196 + 7 = 203 = 7 × 29, or the interval to the limit before the exodus is exactly seven descents of the same length. But one-half the total births would plainly fall before, and one-half after this limit, when 29 years is the mean age. Hence, log. 1207100 — log. 51 ÷ 7 = 6·0817432 — 1·7075702 ÷ 7 = ·6248819 = log. 4·2158, the required rate of increase in each descent to produce the Scriptural number. But 12 × 4·2158 = 50·58, which corresponds as closely as possible with the recorded increase from 12 to 51 in that first generation, and falls very slightly below it. We have thus merely to suppose the same rate of male increase and average age at birth continued, and the sacred numbers will result, almost with mathematical accuracy, from the data the Pentateuch itself supplies in the case of the sons and grandsons of Jacob, at the time when the sojourn in Egypt begun.

"The history in Exodus, then, implies the special providence of the God of Israel, and a high average rate of fertility, but one of which all the separate elements are usual and moderate in themselves. A family of three sons and three daughters, between the ages of 20 and 27; or of four sons and four daughters below 35 or 36 years; or of five sons and five daughters between 20 and 50 years of age, has nothing in itself unusual or surprising. The only thing remarkable in the sacred history will be the prevalence of this rate, on the average of thousands and ten thousands of families, and through five or six descending generations. The result implies no change or distortion of the usual laws of human life, but simply a special blessing of God, to secure the fulfilment of his own revealed promise."—Birks on the *Exodus*.

The circumstances connected with the departure of the Israelites from Egypt must have served to keep them and the Egyptians strangers, if not enemies one to another, during the lapse of centuries. But in the days of David and Solomon friendly relations again sprung up between the two countries. Solomon married the daughter of the reigning Pharaoh, who must have been master of Lower Egypt, as he went up and took Gezer from the Canaanites, and gave it for a present unto his daughter, Solomon's wife (1 Ki. ix. 16). "And Solomon had horses brought out of Egypt, and linen yarn." Six hundred shekels was the price of a chariot, and fifty the price of a horse. From some cause or other unknown, this friendly intercourse appears to have been interrupted even during Solomon's lifetime; for Hadad the Edomite, and Jeroboam, who "had lifted up his hand against the king," and became subsequently monarch of the revolted Ten tribes, found refuge and protection in Egypt. After the death of Solomon, in the fifth year of his successor Rehoboam, "Shishak king of Egypt, came up against Jerusalem with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah; and came to Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made" (2 Chr. xii. 2-4, 9). A very striking corroboration of this part of the Scripture narrative has been discovered on the Egyptian monuments. In the great hall of the palace-temple of Karnak the exploits of Shishak, or, as he is there termed, Sheshonk, are portrayed. In one large bas-relief he is represented as bearing to the feet of three great Theban gods the chiefs of the nations whom he has vanquished. To each figure is attached an oval,

indicating the town or district which he represents. One of the figures, with a pointed beard and a physiognomy unmistakably Jewish, bears on his oval certain characters which, on being deciphered, were found to signify the "kingdom of Judah."

At a later period, however, a sense of common danger from the power of the Assyrian empire induced the Egyptians and the Israelites to cultivate friendly relations with one another; and about the year B.C. 730, Hoshea, king of Israel, refused to pay the usual tribute to the king of Assyria, and entered into an alliance with So, king of Egypt. In consequence of this defection the Assyrians took Samaria, and carried Israel away into Assyria (2 Ki. xvii. 6). The Egyptian alliances, so fondly and so constantly coveted, led to the ultimate overthrow of the kingdom. In the last year of Josiah (B.C. 609), Pharaoh Necho, an enterprising and warlike prince, marched against the king of Assyria to the river Euphrates, and the king of Judea having gone out against him, was defeated and slain at Megiddo. The victor then dethroned Jehoahaz, the successor of Josiah, after a brief reign of three months, made his elder brother Jehoiakim king, and imposed on the country a heavy tribute. But the end of his reign was unfortunate; for Nebuchadnezzar, king of Babylon, having marched against him with a mighty army, the Egyptian monarch was overthrown with great slaughter, and Nebuchadnezzar became master of all the country as far as the gates of Pelusium. His son, Psammeticus II., endeavoured to recover the lost provinces, but without success. But his successor, Apries, the Pharaoh-Hophra of Scripture, a martial prince, was more fortunate, and met with great success in the beginning of his reign. It was probably this circumstance which induced Zedekiah, king of Judah, to enter into an alliance with him against Nebuchadnezzar, king of Babylon. The unfortunate result of this alliance was distinctly foretold by the prophet Jeremiah; and the Jews soon found that they were "trusting upon the staff of a bruised reed, on which if a man lean it will go into his hand and pierce it;" for when Nebuchadnezzar besieged Jerusalem, Hophra marched from Egypt to relieve the city; but on the approach of the Babylonish army he immediately retreated, leaving the Jews exposed to the mercy of their enemies. In consequence of this cowardly or treacherous conduct the city was taken, and its inhabitants carried away captive to Babylon. In less than a century after this event Egypt became a Persian province. It fell into the hands of Alexander, B.C. 332. After his death the Ptolemies for a long period reigned over the country, but their dynasty came to a termination at the battle of Actium, when Egypt became a province of the Roman empire.

The original form of government in Egypt seems to have been a kind of theocracy. At least, prior to the age of Menes, the supreme power was lodged in a hierarchy, which claimed to be intimately connected with the elder divinities. After Menes the government became a pure hereditary monarchy, though in cases of emergency a new sovereign was elected out of the priests or soldiers, and inaugurated amidst the acclamations of the people. The king was surrounded with a stately ceremonial, hallowed by primeval tradition. The most minute regulation as to dress, diet, hours of business, repose, and religious worship, were solemnly prescribed to him—orations from the books of Hermes on the duties of royalty and the functions of legislator and judge were daily chanted to him. His power, however, was unbounded. A priest by formal initiation, and a military commander in virtue of his elevation to the throne, this combination of the mitre, crown, and sword, in one who was regarded as a "mortal god," enabled him to compel submission to regal edicts, where it might have been justly withheld. The populace seem to have had no franchise, though their lives and property were well guarded. The immense armies which were levied, and the stupendous national works which were executed, prove that the masses were drilled and laboured without much regard to personal comfort or social relations. But though the people could not control the living sovereign, their forced passivity was compensated at his death. They sat in review upon the actions of his career, and decided whether the rites of royal sepulture should be awarded to his corpse.

The royal cognomen was Pharaoh for many ages. The Egyptian word is Phra—denoting the sun. As the sun in the sky, so was the monarch among his subjects. Usually each king represented on the monument has two oval rings or cartouches, one of which contains his distinguishing title and the other his proper name—such as Pharaoh, son of the sun—sur offered to the world; Pharaoh, avenging lor of Upper and Lower Egypt; Pharaoh, vigilar in justice, son of Sethos. After the union (Memphis and Thebes the king wore a doul crown, and was installed with vast magnificen anointed with great solemnity, and put in p session of the emblems of majesty from the gods.

The country was divided into thirty-six nomes, and each had its governor; the lands were under his charge, and the taxes were levied by his direction. The soil was possessed by the king, the priesthood, and the soldiery. The husbandmen who cultivated the farms paid a portion of the produce as rent. Prior to Joseph's time the people appear to have been independent yeomen, but the crisis of famine prompted them to renounce their rights, and yield their lands to the crown, paying as rent a fifth part of the produce. The proportion thus paid as rent was not exorbitant. The priesthood, however, retained their lands, being too strong to be compelled or tampered with, as they could easily secure the dismissal of a hostile adviser, or even the deposition of his royal master.

Laws were administered by the judges of the various provinces, the king being supreme

dispenser of equity. In particular, thirty judges were chosen from Memphis, Heliopolis, and Thebes,—ten from each of these cities formed a high bench of judicature. It is probable that many of these officers belonged to the sacerdotal order. Justice was administered free of charge to the suitors. Oratory was forbidden in their courts, and the whole procedure was in the silent form of writing. The presiding judge wore a chain of gold and precious jewels, having attached to it an image of the goddess Thmei, to which the Hebrew Urim and Thummim has sometimes been compared. The laws of Egypt were an object of veneration to many ancient legislators. Circumcision was generally practised as among other oriental nations, and was indispensable to initiation into the sacred mysteries. The want of it is called in Joshua "the reproach of Egypt," a phrase implying two things—that circumcision was regarded in Egypt with peculiar honour, and that the Hebrew slaves, for their neglect of it during their servitude, were spurned as a race of impure and degraded foreigners.

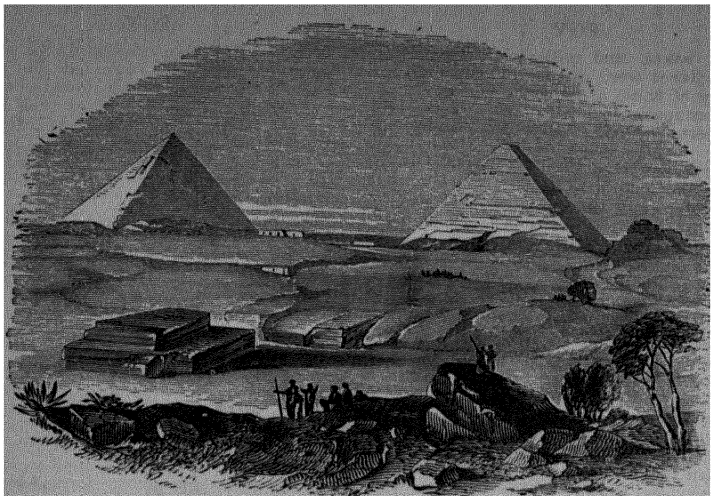
The first and highest order in the land was the priesthood, which possessed a mighty and ramified organization. The key of authority was with them. They were the bards who, from trained and retentive memory, recited ancient lore—the historians who composed the annals of the kingdom—the oracles of law, and at the same time the repository of medical and philosophical science. Their power was unbounded, and their possessions were immense. They claimed and occupied the largest portion of the country, and they paid no taxes. The chief pontificate seems to have been hereditary, for the priests affirmed to Herodotus that they had a list of their sacred chiefs—son succeeding father—for 340 generations. The military order ranked next in importance. Each soldier possessed six acres exempted from taxation. The army was prohibited from following any trade, but allowed, of course, to cultivate their lands. The rest of the population was unenfranchised, and constituted the general industrial class. A numerous peasantry tilled and reaped the soil, and as many more were employed in the extensive meadows and hills as herdsmen. The swine herds were a race of outcasts, universally despised, denied admission into the temples, and only allowed to marry among themselves. The pilots and boatmen of the Nile were leagued together by similarity of habits and occupation. Finally, after the ascendancy of the Greeks, there sprang up a class of interpreters, a species of bilinguists, in whose families, as a natural consequence, the gift of tongues would descend.

But besides these classes there must have been a large town population in Egypt, composed of artizans and tradesmen—such as architects, masons, weavers, painters, sculptors, embalmers, with workers in metal, leather, and wood.

The dress of the common people was scanty, for the climate did not require heavy clothing. The labouring men wore a sort of apron or philabeg round their loins, and some had a species of short drawers which did not extend more than half way down to the knees. The

Egyptian Burden-bearers.

garment of the women of the lower class consisted of a long loose robe that reached to the ankles, and was fastened at the neck; over it they wore a petticoat clasped to their waist with a girdle. The men of better rank wore above the apron a wide dress of linen with ample sleeves. Cotton was sometimes worn, but linen was preferred. Herodotus describes some dresses as having fringes and as being named Calasiris, over which was thrown a white woollen cloak which was laid aside when they entered a temple. Priests and persons of high condition wore a similar dress—to wit, the apron, and the spacious robe which covered it, which was so made that the right arm was exposed and ready for action. The men shaved their heads and wore wigs—a custom which gave coolness to the head, and excluded the injurious effects of the sun. These wigs were made with great taste and care, usually of curled hair with plaited locks down the sides. They were used on all occasions, and only in seasons of mourning did the Egyptian men allow the natural growth of the beard and head. Their ear-rings—large and massive hoops of gold—were sometimes wrought into elegant and fantastic forms. Both sexes wore numerous finger rings, especially on the left hand; and the third finger possessed peculiar honour and pre-eminence.



GENERAL VIEW OF THE PYRAMIDS.

The Egyptian toilet was distinguished by its metallic mirrors. These, generally made of bronze, were round in form, fixed into a handle of wood or stone fancifully carved, and their smooth surfaces were beautifully polished. Some of the Israelitish women, who seem to have formed themselves into a sisterhood of divine service, gave their mirrors to Moses; and out of them he formed the "laver" and its pedestal. The armoury of the toilet consisted of combs, vases, and phials, for holding ointments and cosmetics. Boxes are also found, made of ebony or other precious wood, and of various fantastic forms, such as birds and fishes. The combs were 4 inches long and 6 deep, and were usually of wood, with teeth on each side, the one row being of larger and the other of smaller dimensions. The Egyptians were very fond of ointments, as are all inhabitants of warm countries, for the lubricated body resists the oppressive heat, and the skin is preserved in smoothness and freshness. The use of such perfumes is refreshing to the exhausted traveller, and oils, extracted from various plants, and different preparations of animal fat, were employed for this purpose. Egyptian ladies also stained their eyelids and brows with a preparation named stibium or kohl. Many bottles for holding this dark powder have been found in Egypt, some having four or five compartments, evidently meant to contain varying shades of the colouring material, which was applied to the eyebrows with a bodkin. These essential implements, needles and pins, were of considerable length, and made of bronze. Specimens of all these articles are found in the museums of Europe. The British Museum in particular contains cups, vases, jars, goblets, pots, spoons, ladles, trinkets, with bijouterie made of alabaster basalt, porphyry, ivory, bone, earthenware, gold, silver, bronze, and iron. (See LOOKING-GLASS.)

The Egyptians were fond of social entertainments, which were often of great variety and sumptuousness. They sat at their meals —not reclining like many eastern nations—and their round tables were raised but a small distance above the ground. The guests were of both sexes—female seclusion was unknown in these ancient times—and at their repasts they used spoons and ladles, but were strangers to the luxury of knives and forks. The principal food of the lower classes was vegetables, which Egypt produced so freely. This diet was highly relished by the inhabitants. The Hebrew tribes during the privations of their march through the desert remembered "the cucumbers, and the melons, and the leeks, and the onions, and the garlic." In some parts of the Delta, the inhabitants subsisted almost wholly upon a fish diet. We remember, said the Israelites, "the fish that we did eat in Egypt freely" (Num. xi. 5). Not only were they found in the Nile and lake Moeris, but they were also fed in artificial ponds, and were caught with line, net, and spear. (See FISH, NET.)

The occupations of the people were manifold both in town and country. The prime business of the rustic population was agriculture. The houses of the people were usually built of crude bricks, a species of material suited to the soil and climate. Brickmaking was thus an employment for thousands, and the manufacture seems at length to have become a royal monopoly, for the royal signature is usually found upon the cubes. (See BRICK.) The houses in towns seldom exceeded two stories, and were, as in oriental style, surrounded by an area or court. The ground floor was the scene of all culinary preparations: the work of the

butcher, baker, and miller was done in it. Female slaves were usually employed in the drudgery of these apartments, and she of the lowest occupation is called in Scripture the "maid-servant that is behind the mill." (See MILL.)

The processes of metallurgy are often found on the monuments—the bellows being worked with the feet; and plating, gilding, moulding, beating, were well understood and executed. (See IRON.) These arts, so prominently displayed in the furniture of the tabernacle, the Israelites must have learned also in Egypt. Specimens of excellent cabinet work are preserved in the British Museum. The carpenters' tools did not differ much from the modern implements of the craft, the adze, however, supplying the place both of a plane and a turning-lathe. Veneering and inlaying with ivory or precious wood were common among the Egyptian joiners and cabinetmakers. The manufacture of glass, porcelain, and pottery was upon an extensive scale in Egypt 3,000 years ago (see POTTER); and the numerous tints and colours employed prove the workers to have been acquainted with the properties of metallic oxides. A purse has been found knitted with small glass bugles; and ladies of high rank are seen in the act of stringing beads. The Egyptian artist could successfully counterfeit precious stones, such as the emerald and amethyst. The cutting or engraving of precious stones was executed with delicate beauty and precision; and the tasteful vases and urns used for a variety of purposes have commanded intense admiration, equally with those of the best epochs of ancient Greece. In their common merchandise the Egyptians used rings of gold and silver, and the value of the money was ascertained by weight. They had no extensive commerce by sea. In earlier times they had no ships for foreign traffic, but the busy inland navigation was characteristic of the country. Barges and boats were seen everywhere on the Nile, and their solemn processions were generally made on water. The richer citizens seem all to have kept their pleasure wherries, the sails of which were sometimes painted and embroidered. (See SHIPS, SOLOMON.) The majority of these characteristic Egyptian occupations are grouped together by the prophet Isaiah in his picturesque oracle, significantly named the "Burden of Egypt," xix. 3:—

"The spirit, too, of Egypt shall fail in her;
And I will destroy her tact:
And they will seek to idols and mutterers,
To the diviners, and to the wizards.

The meadows of the river, by the river's mouth,
And all the sown ground by the river,
Shall wither, driven away, and shall be no more.

The fishermen shall lament,
All that throw hook into the river shall mourn,
And those who cast nets upon the waters shall languish.

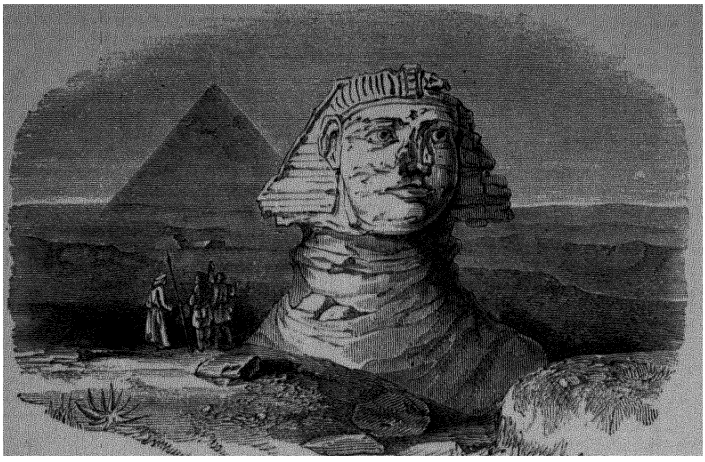
The flax-dressers shall be confounded,
And so shall the weavers of fine linen.

Her pillars are shattered,
And all her hired labourers are grieved in soul."

When an Egyptian was seized with sickness, a host of physicians were at his service. "Every place swarms with doctors," says the Greek historian; and we know that Hermes wrote six books on medicine. Whatever the nature of his malady, some medical man had made it his special study. The physician was allowed to practise only in one branch of his profession; the business of the aurist, oculist, dentist, surgeon, and druggist, as well as the curing of diseases in the heart, stomach, or any other organ, was carried on by distinct and separate practitioners. Accoucheurs were almost always women.

That the famous Egyptian columns were copied from the form of certain trees is probable, not only from their appearance, but from the testimony of Herodotus, who says, that King Ammasis actually caused columns to be made resembling palm trees. They are without bases, or have only a plinth, and that is frequently circular. The capital is generally of the bell-shape, and is either quite plain, or is ornamented in several varying modes; frequently it is surrounded by rows of lotus leaves, either simply marked by lines or sculptured in relief; in the latter case the capitals resemble some of those of the Corinthian order. (See PALM TREES.) The obelisk is a frequent characteristic of Egyptian architecture. These "needles" were made of exquisite proportions and of stupendous dimensions, and the red granite of Syene furnished a hard and durable material. They were generally placed in pairs at the entrance of the public edifices. (See PILLAR.) (For hieroglyphics, see WRITING.)

The pyramids are another striking characteristic of ancient Egypt, and have been recognized as one of the wonders of the world. These earth-giants are immense structures, presenting a form of building which is the least liable to decay. According to De Sacy, one of the best Oriental scholars, the name comes from the Egyptian word "Pehram," denoting "*the sacred*"—a name converted by the Greeks into Pyramis. The old Greek historian, Herodotus, gives a long account of these amazing edifices, which we have not space to transcribe. The pyramids of Ghizeh stand on a rock in the edge of the desert, but close to the valley of the Nile, above which their base may be elevated 150 feet or more. This rock rises abruptly from the plain, which for some 50 or 60 rods towards the Nile is covered with drifting sand, and it is ascended by stone steps. Half-way up the cliff some tents are pitched for the accommodation of travellers. When these are insufficient, some ancient tombs, excavated in the rock near by, are occupied as lodging places. The largest of the pyramids, that of Cheops, is 732 feet square, and 474 in height. It covers a little less than 13 acres of ground, and is composed of 202 tiers of square blocks of limestone, varying in thickness from less than 2 to 4 feet. Each ascending series recedes about 2 feet from the



The Sphynx.

exterior side of the one below it, the whole forming a succession of terraces. These are the steps by which the ascent of the pyramid is made. It is very laborious, but practicable to persons of common strength, and perfectly safe. This pyramid is supposed to have been built more than two thousand years before Christ. Some of these vast edifices have been entered—rooms exist in their very heart—and they seem to have been designed as royal funeral-places. With reference to the pyramids of Ghizeh, Bunsen says,—

"The bones of the two oppressors (Cheops and Chephren, builders of the first and second) who for two generations tormented hundreds of thousands day after day have been torn from their sepulchral chambers, which were destined to defy the curiosity and destructiveness of men, and preserve their bodies for ever from the annihilation which they dreaded. But the good and philanthropic king (Mycerinus, builder of the third), who put an end to the inhuman oppression of the people, and in consequence of this lived in poetry and song, even to the latest times, as the people's darling, has, even to our days, although his coffin has been broken open, remained in his own pyramid, and has now, rescued from the mass of ruins, found a resting-place worthy of him.* A notable destiny! The old monarchy of the Pharaohs, of which he was the eighteenth ruler, has passed away; two other monarchies have followed it, and the destroyers of the most ancient have also made their exit from the stage of history. The gods of Egypt have crumbled into dust: 'son of the Pharaohs' is a name of reproach in the Pharaohs' land; even the language has grown dumb among the people. The body of Mencheres (Mycerinus), however, now rests more securely than it did 5,000 years ago—in the world-ruling island which is protected by the might of freedom and civilization, still more than by the waves which encircle it—amid the treasures of every realm of nature, and the most sublime remains of human art."

Prof. Piazzi Smith has in two works essayed to show that the pyramids, in shape, position, and angles, were built on astronomical principles, and that they contain original standard measures of quantity and length for all nations.

The sphynx is another curious structure. This composite symbol, with its great calm eyes and a quadruped body, belongs to the same class of early religious emblems as the Assyrian human-headed bulls and lions, and the Hebrew cherubim. It guarded the portico of the temples, and was closely associated with the national worship. (See CHERUB.)

The temples of Luxor, Karnak, Esneh, Edfou, and Syene, are famed for their vastness and symmetry. Their ruins are sublime; their tall imposing columns are a magnificent spectacle,—"their grandeur awes, their beauty wins the soul." In short, the architecture of Egypt overawes the world, and defies imitation. The "wisdom of the Egyptians" was also famed in ancient times, and attracted inquisitive minds from surrounding countries. In many arts they far excelled the modern world. Colours which they laid on 4,000 years ago are as fresh as if they were only of yesterday; and the mechanical powers by which they raised such ponderous blocks of stone to the altitudes they now occupy in the temples and monuments are not known to modern engineers. Yet, amidst all this splendour and taste, how debased their superstitions! Animals and herbs were objects of

* The body of this king is now in the British Museum

universal adoration, and afforded abundant themes of satire to neighbouring states.

We cannot enter into any detailed philological account of the primeval tongue of this wonderful race, that have left behind them so many monuments on the banks of the Nile. The Coptic of more modern times is its legitimate descendant, and bears many marked resemblances to its linguistic ancestry. It has, however, been corrupted principally by its large incorporation of such foreign terms as the necessities of conquests and commerce from time to time imposed upon it. Such, indeed, is our present English, when compared with the pure undiluted Saxon of Wycliffe and Chaucer. Still, more than 500 radical etymons of the ancient tongue have now been disinterred. It has affinity with both the Syro-Arabic and Indo-European languages, but of such a kind as to show that, at a period of early and unfixed antiquity, it had been isolated from its sister dialects, and fixed among a singular people, with whom its flexional development was retarded, since every generation for several centuries, nay millenniums, thought, felt, spoke, walked, and acted in the hallowed and varied routine of its revered predecessors.

The theology of Egypt was, like every thing else in the country, quite peculiar. The Pantheon had a numerous population, and was not very nice in its selection. The mythology was vast and indefinite, full of symbol and hidden meaning, yet gradually debased into the most ignoble animal worship. The tenets of the ancient patriarchal faith were not wholly obscured for ages, but were gradually buried beneath the uncouth and grotesque symbolism of Egyptian ritual. Still, amidst this wretched polytheism there appear glimpses of faith in one supreme and sovereign power, while his various attributes were deified in the rank and person of minor divinities. In such a country, where so much depended on the climate and annual overflow of the river, the excited fancy was soon led to deify these operations of nature. The earliest legends of the country, also, moulded and modified by the priesthood, were soon represented in some embodied shape—the division of the body of Osiris being plainly an allusion to the original number of provinces. Symbols borrowed from their astronomy have also originated a number of deities. The generative power of nature, personified in Athor as a woman and a mother, pervaded the entire mythology. It would seem, too, that one of the earliest forms of their Godhead was a Triad, consisting of Osiris, Isis, and Horus—the remnant of an earlier and purer creed, in which was contained the primeval truth, that plurality in unity constituted the divine essence. The great gods were eight in number, four male and four female.

Osiris. Horus. Isis. Osiris with Hawk's Head. Anubis. Cow Isis with Infant Horus.

But the animal worship which prevailed was of the most debasing nature. How powerless does the boasted wisdom of Egypt appear, when the veil is lifted from off its national brute adoration! The glory of its sculptures, paintings, conquests, pyramids, and tombs is sadly dimmed by the thought that the ox, cat, dog, hawk, and ibis were prime divinities all over the country; that in several provinces the lion, sheep, goat, ape, and mouse had each its shrine, its guardians, its ritual, and its votaries—was fed by sacred hands with the choicest dainties, embalmed when dead, and its mummy laid in a consecrated cemetery.

A portion of the sacred books has been preserved down to our own time. It was found in the royal tombs at Thebes, and one similar to it was discovered by Champollion in the Museum at Turin. Champollion thought it a species of liturgy—*Rituel funéraire*. Lepsius, after abler and more thorough examination, has named it *das Todten-buch*—the Book of the Dead. Lepsius supposes the papyrus to belong to the fifteenth or sixteenth century before the Christian era; and Bunsen imagines that it formed one of the ten of the fourth class described by Clement of Alexandria. Lepsius says,—"This book

furnishes the only example of a great Egyptian literary work, transmitted from the old Pharaonic time—a compilation, indeed, made at various times and probably in various parts of Egypt, but one, the original plan of which unquestionably belongs to the remotest age, and which, doubtless, like the other sacred books, was ascribed to Hermes or Thoth.

Head of Memnon.

This figurative authorship is no invention of later times, for in the text of the work itself mention repeatedly occurs of '*the Book*,' as well as of the 'Books of Thoth' (chs. lxviii. 6; xciv. 1, 2); and in the vignette to chapter xciv. the deceased himself is offering to Thoth the Hermetic Book to which these allusions apply." The document presents a full series of the funeral observances of the ancient Egyptians, and exhibits their brutish Pantheon from Osiris, the final judge, to the ever-recurring beetle, with its inextricable functions and relations.

Many books have been written on Egypt which we cannot specify. We recommend Champollion, Wilkinson, Rosellini, and Bunsen. Lane's *Modern Egyptians* is also full of information. See also Osborne's *Egypt*.

EHUD (Judg. iii. 15)—a son of Gera, of the tribe of Benjamin, who delivered the Israelites from the oppression which they suffered under Eglon, king of Moab. The Israelites sent Ehud to pay some tax or tribute to Eglon, as a token of their allegiance. Under the pretence that he had some secret message to the king, he obtained a private audience; and while they were together in the royal apartment, Ehud drew a dagger which he had made expressly for the purpose, and gave him a mortal wound. The dagger was girt upon his right thigh, for he was, like many of his tribe, left handed. The custom of delivering confidential messages in secret appears to have been so common that the attendants of Eglon left his presence as soon as Ehud's wish was known. Such is the custom in eastern courts at this day, as travellers assure us: as soon as a confidential message is announced, the audience chamber is cleared of all but the messenger. Ehud fled towards mount Ephraim, and summoning the oppressed Israelites to his help, they secured the fords of the Jordan, so that the Moabites by whom their land was garrisoned might not escape. As soon as he had collected a sufficient force, he fell upon the Moabites, and cut them off in every direction.

EKRON (Josh. xv. 45)—a city of the Philistines, lying north-west of Gath and north of Ashdod, assigned by Joshua originally to the tribe of Judah (Judg. i. 18), but afterwards said to belong to the tribe of Dan (Josh. xix. 43). Neither tribe seems to have been in actual possession of the place. After the ark had been taken by the Philistines, and Dagon had fallen before it, it was sent away from Ashdod to Ekron, to the great consternation of its inhabitants. From Ekron it was conveyed home again in a new cart, to which were yoked two milch kine, on which a yoke had never been laid (Judg. i. 34, 35; 1 Sam. v. 10; vi. 17; 2 Ki. i. 2; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7). Ekron is found in a modern village named Akri, 5 miles to the south-west of Ramleh.

ELAH. 1. A PERSON (1 Ki. xvi. 6)—son and successor of Baasha, king of Israel. As he was revelling at a friend's house, he was assassinated by Zimri, one of the officers of his army. (See OMRI.) He reigned only two years.

2. A PLACE. VALLEY OF (1 Sam. xvii. 19). The Israelites were encamped in this valley when David challenged and slew Goliath. It received its name from the number of terebinth trees which grew in it. It is supposed to be a valley about 11 miles south-west from Jerusalem, in which still grow some of the largest terebinth trees to be seen in any part of Palestine.

ELAM. 1. A PERSON (Gen. x. 22)—eldest son of Shem, and the ancestor of the Elamites and Persians.

2. A COUNTRY (Gen. xiv. 9), settled by the family of Elam, lying east of Shinar and north of the Persian gulf, and a part of the ancient Persian empire. Chedorlaomer was one of its earliest kings (Gen. xiv. 1). Shushan was the capital of the province (Dan. viii. 2). When the country of Elam is mentioned by the sacred writers, Susiana is meant. The Elamites were a warlike people, distinguished for their skill as bowmen (Isa. xxii. 6; Jer. xlix. 35), and regarded as a formidable enemy (Ezek. xxxii. 24). Some of this nation, or

rather Jews whose usual dwelling was there, were present in Jerusalem at the miraculous effusion of God's Spirit on the day of Pentecost. (See PERSIA, SHUSHAN.)

The "bringing again the captivity of Elam" (Jer. xlix. 39) is generally supposed to refer to the restoration of the kingdom of Persia by Cyrus, who subdued the Babylonians, as they had previously subdued the Persians.

ELATH (Deut. ii. 8) or ELOTH (2 Chr. viii. 17)—a seaport of Idumea, of great celebrity, lying on the shore of the eastern or Elanitic gulf of the Red Sea, and a place of much importance in Solomon's time (1 Ki. ix. 26-28). It was probably a part of David's conquest (1 Chr. xviii. 13), and was re-captured by the Edomites in the reign of Jehoram (2 Ki. viii. 20), taken from them again by Uzziah, king of Judah (2 Ki. xiv. 22), and afterwards seized by the king of Damascus (2 Ki. xvi. 6), who was in his turn deprived of it by the king of Assyria (2 Ki. xvi. 7-9). Elath adjoined Ezion-Geber. (See EZION-GEBER).

ELDAD—*loved of God* (Num. xi. 26)—and MEDAD, were of the seventy elders of Israel appointed by Moses to assist him in the government of the people. When the elders were assembled around the tabernacle to seek wisdom from God on a particular occasion Eldad and Medad were absent. The Spirit of God was, however, poured out on them there, while they continued with the camp, as well as on their colleagues who surrounded the tabernacle, and they began to prophecy. Their proceeding was represented to Moses, and he was asked to prohibit them, but he declined, and, so far from wishing them to be silenced, he uttered a prayer that all the people might receive the same Spirit which was upon Eldad and Medad (Num. xi. 29).

ELDERS—from the Saxon word *eld*, denoting age (Exod. iii. 16)—a comprehensive title, the peculiar force of which must be determined by the connection, &c. While in Egypt, the elders of Israel (Exod. iv. 29-31) were probably either the heads of tribes or the oldest and most judicious of the people. And though their authority was in its nature paternal, they were regarded to a certain extent as the representatives of the nation. In the Hebrew commonwealth every city had its elders, who seem to have possessed a local jurisdiction somewhat like our justices of the peace (Deut. xix. 12; xxi. 1-9; Josh. xx. 4; Judg. viii. 14; xi. 5, 6; Ruth iv. 2, 4, 9; Ezra x. 14). There was a select body of elders, however, chosen and appointed for special duties (Num. xi. 16, 17, 24, 25); and they seem to have been taken from the general class of elders. The expression is, "Gather me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them."

The seventy men who were with Moses at mount Sinai were also seventy of the elders of Israel (Exod. xxiv. 1, 9). At a subsequent period of Jewish history we find a tribunal of seventy elders known as the sanhedrim, which the Rabbies maintain was a continuance of the original appointment of elders by Moses. It is generally agreed, however, that the sanhedrim was a distinct organization, unknown till the time of the Maccabees.

The term *elders* is used in the New Testament generally, if not always, to denote a class of officers in the Jewish or Christian Church. Concerning the duties which appertained to their office there are conflicting opinions. It is supposed by some that in Acts xi. 30 the word *elders* means simply the aged men.

The persons called "elders," Acts xx. 17, are called "overseers," Acts xx. 28, and "bishops" in Phil. i. 1. Elders were ordained (Titus i. 5). Elders were to gain converts and refute objectors. It was the duty of elders to visit the sick. "Is any sick among you? let him call for the elders of the church" (Jas. v. 14). When they are associated with the apostles (as in Acts xv. 6), officers or members of the Christian Church are intended; and when they are associated with the civil authority (as in Acts xxiv. 1), officers of the Jewish church are intended. That the corruption and contempt which attached to the latter in their judicial character was very general in our Saviour's time, appears from Matt. xxvi. 59; xxvii. 3, 41; and that the former had extensive ecclesiastical power, appears from Acts xvi. 4.

ELDERS, ESTATE OF THE (Acts xxii. 5), means the whole body, bench, or order of the elders. In Hebrews xi. 2 elders means persons of a former age—the persons whose faith and feats are recorded in the subsequent verses of the chapter. In the book of Revelation "four-and-twenty elders" are a symbolic class of worshippers round the throne in heaven. (See BISHOP, COUNCIL.)

ELEALEH (Num. xxxii. 3, 37)—a city of the Amorites assigned to the tribe of Reuben. It is denounced in the prophecies, among the cities of Moab (Isa. xv. 4; Jer. xlviii. 34). And to this day the ruins of a town are seen between 1 and 2 miles north-east of Heshbon, that still retain the name of Eleale or El-Aal.

ELEAZAR—*God the helper*. 1. (Num. xx. 28) The third son of Aaron (Exod. vi. 23), and his successor in the office of high priest, which he held for upwards of 20 years, and his family after him, till the time of Eli. Nadab and Abihu, Eleazar and Ithamar, together with their father Aaron, were consecrated to the sacerdotal office. The first two were struck dead for a particular sin. (See ABIHU.)

Eleazar, being the eldest surviving son, succeeded his father, and was himself succeeded by his eldest son Phinehas, according to the covenant (Num. xxv. 12, 13). The office continued in Eleazar's line through seven successions, and then passed into the line of Ithamar, in the person of Eli, who was both high priest and judge. In Ithamar's line it continued until the reign of Saul, who caused Abimelech to be slain, and probably transferred the priesthood to Zadok, who was of the line of Phinehas; for in David's time we find the

priesthood sustained jointly by Zadok and Abiathar, who was of Ithamar's family (2 Sam. xx. 25). Afterwards Abiathar was deposed (1 Ki. ii. 27), and Zadok sustained the office alone; and the succession continued in his line thenceforward until the captivity. (See ABIATHAR.)

Abiathar received the title of high priest after his deposition (1 Ki. iv. 4), but it was nothing more than nominal; it could only have been a secondary rank, such as Zephaniah held (Jer. lii. 24). Why the sacerdotal succession was transferred from Eleazar to Ithamar we are not informed; but we are told why it reverted to the family of Eleazar, (1 Sam. ii. 27, &c.)

2. (1 Chr. xi. 12) A warrior of distinguished courage, two of whose exploits are recorded, 1 Chr. xi. 11-18 and 2 Sam. xxiii. 9.

3. (1 Sam. vii. 1) The son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines.

EL-ELOHE-ISRAEL—*God-God of Israel* (Gen. xxxiii. 20). The word *El* is from a Hebrew word signifying an object of adoration. It is most frequently used of God, but is applied both to Jehovah and to heathen gods. It enters into the composition of a variety of words, to which it gives a highly significant meaning,—as El-Bethel, Daniel, Jabneel, Othniel, Peniel, &c. (See ELOI.)

EL-BETHEL—*the God of Bethel* (Gen. xxxv. 7)—the same with Bethel. (See BETHEL.)

ELECT (1 Pet. i. 2), ELECTION (Rom. ix. 11). Both in the Old and New Testament a class of persons is spoken of as the "elect," "mine elect" (Isa. lxv. 9), "the elect" (Matt. xxiv. 22), "his elect" (Mark xiii. 27), "his own elect" (Luke xviii. 7), "God's elect" (Rom. viii. 33; Titus i. 1), "the elect of God" (Col. iii. 12). So also in the New Testament a corresponding phrase often occurs, "elected together with you" (1 Pet. v. 13), "the purpose of God, according to election" (Rom. ix. 11), "election of grace" (Rom. xi. 5), "election of God" (1 Thess. i. 4), "calling and election" (2 Pet. i. 10). These terms, in their various connections, involve a very important and interesting doctrine, concerning which Christians are much divided in opinion. It is evidently a matter of mere revelation, and many of the reasonings and inferences of men are therefore likely to be very vain and erroneous. "The counsel of the Lord, that shall stand" (Prov. xix. 21). And we may be fully assured that in his counsel there is nothing inconsistent with the infinitely perfect attributes of his character, or with the free agency and responsibility of man. The term is applied in three distinct senses.

1. Individuals are elected by God to some special work, as was Cyrus and the apostles of our Lord.

2. Communities are elected to national blessings, as were the Jews.

3. Persons are elected in God's sovereign grace to eternal life, who are "chosen in Christ before the foundation of the world," in order to be holy and without blame before him.

ELECT LADY (2 John 1). Whether this title is applied by John to some eminent Christian woman, or whether it was a figurative expression, denoting a Christian church, has been disputed. If a person is meant, the phrase may signify either the elect Kuria or the lady Eclecta: the former is the most likely supposition.

ELEMENTS (Gal. iv. 3, 9), elsewhere rendered "rudiments" (Col. ii. 8, 20), or the first principles of an art or science, is a term applied to the ceremonial ordinances of the Mosaic law, which were worldly, weak, and beggarly, inasmuch as they consisted very much in outward or worldly observances (Heb. ix. 1), and were of temporary and partial service when compared with the disclosures of grace and mercy which they were designed to shadow forth. In the case of the Colossians, probably these rudiments of the world embraced the doctrines of some vain and deceitful philosophy. The word has also a material sense in 2 Pet. iii. 10, where we read, "The elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." In this verse it has been supposed to signify the component parts of which the physical universe is composed, and which, in ancient philosophy, were thought to be four,—fire, air, earth, and water. But as heat cannot well be said to melt itself, the allusion may be to the heavenly bodies. (See COLOSSIANS.)

ELI—*exalted* (1 Sam. ii. 11)—a descendant of Ithamar, the fourth son of Aaron, and successor of Abdon as high priest and judge of Israel. In consequence of his negligence or injudicious management of his two sons, Hophni and Phinehas, he suffered severe chastisement. These young men seem to have been spoiled by paternal indulgence; for when they offended deeply their father spoke softly unto them. Samuel was directed to disclose to Eli the judgments that would come upon his family (1 Sam. iii. 13, 14), chiefly because of his neglect of paternal duty. The old man received the intelligence with remarkable submission; but it was not until twenty-seven years after that God fulfilled his threatenings. His two sons were both slain in the same battle with the Philistines, into whose hands the ark of God fell. The aged priest, then in his ninety-eighth year, was so overwhelmed when these calamities were made known to him, that he fell backward from his seat, and broke his neck. Eli was a good man, though wanting in firmness to his own household. His heart trembled for the ark of God, and the news of its capture hastened his death. He had governed the Hebrews in all their concerns, civil and religious, for the long period of forty years (1 Sam. iv. 18).

ELI—*my God.* (See ELOI.)

ELIAB (1 Sam. xvii. 28)—the eldest son of Jesse (1 Sam. xvii. 13), and a man of angry and envious temper, as appears from his treatment of his brother David.

ELIAKIM. 1. (2 Ki. xviii. 18) An officer in the court of Hezekiah, king of Judah, and

one of the commissioners appointed to treat with the king of Assyria, who had laid siege to Jerusalem. We have a minute and deeply interesting account of the whole scene, 2 Ki. xviii. and xix.

2. (2 Ki. xxiii. 34) Son and successor of Josiah, king of Judah. His name was changed to Jehoiakim. (See JEHOIAKIM.)

ELIAS. (See ELIJAH.)

ELIASHIB (Neh. xiii. 4)—an officer of the temple. To oblige Tobiah, a relative, he took the stores out of one of the courts of the temple, and fitted it up for Tobiah's lodgings. As soon as Nehemiah knew of it, he caused all Tobiah's furniture to be cast out, the apartments to be thoroughly cleansed, and the stores to be returned.

ELIEZER—*God's help* (Gen. xv. 2)—a name of frequent occurrence in the Old Testament. The most distinguished person who bore it was Abraham's steward and confidential servant (Gen. xxiv. 2). Abraham calls him the "steward of my house," or literally, "son of possession of my house," and speaks of him as his heir—as the "son of his house"—his heir-at-law. These words do not imply that he was "born" in Abraham's house, as our version has it, for he is called "Eliezer of Damascus." Probably he was a near relative or kinsman, and some are inclined to identify him with Lot.

ELIHU—*God Jehovah* (Job xxxii. 2)—a friend of Job, and a kind of arbiter in the controversy between him and three of his acquaintances who had come to sympathize with him in his calamities. Elihu regarded both parties as in the wrong—Job, for justifying himself rather than God; and his three friends, for their unfair or unsatisfactory mode of answering the afflicted patriarch. Elihu was the youngest of them all. He is called the Buzite, from Buz, the place of his nativity, probably a city of Idumea, as were also Dedan and Teman (Jer. xxv. 23; xlix. 7, 8; Ezek. xxv. 13). The ground taken by the three friends of Job respecting the cause of his calamities was, that his professions of piety were hypocritical; and these were God's judgments upon him for his sins. Elihu shows that this inference of theirs was rash and unauthorized, and proceeded from a limited view of God's providential dispensations. He censures many of the feelings and expressions into which Job had been betrayed by the taunts and reproaches of his visitors; and then puts him in remembrance of the infinite attributes of the Divine Being as a ground of submission and confidence. The soothing, yet faithful and honest discourse of Elihu is finely contrasted with the sharp and severe language of the other three; and especially are his wisdom, piety, benevolence, and sympathy admirable, when we consider his youth and the character and standing of those whom he addressed (Job xxxiii. 23, 24). (See JOB.)

ELIJAH—*God Jehovah*. Concerning the lineage and early life of this distinguished prophet, the Tishbite, the Scriptures give us no information. We are told that he was a native of Gilead, a country on the eastern bank of the Jordan. He is first introduced suddenly to our notice as bearing an awful message from God to Ahab, the king of Israel. Ahab, having abandoned the worship of Jehovah, and paid homage to idols, had induced the great bulk of the nation to imitate his example. The prophet is commanded to bear to him the terrible tidings that he and his people would be visited with the scourge of famine: "As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word" (1 Ki. xvii. 1). We learn from the New Testament that the drought lasted three years and six months (Luke iv. 25; Jas. v. 17). The drought extended to surrounding countries, for the famine prevailed in Zarephath, a city of Zidon, in the country of Phœnicia, which lay to the north-west of Canaan. And Josephus gives an extract from an ancient historian, which speaks of a drought that prevailed over all that land for one entire year; and this took place under the reign of a king who was contemporary with Ahab. Elijah having delivered this message, at God's command went and hid himself by the brook Cherith, where God promised to protect and feed him. (See CHERITH.) In this retreat he was fed by the ravens, and the brook would supply him with drink. But a question has been raised whether the original word, *orebim*, denotes literally the birds known by that name. Various opinions have been advanced on the subject. Some commentators affirm that they were angels who had assumed the appearance of ravens; others, that they were merchants, in proof of which Ezek. xxvii. 27 is referred to, because the same word is there employed to denote merchandise; others, that they were Arabians; and some, that they were the inhabitants of a town called Arabah (Josh. xv. 6; and xviii. 18). The first theory sufficiently refutes itself. That they were merchants, or even individuals, seems highly improbable; for had they been individuals God would not have spoken of them so enigmatically. And, besides, it is to be borne in mind that Ahab had sought Elijah through every nation and kingdom, and it is therefore to be expected that he would first make a vigilant search for him in his own dominions. In these circumstances it is very unlikely that there would be any persons found, so far raised above the fear of the king's command, as to conceal the man whom the monarch deemed his greatest enemy; more especially since all must have known that their present distress had come upon them through the instrumentality of Elijah. So that we appear to be shut up to the conclusion that the orebim were literally ravens. Such, too, is the translation of Aquila, Symmachus, Theodotion, the Septuagint and other ancient versions, with only one exception. To the supposition that ravens were employed, it has been objected

that birds unclean according to the law (Lev. xi. 15) could not be used in ministering to God's servant. But the law did not prohibit any one from using food that had been borne on the back of a camel or horse, both of which are unclean for food according to the law. When it is said, "The ravens brought him bread and flesh in the morning, and bread and flesh in the evening," it is not meant that they served him on these occasions with a meal of cooked food, but only that they brought provision periodically, consisting of animal and vegetable food, which, by means of a fire of dry wood, Elijah might easily prepare for his own use.

As most of the streams in Palestine were only winter torrents, dried up in a very early part of the summer, Cherith soon shared the fate of others depending upon the rainy season. It is simply stated (1 Ki. xvii. 7) that "after awhile," or as it is rendered in the margin, "at the end of days," the brook dried up. The waters of Cherith having failed, God commanded Elijah to seek another abode (1 Ki. xvii. 8, 9). Elijah set out at once upon his journey, attended as it must have been with considerable danger, for he required to pass through the territories of Ahab, in his way to Zarephath, which lay on the north-west of Galilee, between Tyre and Sidon. Having arrived at the gate of the city, he saw the woman gathering sticks whom God had pointed out as his benefactress, having very probably marked her present occupation as the sign by which she was to be recognized (see Mark xi. 1-6, and Luke xxii. 7-13). Elijah, thirsty from his long journey, having saluted her, requested that she would give him a little water to drink. And as she was going for the water, he called after her, saying, "Bring me also a morsel of bread in thine hand." But she assured him in the most solemn manner that she had no food in her possession, with the exception of a handful of meal and a little oil, which she was just preparing to dress for her only son and herself, as the last diet they had any prospect of enjoying, after which they anticipated nothing but starvation and death. Nothing shaken in his faith that God would prove true to his word, the prophet insisted that she would comply with his request, and supply him with the refreshment he needed, even before she or her son tasted of it; and for her encouragement he assured her, upon the authority of God, that her small store should not fail till God had sent rain upon the earth. The woman believed him, did as she was commanded, and realized all that was promised, "for the meal wasted not, neither did the cruse of oil fail" (1 Ki. xvii. 16). But while this small family was enjoying comparative prosperity in the midst of universal desolation, a dark cloud was at the same moment suspended over them. The widow's only son fell sick and died. This sad catastrophe she virtually charged upon the prophet, under the impression, perhaps, that as he had been instrumental in causing the drought, with all its fearful consequences, he had nourished her and her son only that a more terrible visitation might fall upon them. The man of God stayed not to expostulate with her regarding her mistake, but immediately took the corpse of the youth into his own chamber, laid him upon his own bed, and having stretched himself upon the lifeless body three times, he cried unto the Lord, and the young life was restored.

The prophet having lived in quiet retirement for a considerable time, is again called into active service (1 Ki. xvii. 1, 2). The phrase, "after many days," refers to the time that the prophet had lived with the widow at Zarephath, and "in the third year" refers to the period of the drought. Commentators have found some difficulty in attempting to reconcile the apparent discrepancy between the language of the historian (1 Ki. xviii. 1) and of our Saviour (Luke iv. 25) and the apostle James (Jas. v. 17), the two latter defining the time to be three years and six months, while the former speaks of Elijah as leaving the widow's house in the third year, after which only a short period elapsed till rain fell abundantly. But the form of expression, "in the third year," both in Hebrew and Latin, means, "after the third year," or sometime between the third and fourth year. Though neither dew nor rain had moistened the earth for that long period, in consequence of which a sore famine prevailed over all the land, but pressed with special severity upon Samaria (1 Ki. xviii. 3), the heart of the king remained unmoved by the judgment, yea, he even appears to have increased in obduracy in proportion to the extent of his sufferings. His chief concern seems to have been how to save his horses and mules alive, heedless of the multitude of human beings that must have been perishing from hunger (1 Ki. xviii. 5). Yet in the court of this idolatrous monarch there was a most devoted servant of God, named Obadiah, steward of his house. Now Ahab proposed to his steward that they should scour the land, each taking a different direction, and go through the whole of it in quest of any fountains and brooks which were not yet dried up, that they might obtain provender for the famishing animals. As these arrangements were being made at the palace in Samaria, the word of the Lord came to Elijah, commanding him to go and show himself to Ahab, and promising that He would send rain upon the earth. And as he was going, in obedience to the command, he met Obadiah, who appears to have set out a little before the king (1 Ki. xviii. 16). When Obadiah saw Elijah he at once recognized him; and having prostrated himself at the seer's feet, he exclaimed, "Art thou my lord Elijah?" The prophet requested Obadiah to go and tell Ahab that he was at hand (1 Ki. xviii. 9, 10). Knowing what search had been made for the prophet at home and

abroad, Obadiah scrupled to obey Elijah, believing that God would exercise the greatest care over him—would, if he saw any evil about to befall him, remove him away, no one knowing whither, referring no doubt to the sudden and mysterious manner in which Elijah had disappeared at the commencement of the drought. And should he inform the king that he had seen Elijah, and the king be unable to find him, his life would be sacrificed for the prophet's. But Elijah having assured him that he might dread no harm, as he would certainly that day stand before Ahab, he complied with his request and informed the king. On receiving this intelligence, Ahab went to meet Elijah, and at once charged him as the cause of the present misery. Elijah promptly retorted, that not he, but the king himself had brought upon himself and his people this dreadful calamity, by forsaking God and serving Baalim. The divine messenger also proposed to prove the accusation in a manner that would be satisfactory to both parties, and impressive to the entire nation. What was proposed being reasonable, and Ahab no doubt having some idea that the return of rain was connected with the goodwill of Elijah, at once yielded assent. So Ahab sent and gathered together all the children of Israel at mount Carmel, and also the prophets of Baal, in number 450. But though Elijah desired that the prophets of the groves should also be called to the scene, they did not appear. Very probably as they ate at the table of Jezebel, and were under her authority, she would not permit them to attend; having, perhaps, some dread of the result, and unwilling that her faith in her gods should be put to so severe a test. (See GROVE.) The scene is sublime, the one champion against hundreds on Carmel!

When the people and the priests of Baal had assembled, Elijah rebuked them in cutting terms for their want of decision as to whether Jehovah or Baal ought to be served. He then proposed that two bullocks should be provided, and that each party should take one—the prophets of Baal, on the part of their god, and he on the part of Jehovah; and that, having each cut their bullock in pieces, and laid it upon the wood on the altar, without putting any fire under it, they should call upon their god, and he would invoke Jehovah; the test being that he who answered their supplications by sending fire to consume the sacrifice, should be held as the true God. To this proposal the people readily assented. And as there was only one prophet of God present, and the prophets of Baal were numerous, being 450 men, Elijah proposed that they should make the first experiment. So, having dressed their bullock and placed it upon the altar, they presented prayers to their god from morning until noon, crying, "O Baal, hear us." But there was no answer. And they leaped upon the altar which they had made (1 Ki. xviii. 26), or as it is rendered in the margin, "they leaped up and down at the altar." The Septuagint renders it, "ran round the altar," leaping up and down. Then "Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them" (1 Ki. xviii. 27, 28). When the day had nearly passed away, and the time of the evening sacrifice drew nigh, Elijah called the people near him. He then erected the altar of God, by setting up twelve stones, representing the twelve tribes of Israel, and dug a trench round about them; and having arranged the wood upon the altar, and laid the sacrifice upon it, he requested the people to fill four barrels with water, and pour it upon the sacrifice and the wood. This was done three times, till the water filled the trench that was about the altar; and thus it was made evident that there could be no fire secreted among the wood. Everything being in readiness, Elijah presented a very remarkable prayer. The result was instantaneous: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, the Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there" (1 Ki. xviii. 36-40). Whether Elijah had any special communication from God regarding these idolaters we are not informed; but in putting them to death he acted according to the plain letter of the law (Deut. xiii. 5; xviii. 20).

Judgment being executed upon God's enemies, Elijah expected a return of His favour to the nation. In confident anticipation that his prayer would be heard before it was presented, he assured Ahab that he might go up to his tent and refresh himself, for there would soon be abundance of rain: himself, in the meantime, retiring to the mount to pray for it (Jas. v. 18). Having implored God, he sent his servant up to the top of the hill to look towards the sea for some indication of the answer; but there was no apparent response. In full confidence, however, that rain would come, and that speedily, he sent him again, until the seventh time, when he returned with the joyful tidings that a cloud, no bigger than a man's hand, was rising out of the Mediterranean. Satisfied that his prayer was now granted, he commissioned his servant to tell Ahab that he should without delay prepare to go down, lest the rain might hinder him; for rain often falls in such copiousness in the East as to render travelling impossible. Meanwhile the little cloud, driven by the wind, soon covered the face of the sky, and the rain poured down in torrents. (See CLOUD.)

The enraged Jezebel now sent a message to

Elijah, assuring him that she had taken an oath that by that hour on the following day he should be as one of the slain prophets; and the man who had boldly faced an angry king, terrified by the threatening of this wicked woman, arose and fled for his life. He came to Beer-sheba, a town situated at the south-west extremity of Judah. There he left his servant, but went himself a day's journey into the Arabian desert. Fatigued with his journey, and downcast in spirit, he sat down under a juniper tree, and in a morbid moment requested that God would take away his life. But while he lay and slept under the juniper tree, an angel was commissioned to bear food to him. Twice was he aroused from slumber to partake of the food that was thus supplied. Refreshed by such a banquet, he went on in the strength of it forty days and nights, till he came unto Horeb, the mount of God (1 Ki. xix. 1-8). Over what space the prophet travelled during these forty days we are not told. The language of the passage would lead us to suppose that he spent forty days in travelling from Beer-sheba to Horeb; but the distance is not so great that such a period could be occupied in going over it. Having arrived at Horeb, the scene of the old legislation, he went into a cave and lodged there. Not long had the prophet been in that lonely situation till the voice of God was heard addressing him in the language of reproof,—"What doest thou here, Elijah?" To which he replies, that zeal for the honour of God had provoked the wrath of his countrymen against him; that the children of Israel had already demolished the altars of Jehovah and slain his prophets, he only having escaped destruction, and his life being daily sought. The Lord commanded him to go and "stand upon the mount before the Lord," that he might receive fresh manifestations of his power and mercy; and as Elijah was preparing to obey, the Lord passed by, and a dreadful wind, and earthquake, and fire shook the mount, and seemed to convulse Nature to her very centre. These were succeeded by a calm, when a gentle voice fell upon the ear of the alarmed prophet; on hearing which, Elijah wrapped his face in his mantle, and went and stood in the mouth of the cave, when God again addressed him. Having repeated the former reproof, and Elijah having returned the same answer, God commanded him to return to the scene of duty; to go by the way of Damascus and anoint Hazael king over Syria, Jehu king over Israel, and Elisha prophet in his own room, who would complete the work of reformation which he had begun. And to check his desponding fears, and encourage his heart, God informs him that the state of religion was not at such a low ebb as he supposed; for even at that moment, in degenerate Israel, there were 7,000 men who had not bowed the knee to Baal. So he departed and found Elisha in the field ploughing with oxen, cast his mantle over him, and very probably accompanied the act with some words which are not recorded. Be that, however, as it may, Elisha understood what was meant by the act, for he left the oxen and went after Elijah, (1 Ki. xix.) But the anointing of the two kings was deferred by Elijah and performed by Elisha some years after. (See 2 Ki. viii. 7-15; ix. 1.)

About two years after these events took place Elijah was sent by God to Ahab to reprove him for his sin, and foretell his doom, for having fraudulently seized the vineyard of Naboth whom Jezebel had put to death because he refused to part with his paternal inheritance. Elijah found the king in the vineyard of which he had just taken possession. The sight of the man of God appears to have excited in the guilty mind of Ahab dreadful apprehensions, for he exclaimed, "Hast thou found me, O mine enemy?" As it is not probable that the king had seen Elijah from the time that he had witnessed the displeasure of God manifested through Elijah against the idolatrous priests, he might naturally congratulate himself that he had been freed from all further annoyance by the prompt and decided measures adopted by his wife (1 Ki. xix. 2, 3). But Elijah's appearance under such circumstances very naturally called to recollection the past transactions of mount Carmel, together with the bloody tragedy that had just been completed. Elijah assured him that since he had given himself over to all manner of iniquity, God would visit him with a corresponding punishment; and that the vengeance of Jehovah would descend not only upon himself, but even upon his posterity. When the drought was brought upon the land Ahab's heart remained unmoved; but on the announcement of this judgment, which was more personal, his spirit was somewhat subdued, and he gave evidence for a time of a sincere penitence, in consequence of which judgment was deferred in Ahab's day, but afterwards inflicted.

Ahab having been slain in battle three years afterwards, his son Ahaziah, who reigned in his stead, having fallen from the roof of his palace, by which he was severely injured, sent to the god of Ekron to inquire if he should recover. Elijah, on being directed by God, met the messengers of the king, and sent them back to their master to inquire if it was because there was no God in Israel that he consulted the gods of the heathen; and at the same time to intimate to Ahaziah that his present malady should certainly terminate in death. Ahaziah, surprised at the speedy return of his servants, as well as at the message which they bore, and perceiving by their description of their informer that he was Elijah, sent a captain with fifty men to take him. But when the company had reached the summit of the hill on which Elijah was seated, and the captain had delivered the message in the king's name, Elijah prayed to God, who sent fire from heaven which consumed both the officer and his company. This being reported to the king, a second party was despatched, who shared a similar fate. But the king being set upon the destruction of the prophet, sent a third company. On coming into his presence,

its captain fell down at the feet of the man of God, and implored that Elijah would spare their life. The Lord then said to Elijah that he might accompany these men, and solemnly assure the king that the prediction already announced should be duly verified: "And he died according to the word of the Lord which he spake by Elijah."

But the time of the prophet's sojourn upon earth, and the termination of his labour, were drawing to a close. On the eve of his departure he paid his last visit to the various seminaries of prophetic instruction. (See SCHOOL.) Both the fact of Elijah's departure and the mode of it appear to have been made known to Elisha, and to the students attending these schools. From whatever motive we are not told, Elijah requested once and again that Elisha would leave him while he went to visit the colleges at Bethel and Jericho, and when he went from them to the banks of the Jordan. But as Elisha declared his fixed purpose in no case to leave him, they went on together. On leaving Jericho, fifty of the young men, "sons of the prophets," who had no doubt received much benefit from his pious counsels, followed them at a distance, and beheld the two prophets advance towards Jordan. Elijah took his mantle and smote the waters, and they divided, so that both went over on dry ground. Having crossed the river, Elijah asked Elisha what he should do for him before he was finally separated from him. Elisha requested that a double portion of his spirit might rest upon him. Elijah assured him that, though the request was great, yet it would be granted if Elisha should witness his translation. And while they were earnestly engaged in conversation, a chariot of fire with horses of fire appeared, and parted them, and Elijah was taken up by a whirlwind into heaven. Elisha saw it, and cried, "My father, my father! the chariot of Israel and the horsemen thereof;" and he saw him no more (2 Ki. ii. 1-12).

About seven years after the ascension of Elijah a letter is said to have come from him to Jehoram, king of Judah, reproving him for his gross wickedness (2 Chr. xxi. 12-15). Various conjectures have been advanced regarding this letter, whether it was written by the prophet before or after his ascension, or whether Elijah should not be read Elisha. Josephus and others imagine that this writing was indited in heaven, where Elijah now was, and sent to Jehoram by the ministry of angels. But there is no reason to suppose that so singular a miracle was wrought in favour of an idolatrous prince, who had Moses and the prophets, which, in our Saviour's opinion, were sufficient to instruct him in all points necessary to salvation, and needed not any additional writing to be sent him from the other world. Others, therefore, are of opinion that this letter was written before Elijah's ascension into heaven. Boothroyd, in his translation of 2 Chr. xxi. 12, instead of Elijah, actually reads Elisha, and adds, that this correction seems absolutely necessary, though not confirmed, perhaps, by any one MS. or ancient version.

The last two verses of the Old Testament contain a promise that Elijah should again appear, in the character of a reformer, immediately preceding the public appearance of the Messiah (Mal. iv. 5, 6). That the Jews expected a literal accomplishment of the prediction of the re-appearance of the great reformer, and that they had pretty accurate ideas as to the time when that event should take place, seems evident from John i. 21. But that the prediction had its fulfilment in the appearance of John the Baptist seems obvious from Luke i. 17, and also from our Saviour's own words to his disciples in descending from the mount of transfiguration (Matt. xvii. 10-13). Elijah came also on another occasion. He descended from heaven in company with Moses, and held converse with Jesus on the summit of the mount concerning his decease.

Elijah was indeed a hero of wild energy and indomitable courage. He appears all at once on the scene of action, as if he had dropt from heaven; and his work and warfare being over, he rose again in majesty to his native skies. This mighty seer appears to have had little in common with ordinary humanity. He lived above it in lofty nobility. He moved through the world like a supernatural visitant who had but one errand by which his whole being was absorbed. He never stooped from his exalted sphere; the burden of the Lord pressed so heavily on his spirit that it gave to his entire aspect and attitude an unapproachable sublimity. He spoke in tones of thunder to a guilty people, and his brow seems to have carried upon it the lowering terrors of divine indignation. He caught, without shrinking, the bolt from the thunder-cloud, and hurled it in God's name at Ahab and his kingdom. The one passion of his heart was jealousy for the Lord of hosts, for the maintenance of his honour and worship. His visit to Horeb rekindled his zeal, for there the law had been given which he strove to defend. Moses was severe, Elijah was stern; the one was a man, the other like a demigod; awful in his sympathy, and unearthly in his attachments; a stranger to all the minor realities and associations of everyday life. And as there was so little of man about this living receptacle of inspired energy and vehemence, he needed not to put off a body already spiritualized by the burning soul within it; but, in a chariot formed of kindred flame, he ascended at once into the joy of his Lord.

ELIM (Exod. xv. 27)—the second station of the Hebrew host after they had crossed the Red Sea. It had twelve fountains and seventy palm trees. It is supposed to be connected with the Wady Ghurundel.

ELIMELECH—*my God king* (Ruth i. 2)—a Bethlehemite, and the husband of Naomi, Ruth's mother-in-law.

ELIPHAZ—*my God's strength* (Job ii. 11)—one of the three friends of Job who came to sympathize with him in his calamities. He is

called the Temanite, probably because he was a native of Teman, a country of Idumea, settled by one of the descendants of Esau (Gen. xxxvi. 10, 11: comp. Jer. xlix. 7, 20; Ezek. xxv. 13; Amos i. 11, 12; Obad. 8, 9). Eliphaz seems to have been the eldest of Job's friends, and he is the first of them to commence the conversation with the afflicted patriarch. He falls into the great blunder common to them all—that of supposing that some gross enormities of which Job had been guilty were the causes of his fearful punishment. The style of Eliphaz is bold and graphic, especially in describing the divine holiness and majesty (Job iv. 12-17).

ELISABETH—*the oath of God* (Luke i. 5)—the wife of Zacharias, and greatly distinguished as the mother of John the Baptist. She was a descendant of Aaron; and of her and of her husband this exalted character is given by the evangelist—"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The name is the same as Elisheba, the wife of Aaron, after whom she may have been named. (See ZACHARIAS.)

ELISHA—*God's salvation*—the son of Shaphat, the disciple and successor of Elijah—was a native of Abel-meholah, a village belonging to the tribe of Issachar in Galilee. He was taken from the plough and appointed by Elijah to be his successor, for, directed by God, Elijah found him in the field and threw his mantle over him. Elisha ran after him and entreated that he might be allowed to go and bid farewell to his father and mother; but on receiving an enigmatical answer from him, he slew a yoke of oxen, boiled their flesh with the instruments with which they were ploughing, and feasted the people. After which he went and ministered unto Elijah (1 Ki. xix. 16 to the end). He was with him in his last journey to the schools at Bethel and Jericho, and when he crossed the Jordan. He saw his translation, caught his falling mantle, and received a double portion of his spirit. When he returned from witnessing the ascension of his predecessor, the young men who had accompanied the prophets from Jericho saw Elisha approach the banks of Jordan, take the mantle from his shoulders and smite the waters, saying, "Where is the God of Elijah?" And when the waters parted asunder, so that he passed over on dry ground, they said, "The spirit of Elijah doth rest upon Elisha." Though these young men had seen Elijah caught up from the earth, they doubted whether he were really taken up to glory, but thought that the Spirit of the Lord had snatched him away, and left him upon some distant hill or in some remote valley. Under this impression they requested Elisha to allow them to send fifty strong men in search of the absent prophet. Elisha at first refused, but being importuned, he yielded to their solicitations. They went and sought diligently, but in vain.

While Elisha remained at Jericho the inhabitants presented a petition to him, that he would put forth his power and sweeten the springs round their city, for "the water was naught, and the ground barren." In the means employed—casting salt into the water—there was no adaptation to the end gained, so that the result proved the miraculous interposition of God beyond all dispute. Elisha next seems to have retraced the circuit which he had lately taken in company with his predecessor. Having crossed the Jordan, he came to Jericho. Leaving Jericho, he passed through Bethel on his way to Carmel, where Elijah seems to have made his abode (2 Ki. iv. 25). In calling at Bethel, his object might be to inform the students of the prophetic seminary there that he had witnessed the glorious departure of Elijah to the upper world. That such a communication had been made by him, and that it had been industriously circulated, as it was of such a marvellous description, seems confirmed from the fact that a number of young men, deeply tainted with the spirit of the age, ran after Elisha when he was departing from Bethel, and mocked him, crying, "Go up, thou bald-head, go up, thou bald-head," referring, as is supposed, to that baldness on the back part of the head which by Orientals was considered most ignominious. Elisha, indignant that reproach should be thus cast upon his message, or upon the Master whom he served (Luke x. 16), turned and cursed them, when two she-bears rushed out of the woods, and tare forty and two of them (2 Ki. ii. 23, 24). It is supposed by some that these bears did not destroy the youths, but simply wounded them. Our English version reads, "tare forty and two of them," but necessarily implying that death ensued. Elisha next went to mount Carmel, and thence to Samaria (2 Ki. ii. 23).

After the death of Ahaziah the son of Ahab, Jehoram his brother reigned in his stead. From the days of David till the death of Ahab, the king of Moab had paid tribute to the king of Israel. But now he threw off the yoke, and Jehoram, in order to punish him, resolved to enter the field against him. For this purpose he obtained the alliance of the kings of Judah and Idumea, with all their forces. The confederates marched seven days into the wilderness of Edom, that they might to more advantage fall upon the enemy; but they had nearly perished for want of water; so that Jehoram concluded the Lord had brought out these three kings into the wilderness to deliver them into the hands of the Moabites. Jehoshaphat, as was natural for a good man, inquired whether there were not a prophet of the Lord to whom application might be made in the emergency. One of the servants of the king of Israel intimated that Elisha was at hand. How Elisha was induced to follow the armies of these kings so far into the desert we are not informed; probably he was directed by God, that he might be present in their extremity, and afford them an example of God's continued and benignant superintendence. The prophet, however, on being

PUBLISHED BY CHARLES GRIFFIN & Co LONDON

consulted, indignantly told the king of Israel to go to the gods of his father and mother. But being entreated, for the sake of Jehoshaphat, he received the royal applicants, and uttered a remarkable prophecy of deliverance (2 Ki. iii. 1-25).

On his return home again from this expedition, the widow of a pious prophet came to him, entreating his aid in a case of family distress, as in consequence of the death of her husband she was involved in debt, and being unable to meet the demand, her creditors had come to take away her two sons into bondage till they should discharge the obligation—a course permitted by the Jewish law (Lev. xxv. 39; Matt. xviii. 25). On inquiry, Elisha found that she had nothing in the house of any worth, except a pot of oil, which was of little value. At the prophet's direction she borrowed as many empty vessels from her neighbours as she could obtain. And having shut her door upon herself and her two sons, she poured out the oil into the empty vessels until they were all filled; and the increase of the oil only stayed when she had no more vessels to receive it. This oil Elisha directed her to sell in order to pay her creditors, and to use the surplus of it for the benefit of her family (2 Ki. iv. 1-7).

In passing from Carmel, probably to visit the schools of the prophets at Bethel and Jericho, Elisha was in the habit of calling at Shunem, where a woman resided, equally distinguished for her wealth and beneficence, who, as often as the prophet passed that way, made him a partaker of her hospitality, and, with her husband's concurrence, prepared a small apartment, such as was set apart for the reception of strangers, in the outer court of her own dwelling, and into which Elisha went every time he passed by the town. Elisha, desirous of rewarding this woman for such kindness, but finding her contented with her present condition, could confer no temporal favour upon her; but as his servant Gehazi suggested that she had no child, and her husband was old, he promised that she should have a son, which promise was in due course of time realized (2 Ki. iv. 8-17). This child, so promised and given, having grown up, went out one day to his father while he was in the harvest field, and was suddenly taken ill, exclaiming in agony, "My head, my head." This was what is called "a stroke of the sun," which often terminates fatally shortly after it occurs. A young man, one of the servants, at the father's command, carried him home to his mother, who nursed him upon her knees till noon, when he died. Having laid him on the prophet's bed, and shut the door, she requested her husband to send one of the young men to saddle an ass and convey her to the man of God at mount Carmel. In eastern countries it is common for females to ride upon an ass, while the person who guides the animal goes behind and urges him forward. And while she was yet at a distance, Elisha saw her, called to his servant to meet and salute her, heard her melancholy story, at length resuscitated her child, and delivered him to his mother, who, when she received him from the dead, fell at the prophet's feet and bowed herself to the ground (2 Ki. iv. 26-37).

Elisha came again to Gilgal, a town belonging to the tribe of Benjamin, a little to the south-east of Jericho, during the time of a great dearth, from which the sons of the prophets suffered in common with others. Elisha requested his servant to set on the large pot that had been formerly in use, but of late had been little employed, and prepare for them pottage. One of the young men went out to the field to gather herbs, and "found a wild vine, and gathered thereof wild gourds his lapful." These gourds the young prophet, being ignorant of their quality, shred into the pot. The eaters, when the mess had been tasted, suddenly exclaimed, "There is death in the pot;" but by putting a little meal into it by the prophet's direction, the bad qualities were counteracted, and they sustained no harm (2 Ki. iv. 38-41). At this time a man came from Baal-shalisha, and brought to Elisha bread of the first-fruits, twenty loaves of barley, and full ears of corn in his scrip or garment, which Elisha ordered to be set before the people that they might eat. Gehazi expressed astonishment that his master should purpose to set so small a quantity of bread before 100 men, which would not be a mouthful to each. But Elisha repeated his injunction, and assured him, on the authority of God's own word, that they should not only all partake of that apparently scanty supply, and be satisfied, but should even leave of it; and so it happened accordingly (2 Ki. iv. 42-44).

The next miracle wrought by Elisha was very striking, whether we consider the wonder itself or the manner in which it was brought about. The Syrians, in one of their incursions into the land of Israel, had carried away a little maid, who was taken into the house of the captain of the Syrian host, a man of valour, and held in much esteem by his master; but he was afflicted with that dreadful malady, the leprosy. It being the duty of the young slave to wait upon Naaman's wife, she expressed a desire that her master were in Samaria with the prophet that was there, for he would cure him of his leprosy. And there is little doubt that some of the miracles that had been performed by Elisha were recorded by the damsel. These sayings were reported to the king of Syria, who urged Naaman to go without delay, with large presents of gold and silver and raiment to the king of Israel. The monarch wrote a letter with his own hand, respectfully requesting the king that he would heal Naaman of his malady. But the king of Israel having read the letter, rent his clothes, and imagined the message to be a device for seeking a quarrel with him. Elisha having heard that the king had rent his clothes, sent to him, saying, that there was no cause for such manifestations of grief: for if Naaman should come to him he would be

convinced that there was a prophet in Israel. Immediately the Syrian officer, with all his retinue, was at the door of the prophet's humble abode, and Elisha sent him a message, with the injunction, "Go wash seven times in Jordan, and thy flesh shall come again to thee, and thou shalt be clean." But such attention was not what the proud captain was in the habit of receiving, and was anything but what he had anticipated. Being offended, too, at the meanness and simplicity of the remedy proposed, he "went away in a rage." One of his own attendants ventured thus to remonstrate: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash and be clean!" This sage expostulation had the desired effect; he went and dipt himself in Jordan, according to the prophet's directions, and fully realized what was promised. Being now convinced that the God whom Elisha served was the only God in all the earth, he returned again to him and intreated him to accept something as a token of his gratitude; but the prophet, though urged, positively refused. Naaman then besought the prophet to grant him two mules' burden of earth. What he designed to do with the earth we are not informed. It is highly probable that Naaman wished to renounce so far idolatrous worship, and that he intended to construct an altar to Jehovah of earth taken from God's chosen land; but he was superstitious in his request, and indecision and compromise appear in his explanation. The presents refused by Elisha were, however, coveted eagerly by Gehazi, and stealthily obtained by him. Alas! his greed and falsehood brought Naaman's leprosy upon himself and his posterity, (2 Ki. v.) (See NAAMAN.)

It would appear that Elisha had remained for some time with those attending the seminary at Gilgal; for we find the young men complaining to the prophet that the place where they abode was too strait for them, and requesting his permission to go to the banks of Jordan and cut down wood, that they might construct for themselves another abode, and that he would also accompany them to superintend the undertaking—to which he assented. It happened that while one of them was cutting down a piece of wood on the edge of the river, his axe head dropped into the water, and the river being deep at the very margin, he concluded it was lost. On expressing his deep sorrow, because it was borrowed, the prophet commanded him to cut a piece of wood, and cast it in at the place where the iron dropped. It rose at once to the surface and swam, and he recovered it (2 Ki. vi. 1-7).

The king of Syria, in making war against Israel, usually employed ambuscades as his favourite stratagem; but Elisha, through the Spirit of God, warned the king of these plots, by which he was enabled to avoid ruin. The Syrian sovereign at first could not account for Jehoram's discovering plans which were laid in the utmost secrecy, unless some of his own servants were betraying him. One of his counsellors having heard, however, of the continuous and startling miracles that were performed by Elisha, suggested very conclusively that the seer, who was capable of reading the thoughts of men, was quite able to detect the secret counsels of the king. Having learned, on inquiry, that the prophet was residing for the time at Dothan, a town belonging to the tribe of Manasseh, he sent some soldiers to encompass it, in order to take him. The prophet's servant saw the city surrounded with an army, and expressed to his master great alarm. But Elisha prayed, and the Lord opened the eyes of the young man, and he saw all the mountains round about covered with chariots and horses of fire. And when Benhadad's army came near, Elisha prayed the Lord to smite them with blindness; and he went out and told them that that was not the city they sought, but if they would follow him, he would conduct them to the man of whom they were in quest. So he led them into Samaria, and then prayed the Lord to open their eyes—when, lo! they discovered that they were in the very capital of the enemy. Jehoram, in his haste to be avenged on them, asked the prophet, "My father, shall I smite them? shall I smite them?" The prophet nobly refused, and spurned from him such a dastardly revenge (2 Ki. vi. 23).

Though the Syrians came no more in companies unto the land of Israel, yet Benhadad, having collected all his hosts, went up and besieged Samaria, till it was reduced to the greatest straits (2 Ki. vi. 8-23.) (See ASS'S HEAD and DOVE'S DUNG.) The object of Benhadad was to cut off all supplies, so that the people of Samaria would be compelled to surrender. This the king of Israel dreaded, and in order to prevent it, kept watch himself, frequently going round the city on the top of the wall. Passing along one day, his attention was directed to a woman by her calling for help, and supposing that the aid she needed was food, he replied, "If the Lord do not help thee, whence shall I help thee?" But the woman gave him to understand that the help she required was that he would interpose his authority and cause justice to be done her in a case in which she thought herself wronged. She and another woman had bargained, each in her turn to kill her son for food; and that, according to agreement, she had been the first to provide the tragic feast; but when it fell to the lot of the other to butcher and eat her son, her maternal feelings recoiled at the thought, and she hid him. On hearing that such a deed of cannibalism had been perpetrated in the city, the king rent his clothes, and bound himself under an oath that Elisha should not live another day; and he sent a messenger to execute his bloody purpose. Elisha, meanwhile sitting in his own house with the elders, knew what had been resolved on, and mentioned to his auditors the quick coming of the royal executioner.

The decree and fulfilment of it are simultaneous in the East, but the door of Elisha's dwelling was secured against the murderous intruders (2 Ki. vi. 32, 33). In the interval the king seems to have repented of his rash resolve, and hastened after the messenger to prevent the execution of the sentence. And when he came to the prophet he accused him of not praying to God to deliver them from their present distress; for as the evil was manifestly from the Lord, and he had power with God, he was very criminal in not employing his supernatural influence to save the nation. Elisha prophesied, however, that there should by that hour next day be abundance in Samaria, and at the same time assured one of the king's favourite attendants that, because he had doubted the word of God now spoken, he should only see, but not partake of the amazing plenty. This prophecy was strikingly fulfilled, for that night a panic seized the Syrian host, and they fled in disorder and trepidation, leaving their numerous stores behind. The people, on receiving intelligence from four lepers who had wandered in distress to the Syrian camp, went out and pillaged; provisions rapidly and amazingly fell in price; and the lord on whose hand the king leaned, was trodden under foot in the general rush and commotion. Elisha's word had come to pass. This flight of Israel's enemies was caused by God making them hear a noise of a mighty host of chariots and horses, and they concluded that the king of Israel had obtained the alliance of the Hittites and the Egyptians.

Elisha then came to Shunem, and gave notice to the woman whose son he had restored to life that there would be a famine in the land for seven years, and warned her to seek an abode for herself and family in another country, that she might not suffer from that scourge. So she went and dwelt in the land of the Philistines seven years, at the end of which she returned again to her own country, and finding that her possessions had been taken up by some other party (but whether confiscated by the king, taken possession of by a relation, or lost by the negligence of her agent in her absence, cannot now be ascertained), she went to the king, praying him to do her justice, and cause her land to be restored. And it so happened, that just when the woman made her request to the king, he was talking with Gehazi concerning the mighty works that Elisha had done; and while Gehazi was rehearsing to the king that Elisha had raised to life the son of a certain woman, his attention was arrested by the earnest entreaties of the very woman herself, when at once he recognized her, and exclaimed to the king, "My Lord, O king, this is the woman, and this is her son, whom Elisha restored to life." On being informed by the woman concerning all the circumstances of the case, the king ordered an officer to restore all her property, together with all its produce from the time that she had left until that day (2 Ki. viii. 1-6).

What became of Elisha during these seven years of famine, we are not informed; nor have we any account of him until he went to Damascus, the capital of Syria, to execute the order of declaring Hazael king, which order had been given to Elijah, his predecessor. At that time Benhadad the king was sick, arising, according to Josephus, from a fit of melancholy on account of God being so powerful an enemy against him, which he saw was the case when he understood that his army had been routed, not from the invasion of a foreign foe, as they supposed, but by a supernatural intervention. Benhadad knowing somewhat of the mighty deeds of Elisha, and that he was possessed of the power of making known to men what was hid from common mortals, sent Hazael, one of his prime ministers, to the prophet with large and costly presents, to inquire whether he should recover of his sickness. Elisha told Hazael to inform his lord that his disease was not in itself mortal, but nevertheless God had made it known to him that it would certainly terminate in death,—referring evidently to the manner of his death as recorded in 2 Ki. viii. 15. Then the man of God looked steadfastly upon Hazael, with grief depicted in his countenance and tears flowing from his eyes, until Hazael was ashamed, and asked the prophet why he wept. And the prophet recounted in awful language the bloody and barbarous cruelties which the conqueror should inflict on his native land (2 Ki. viii. 7-13). About a year after the above events took place, Elisha anointed Jehu king over Israel. (See JEHU.) In his last sickness Elisha was visited by Joash, the king of Israel, who came down to the prophet and wept over him. The dying prophet gave him symbolic promises of deliverance from the domination of Syria, though the king failed to understand the symbol, and take full advantage of it. At the age of ninety years —during sixty of which he is supposed to have prophesied—Elisha died.

Some time after the prophet's decease a very remarkable circumstance occurred at the place where he was buried. A band of Moabites, having invaded the land, were seen at a little distance by a company of mourners bearing a man to the grave, just when they were passing the sepulchre of Elisha. In order to avoid detection, they hastily removed the stone from the mouth of the cave in which the mortal remains of the man of God were reposing, and cast into it the corpse they were carrying; but no sooner did it come into contact with the bones of the prophet than the man revived and stood up. "After his death," says the son of Sirach, in his eulogium on this prophet, "his body prophesied; he did wonders in his life, and at his death his works were marvellous" (Eccles. xlviii. 13).

The life of Elisha bears a milder aspect than that of his predecessor. It was calmer than the hurried career of the Tishbite—less abrupt and vehement, but still full of energy and decision. In Elijah there was the impetus of

terrible power, that seems often to have exhausted itself by its very might. In Elisha the prophetic impulse was more sustained and equable. The latter, too, had more of man about him, came oftener into sympathetic contact with humanity. Elijah belonged to the desert, Elisha to the town and civilized life. Both are illustrious specimens of that nobleness of aim, that lofty courage, that burning piety, that valorous and disinterested patriotism which are created by the elevating grace and the inspiring influence of the Lord of Hosts.

ELISHAH (Gen. x. 4)—a son of Javan, who is supposed to have settled upon some islands of the sea (Ezek. xxvii. 7). Perhaps Elis is the Peloponnesus.

ELKANAH—*God possesses.* Seven persons of this name are found in Scripture, the best known of whom is the father of Samuel the prophet.

ELKOSH (Nah. i. 1)—the birth-place of Nahum the prophet. Jerome placed it in Galilee; others put it at Alkush, near Mosul. (See NAHUM.)

ELLASAR (Gen. xiv. 1)—the city of king Arioch. Some identify it with Larissa; but more probably it was Larsa, which is now called Senkereh.

ELM (Hos. iv. 13). The original is elsewhere translated oak. (See OAK.)

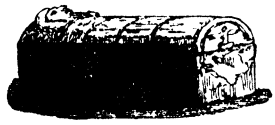
ELOI—*my God* (Mark xv. 34)—one of the names of the Most High, but is applied to other objects of adoration. It is the *allah* of the Arabians. (See EL.) The exclamation of our Saviour is in the Syro-Chaldaic tongue, and is taken from Ps. xxii. 1. The peculiar application of the passage may be learned from comparing Isa. liii. 4, 5; Zech. xiii. 7; Luke xxii. 53; 2 Cor. v. 21; Gal. iii. 13.

ELOHIM is the general name of God, and comes from a root signifying to be an object of dread and reverence. The witch of Endor gave this name to the awful apparition of Samuel. Angels, as being creatures so highly exalted above men, are therefore Elohim. So in Ps. xcvii. 7, "Worship him, all ye gods." In the apostle's quotation in Heb. i. 6, "gods" is rendered angels. Magistrates are objects of reverence to their subjects, and are therefore, in Hebrew phrase, Elohim. "Thou shalt not revile the gods, nor curse the ruler of thy people" (Exod. xxii. 28). In this portion of Exodus Elohim is several times rendered "judges." So also in the same sense it is found in Ps. lxxxii. 6, 7. But in a special sense it is applied to the Divine Being, *numen tremendum*, of whom the universe should stand in awe, and before whom it should bow itself in deep prostration.

ELUL. (See MONTH.)

ELYMAS. (See BAR-JESUS.)

EMBALM (Gen. i. 2). The practice of embalming prevailed at a very early period. The Hebrews learned it from the Egyptians, by whom it was understood very perfectly; and it is said that the inundation of the Nile, which kept the flat country under water for nearly two months every year, probably obliged them to resort to some such method of preserving their dead. Others suppose that it was to preserve the body for the dwelling-place of the soul, after it had completed its various transmigrations. The embalmers or physicians were regarded as sacred officers. The deceased person was opened (both head and body), the inward vessels and organs entirely removed, and the cavities filled with drugs and spices—such as myrrh and cassia—by which the humours were imbibed and absorbed, and the form preserved from decay. It was then swathed in linen bandages, with a profusion of aromatics—the outside having been previously rubbed with saltpetre. The price of embalming a single body was sometimes upwards of £108, and from that down to £41 or £62. Sometimes the process lasted from thirty to seventy days, and afterwards the body was placed in a coffin of sycamore wood or stone. The features of



Mummy Coffin.

the deceased were often painted on the coffin, and it was then placed upright against the walls of the house, where it often remained for years—a perpetual *memento mori* to its living relatives and posterity. Finally, the bodies were placed in subterraneous vaults in the

Mummy Vault.

ground or in the rock, where they are often found, after the lapse of 2,000 or 3,000 years, in a state of perfect preservation. Among the poorer classes a simple and less expensive process of embalming was usually resorted to, cedar oil and saltpetre being the principal means employed.

We have no evidence that embalming was practised by the Hebrews, except in the cases of Jacob and Joseph, and then it was for the purpose of preserving their remains till their mummies could be carried into the land of promise. (See BURY, EGYPT.)

EMBROIDER (Exod. xxviii. 39)—a word descriptive of an art well known to the ancient

Hebrews, and which they seemed to have learned in Egypt. "Raiment of needlework," "clothing of wrought gold," was the fruit of this art and skill. In luxurious Tyre the very sails of their vessels were of embroidered work, — "Fine linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee" (Ezek. xxvii. 7). In reference to the refinement and prevalence of this art in ancient Egypt, Wilkinson observes, "Many of the Egyptian stuffs presented patterns worked in colours by the loom, independent of those produced by the dyeing or printing process, and so richly composed that they vied with cloths embroidered with the needle. The art of embroidery was commonly practised in Egypt, and seems to have been learned by the Hebrews (Exod. xxvi. 36; xxvii. 16). The gold thread used for these purposes is supposed to have been beaten out with the hammer (Exod. xxxix. 3), and afterwards rounded. Pliny mentions cloth woven with gold threads, sometimes entirely of these materials, without any woollen or linen ground." (See DISTAFF, WEAVER.)

EMERALD (Exod. xxviii. 18)—a very valuable gem, of a pure green colour, to which it owes its chief value. The deepest colours are the most valuable. Pliny, in his *Natural History*, b. xxxvii., ch. 5, thus describes it,— "The sight of no colour is more pleasant than green; for we love to view green fields and green leaves, and are still more fond of looking at the emerald, because all other greens are dull in comparison with this." The emerald is found in Peru and the East Indies, and was an article of Tyrian merchandise (Ezek. xxvii. 16; xxviii. 13). It was one of the stones in the high priest's breastplate. The Seventy and Josephus seem, however, to make it the carbuncle—a gem of a fiery red—the Indian ruby.

EMERODS (1 Sam. v. 6, 9)—the older form of the word hæmorrhoids, and the name of a painful disease sent upon the Philistines. Some think it resembled the modern disease of the piles; and others, that it was like dysentery. The Seventy and Vulgate, by their addition to verse 9, favour the first supposition, for they close the verse by saying, that the Philistines "made seats of skin for themselves;" evidently with a view to modify the pain of their tormenting malady. It was customary with the heathens to offer to their gods figures of wax or metal, representing the parts which had been cured of disease. So that one may infer, in connection with 1 Sam. vi. 5, that the priests and diviners of the Philistines recommended a similar course.

EMIMS—*dreadful ones* (Deut. ii. 10)—a numerous and warlike people, of gigantic size, who dwelt on the eastern borders of Canaan, and who were supplanted by the Moabites.

EMMANUEL. (See IMMANUEL.)

EMMAUS (Luke xxiv. 13)—a village 7 or 8 miles from Jerusalem. It was on the way to this village that our Lord held a most interesting conversation with two of his disciples. Josephus also mentions the place. Some, as Eusebius and Jerome, followed by Robinson, identify it with Nicopolis or Amwas, 10 miles south-west of Lydda. To support this view, another reading in Luke is adopted,— "a hundred and sixty furlongs;" but the reading has no authority, and, besides, how could the disciples walk and return that long distance in one evening? Schwartz finds it among some ruins called Baburaya, and Thomson places it at Kuriet-el-'Aineb, three hours from Jerusalem on the Jaffa road. Another site, called el-Kubeibeh, is, according to Van de Velde, as probable as any other.

EMULATION (Rom. xi. 14; Gal. v. 20). The opposite meanings of this word in the passages above cited are obvious. In the last case it is much the same with what is elsewhere called envy and envyings (Acts xiii. 45; 2 Cor. xii. 20); and in the former passage it signifies that holy strife or effort to equal or excel others which is excited or provoked by the exhibition of a good example.

EN, same as AIN, and denotes "fountain." (See AIN.)

ENAM—*fountains* (Josh. xv. 34)—a place in the valley of Judah.

ENCHANTMENTS. (See INCHANTERS.)

ENDOR—*fountain of house* (Ps. lxxxiii. 10)—a town of Manasseh, within the territory of Issachar, 4 miles south of mount Tabor, where lived the woman whom Saul consulted as having a familiar spirit (1 Sam. xxviii. 7-25). It would seem from the passage in Psalms above cited, that it was near this place that Barak defeated Sisera, (Judg. iv.)

ENDOW. (See DOWRY.)

EN-EGLAIN (Ezek. xlvii. 10)—a place in the vicinity of the Dead Sea, but not identified. It means "fountain of two calves."

EN-GANNIM—*fountain of gardens.* 1. A town of Judah (Josh. xv. 34).

2. A city in Issachar, usually identified with the modern Jenin. A beautiful and copious streamlet of the purest water runs through it, and excellent gardens in its neighbourhood strikingly accord with its Hebrew etymology.

ENGEDI—*fountain of the kid* (2 Chr. xx. 2), or HAZEZON-TAMAR—a town about 30 miles south-east of Jerusalem, and directly west of the southern extremity of the Dead Sea. It seems to have given its name to the district which was celebrated for its palm trees and vineyards (Song i. 14); and modern travellers speak of the district as affording the richest wines. It was also celebrated for its caves and almost inaccessible fastnesses (1 Sam. xxiii. 29).

The fountain still exists by the old and unchanged name of 'Ain Jidy, which bursts forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, more than 400 feet above the level of the sea. The stream rushes down the steep descent, but its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. The

more ancient Hebrew name was Hazezon-Tamar —*palm village.* As such it is first mentioned, before the destruction of Sodom, as being inhabited by Amorites and near to the cities of the plain. Under the name of En-gedi it occurs as a city of Judah in the desert, giving its name to a part of the desert to which David withdrew for fear of Saul. At a later period bands of the Moabites and Ammonites came up against king Jehoshaphat, apparently around the south end of the Dead Sea, as far as to En-gedi—by the very same route, it would seem, which is taken by the Arabs in their marauding expeditions at the present day, along the shore as far as to 'Ain Jidy, and then up the pass, and so northwards below Tekoa. According to Josephus, En-gedi lay upon the lake Asphaltis, and was celebrated for beautiful palm trees and opobalsam; while its vineyards are likewise mentioned in the Old Testament. From it towards Jerusalem there was an ascent "by the cliff Ziz," which seems to have been none other than the present pass. In the days of Eusebius and Jerome En-gedi was still a large village on the shore of the Dead Sea. Robertson was the first of modern travellers to visit and fully identify it.

The present name and site of 'Ain Jidy were first proposed by Seetzen, in A. D. 1806, and are given upon his map; but whether he actually visited the spot, or only obtained his information from the Arabs, we are nowhere told (Robinson's *Biblical Researches*, ii., pp. 209-216).

WILDERNESS OF (1 Sam. xxiv. 1). Part of the wilderness of Judah. It was one of David's haunts, and from its numerous rocks and caverns afforded at all times a safe retreat.

ENGINES. (See WAR.)

ENGRAVE (Exod. xxviii. 11). Engraved seals are spoken of at a very early period of the world. The names of the children of Israel were directed to be engraved on two stones; and the words "HOLINESS TO THE LORD" were also to be engraved on the high priest's breastplate; both to be like the engraving of a signet (Exod. xxviii. 11, 36). The signet is also mentioned before Joseph was sold into Egypt. Job also speaks of engraving with an iron pen upon a rock (Job xix. 24). The ten commandments were engraved (Exod. xxxii. 16); and graven images were undoubtedly among the earliest objects of idolatrous worship (Exod. xx. 4; xxxii. 4). Allusion is also made to the engraver's art in Ezek. xxiii. 14. The engraved lines were probably filled in with colouring matter. (See also Acts xvii. 29.) The art of engraving, in various forms, was well understood in ancient Egypt, from which the Hebrews must have learned so much of it as enabled them to cut the gems in the high priest's decorations. (See SEAL.)

EN-HADDAH—*fountain of speed* (Josh. xix. 21)—a border town of Issachar.

EN-HAKHORE—*fountain of the cattle* (Judg. xv. 18)—connected with the history of Samson.

EN-HAZOR—*fountain of the village* (Josh. xix. 37)—a fortified city of Naphtali.

EN-MISHPAT—*fountain of judgment.* (See KADESH.)

ENOCH—*dedicated* (Heb. xi. 5)—the son of Jared and father of Methuselah. He is called "the seventh from Adam" (Jude 14), to distinguish him from Enoch the son of Cain, who was only the third from Adam. We are told that he "walked with God"—an expressive figure, denoting the closest communion with the Divine Being and entire conformity to his will. And, concerning his departure from the world, it is said that "he was not, for God took him"—a phrase which imports a mere change of residence, without suffering the ordinary dissolution of the body. Body and spirit, without separation, were at once elevated to glory. The character of Enoch has been drawn by two apostles. The apostle Paul bears testimony to the patriarch's faith and its fruits (Heb. xi. 5). The apostle Jude quotes from a prophecy which, before his translation, Enoch had delivered (Jude 14, 15). There is extant a treatise named the "Book of Enoch." Bruce brought three copies of it with him from Abyssinia, and it has been translated from the Ethiopic both into English and German. It appears to be an imitation, or, in many places, a caricature of the style of the Hebrew prophets, especially of Ezekiel and Daniel. The Ethiopic version seems to have been translated from a Greek one, and that again from a Hebrew original. It is doubtful whether this so-called Book of Enoch was composed at the period when Jude wrote his Epistle; and though it had been published by that time, there is no proof that the apostle copied from it. The writer of the Book of Enoch perhaps embodied some floating tradition of Enoch's prediction, which seems to have had a reference to the judgment of the flood.

It has been remarked that each of the three grand dispensations of religion had its instance of translation into heaven: the patriarchal, in the person of Enoch; the Jewish, in the person of Elijah; and the Christian, in the person of Christ, the author and spirit of all.

ENON—*fountain* (John iii. 23)—a town on the west side of the Jordan, 8 or 10 miles south of Beth-shean, abounding in water, and distinguished as a place where John baptized.

EN-RIMMON—*fountain of the pomegranate* (Neh. xi. 29)—a town of Judah, occupied after the captivity, but not as yet identified.

EN-ROGEL (Josh. xv. 7), or the *Fountain of the Foot*, and hence, because fullers trode the clothes they cleaned with their feet, called the *Fuller's Fountain*, and afterwards *Mary's Fountain*—was a reservoir of water at the foot of mount Zion, and, as some suppose, the same with the fountain of Siloam, whence the pool of that name is supplied. En-rogel was at the entrance of the valley of the Son of Hinnom, from which point the border of the two tribes proceeded up that ravine "unto the south side

of the Jebusite, the same is Jerusalem;" leaving the city within the limits of Benjamin. It is spoken of (2 Sam. xvii. 17) as being close to Jerusalem. There Jonathan and Ahimaaz waited to obtain intelligence from the city, which they carried to David when he was driven out of his capital by the rebellion of Absalom. There Adonijah made a feast for his partizans when he conspired against David in his extreme old age (1 Ki. i. 9). Upon hearing of this act of treason, David ordered the high priest, with some other dignitaries, to proceed to Gihon, a fountain up on the opposite side of the city, and there anoint Solomon, and proclaim him king.

ENROLMENT. (See CYRENIUS, TAXING.)

EN-SHEMESH—*fountain of the sun* (Josh. xv. 7)—a place on the northern border of Judah, supposed to be the same as the well of the apostles, north-east of Bethany.

ENSIGN. (See BANNERS.)

EN-TANNIM, rendered "*dragon well*," Neh. ii. 13—same as the fountain of Gihon, in the valley of Hinnom.

EN-TAPPUAH—*fountain of citrons* (Josh. xvii. 7). (See TAPPUAH.)

EPAPHRAS (Col. i. 7)—a distinguished disciple of Colosse, and a faithful minister of the Gospel. His character is described by the apostle Paul (Col. i. 7, 8; iv. 12), whose fellow-prisoner he was at Rome (Phile. 23).

EPAPHRODITUS (Phil. ii. 25)—an eminent disciple who resided at Philippi, and was commissioned by the church in that city to visit the apostle Paul during his imprisonment at Rome, and carry him some supplies. He was taken sick at Rome, to which circumstance, and the procuring cause of it, the apostle alludes with strong commendation.

EPENETUS (Rom. xvi. 5)—a believer at Rome, greeted by Paul, and called, "my well-beloved." The next epithet, "first-fruits of Achaia unto Christ," ought to be first-fruits of Asia, for such is the better reading, supported by preponderant authority.

EPHAH. (See MEASURES.)

EPHAH. 1. A PLACE (Isa. lx. 6).

2. A PERSON (Gen. xxv. 4). Ephah was a grandson of Abraham, and his posterity settling in Arabia, were designated by the name of their general ancestor, as in the passage above cited from Isaiah.

EPHES-DAMMIM—*end of blood* (1 Sam. xvii. 1). (See PAS-DAMMIM.)

EPHESIANS (Acts xix. 28)—the citizens of Ephesus.

EPISTLE TO—was written by Paul to the Christians at Ephesus. The church in that renowned city was established and built up under Paul's ministry (Acts xviii. 19, 21; xix.), about the year 54 or 55, and this letter was written by the apostle about A.D. 61, or 62, while he was in prison at Rome, and forwarded by Tychicus, "a beloved brother and faithful minister" (Eph. vi. 21).

There has been some dispute as to the precise Christian community to whom this epistle was addressed. Some have supposed that it was intended for the church in Laodicea. Such is the opinion of Grotius, Paley, Greswell, and Constable; but it is without foundation.

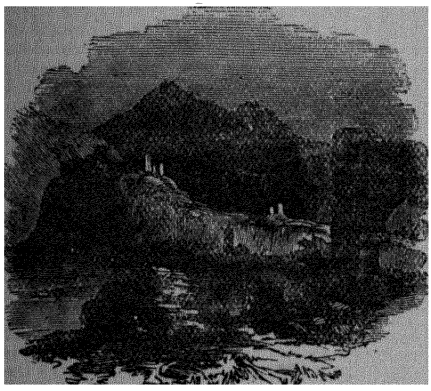
It is, however, remarkable that there are no salutations in this epistle. Paul was at Ephesus for a considerable period, and must have formed many friendships; yet he remembers none of his old associates in writing to them. Some have been led by this and other considerations to view this epistle as an encyclical letter—a kind of sacred circular addressed to a number of communities, of which Ephesus might have been the centre. The words, "in Ephesus," in the first verse, are wanting in some old MSS.; yet the overwhelming mass of evidence is in favour of the phrase. Some clauses have also been fixed upon to prove that the persons referred to in this letter were not thoroughly known to Paul; but these phrases admit of a better explanation. Thus the statement contained in Eph. i. 15 is of no weight in the matter for which it is adduced. It merely asserts that Paul had heard of the continuance of their faith and love since he had been separated from them. In the long interval between his residence at Ephesus and the time of writing the epistle, he must have received accounts of their state and progress; and when these were satisfactory, he gave thanks to God, the author of all good, for the steadfast walk which his converts were enabled to maintain. The apostle speaks of the continuance of their faith, not of the first hearing of it. This accords with the language of the same apostle in his epistles to Philemon and the Colossians. These parallel expressions confirm the interpretation of Eph. i. 15. In regard to Eph. iii. 2-4, where it is written, "If ye have heard of the dispensation of the grace of God which is given me to you-ward," the particle rendered *if* really denotes *forasmuch as*, or *since*—that is to say, it does not imply *doubt* or *uncertainty*, but rather serves to *confirm* an assertion, and only put it into a syllogistic form.

There seems, then, no reason to doubt that the epistle is rightly designated one to the Ephesians. If Tychicus carried it to Ephesus, he might be charged in person with those salutations which the apostle usually introduced into the conclusion of his epistles. Other circumstances might render it unnecessary for Paul to send formal greetings to any of the Christian individuals or households in Ephesus. Some, without any good foundation, have denied its genuineness.

The epistle is rich in sentiment, and has ever been valued for its elevated, vivid, and glowing illustrations of divine truth. It is the language of a warm and devotional heart. It presents the scheme of grace in its widest relations and loftiest attractions—as the offspring of God's eternal purpose and sovereign love. It exhibits duty in connection with doctrine and faith. It breathes an ardent spirit, catholic in its aims, and generous in all its aspects. On a review of its literary and evangelical opulence, we can almost pardon the quaint conceit, that Paul, by

sending to them a composition so magnificent as this epistle is, wished to compensate the Ephesians for the books they had burned at their conversion, books so numerous and valuable, that "they counted the price, and found it 50,000 pieces of silver."

EPHESUS (Acts xix. 35)—a celebrated city of Asia Minor, situated on the river Cayster, near its mouth, about 30 miles south of Smyrna. It was the ornament and metropolis of proconsular Asia, and celebrated for a magnificent temple of Diana. (See DIANA.)



EPHESUS.

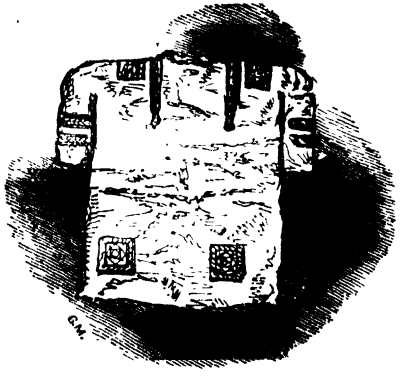
When Paul came from the upper coasts or the table-land of Phrygia, to the city, A.D. 54, he commenced preaching in the Jewish synagogue. The blessing of God attended his ministry. Several converts to the faith of the Gospel were baptized, and had imparted to them the miraculous gifts of tongues and prophecy. He afterwards commenced preaching in a public building, used for a school; and for two years, day by day, he reasoned publicly with the perverse and unbelieving Ephesians. By this means, and by a series of wonderful miracles which he wrought by the power of God, his doctrines became universally known through the city and country. Such was the effect of his preaching, that many of the sorcerers and other persons who practised the superstitious arts of legerdemain and necromancy, collected together their books on these subjects, amounting to several thousand pieces, or, by Attic computation, to about £2,000 sterling in value, and burned them. Ephesus was famed for its "arts." "Ephesian letters" were well known in ancient sorcery. An exhibition like this, of the power of divine truth, might be expected to excite the opposition of wicked men, and especially those whose selfish interests were likely to suffer by the prevalence of true religion. A great commotion was accordingly excited by a class of men whose living depended on the worship of Diana; and Paul nearly fell into their hands. (See DEMETRIUS.) The trade was seized with a panic, and raised the uproarious shout, "Great is Diana of the Ephesians!" "The whole city was filled with confusion." A mob was gathered, and seemed on the eve of effecting what Demetrius contemplated—the expulsion or assassination of the apostle and his coadjutors by lawless violence, so that no one could be singled out or punished for the outrage. It would seem, too, that this tumult took place at that season of the year—the month sacred to Diana, the period of the Pan-Ionic games—when a vast concourse of strangers had crowded into Ephesus, so that the masses were the more easily alarmed and collected. The emeute was so sudden, that "the most part knew not wherefore they had come together." As usual on such occasions in the Greek cities, the rush was to the theatre, to receive information of the cause and character of the outbreak. Two of Paul's companions were seized by the crowd; and the apostle, who had escaped, would himself have very willingly faced the angry and clamorous rabble, if his friends, seconded by some of the Asiarchs, had not prevented him. A Jew named Alexander, probably the "coppersmith," and, as a Jew, well known to be an opponent of idolatry, strove to address the meeting, probably to vindicate his own race from being the cause of the disturbance, and to cast all the blame upon the Christians; but his appearance was the signal for renewed clamour, and for two hours the theatre resounded with the fanatical yell, "Great is Diana of the Ephesians!" The town-clerk, or recorder—a magistrate of high standing and multifarious and responsible functions in these cities—had the dexterity to pacify and dismiss the rioters, first, by a judicious admixture of flattery, and then by sound legal advice, telling them that the law was open, that the great Ephesian assize was going on, and that all charges might be formally determined before the sitting tribunal. Such a scene could not fail to excite more inquiry into the principles of the new religion, and bring more converts within its pale.

Ephesus was visited by Apollos (Acts xviii. 24), and it was in Ephesus that Paul received the kind offices of Onesiphorus.

The church at Ephesus is severely rebuked and threatened (Rev. ii. 1-11) by the great Head of the Church, for its coldness and backsliding. A miserable Turkish village, called Ayasaluk, occupies nearly the site of the ancient city. What was formerly the harbour is now a marsh, from whence the sea has long since retreated. On the hill some traces of the former walls and a solitary watch-tower mark the extent of the city. Something is seen that is supposed to be the ruins of the theatre into which Demetrius and the excited multitude rushed. Of the temple of Diana not a stone remains. A more thorough change can scarcely be conceived than that which has passed over

Ephesus. It was once the seat of active commerce, but the very sea has shrunk from its solitary shores. Its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasants. It was early the stronghold of Christianity; now not a single Christian dwells within it. While thousands over the world read the epistle to the Ephesians, no one reads it in the place to which it was originally addressed. The lamp has been extinguished and the sanctuary desolated. The threatened blight has fallen on Ephesus. (See DEMETRIUS, DIANA, PAUL.)

EPHOD (Exod. xxviii. 6)—one of the essential articles of the priest's official dress. It was made of plain linen (1 Sam. ii. 18; 2 Sam. vi. 14), except the ephod of the high priest, which was embroidered with various colours. It consisted of two parts, one covering the back and the other the breast, and both united upon the two shoulders. It is sometimes described as having been thrown over the shoulders, and, hanging down before, it was crossed upon the breast, and then carried round



Egyptian Ephod.

the waist to serve as a girdle for the robe. On each shoulder was a large precious stone or epaulette, upon which were engraved the names of the twelve tribes; and upon the place where it crossed the breast was the breastplate. (See BREASTPLATE.) The better opinion is, that the girdle was woven with the ephod, or "upon it" (Exod. xxvii. 8), and that, coming out from it on each side, it was brought around under the arms like a sash, and tied upon the breast, and so secured both the ephod and the robe. The ephod, or something resembling it, and called by the same name, was worn by others besides the priests (1 Chr. xv. 27, and passages before cited). Something about the ephod was reckoned peculiarly sacred; for three times in the book of Judges do we read of it in connection with idolatrous superstitions. Gideon made an ephod which became a snare (Judg. viii. 27). Micah had a house of gods and an ephod (Judg. xvii. 5; xviii. 17).

EPHRAIM—*double fruitfulness.* 1. A PERSON (Gen. xli. 52). The second son of Joseph. Though younger than Manasseh, he was the object of peculiar favour; and the prediction of their grandfather Jacob was literally fulfilled. (Comp. Gen. xlviii. 8-20; Num. ii. 18, 21.)

2. TRIBE OF, occupied one of the most eligible sections of the land of promise. The Mediterranean was on the west, and the river Jordan on the east, a portion of Manasseh on the north, and parts of Dan and Benjamin on the south. The city of Shiloh was within the bounds of Ephraim; and after the revolt of the ten tribes, the capital of their kingdom was always within the bounds of Ephraim; so that the whole kingdom is sometimes called Ephraim (Jer. xxxi. 9, 18, 20). Ephraim was a large and populous tribe, somewhat haughty in character, and it seems to have exercised a kind of control over the other tribes long before the disruption of the kingdom.

3. CITY OF (2 Sam. xiii. 23)—a considerable town, situated about 8 miles north of Jerusalem, on the way to Jericho, and within the bounds of the tribe of Benjamin. It was to this place that our Saviour retired after the raising of Lazarus (John xi. 54); and it is not improbable the same place is intended in 2 Chr. xiii. 19. But Robinson, in his *Harmony*, argues that the Ephraim of the New Testament is identical with the Ophrah and Ephron of the Old Testament, lying 20 Roman miles N.N.E. of Jerusalem, and otherwise called Ephraim, 2 Chr. xiii. 19, and perhaps the same as "Baal-hazor, which is by Ephraim" (2 Sam. xiii. 23).

4. FOREST OR WOOD OF (2 Sam. xviii. 6). The territory originally assigned to the children of Joseph (Ephraim and Manasseh), was woodland (Josh. xvii. 10-18; Ps. cxxxii. 6), and probably a portion of it remaining uncleared was called the wood or forest of Ephraim (1 Sam. xiv. 25, 26; 2 Ki. ii. 24). Another place of the same name was situated east of the Jordan, near Jabesh-Gilead, and was memorable for the battle between David and the rebel army under Absalom (2 Sam. xviii. 6).

5. MOUNT (Josh. xx. 7), was south of the plain of Esdraelon. The name was given to a range of highlands running through the possessions of Ephraim, and stretching into the territory of Benjamin. The soil was fertile, except that part of the ridge which lay towards the Jordan. This was rocky and difficult of ascent, and towards the Dead Sea perfectly barren.

EPHRATAH (Ps. cxxxii. 6; 1 Sam. i. 1; 1 Ki. xi. 26). The Ephrathites of Bethlehem-Judah are mentioned, Ruth i. 2; and we are elsewhere told that Ephrath is the same with Bethlehem (Gen. xxxv. 16, 19).

Bethlehem-Ephratah was so called to distinguish it from another Bethlehem in the tribe of Zebulun (Josh. xix. 15). (See BETHLEHEM.)

EPHRATH (1 Chr. ii. 19), or EPHRATAH (1 Chr. ii. 50), was the second wife of Caleb.

EPHRON (Gen. xxiii. 8). 1. The Hittite from whom Abraham bought the cave of Machpelah.

2. A MOUNT (Josh. xv. 9) identified by some with mount Ephraim. (See EPHRAIM, CITY OF.)

EPICUREANS, *from the Greek Epikoureios, helping.* The Epicureans were followers of Epicurus, an Athenian philosopher. The founder of the sect was born at Gargettus in Attica, B.C. 344. He was much distinguished in his early years; and having improved and enriched his mind by study, travel, and other means, he came to Athens when in his thirty-sixth year, and there fixed his residence. The city at that time was crowded with the wise and learned of various sects of ancient philosophers. Epicurus had made himself well acquainted with the principles and doctrines of these schools; and by comparing them together, and exercising his own independent judgment, he had formed a new system which he was anxious to promulgate in the metropolis of Greece. His grave but agreeable manner as a teacher, and his virtuous conduct as an exemplar, soon drew together a number of disciples and followers, "not only from Greece, but from Egypt and Asia." His mansion was situated in a pleasant garden, where he chiefly continued to reside and prosecute his labours in study and teaching, with little interruption, till the period of his death, which happened in his seventy-third year, B.C. 271.

The great leading points in the system of Epicurus may be briefly stated as follows:—Man's great business in the exercise of his reason is the pursuit and attainment of happiness; and hence the end of all philosophical research is to fit men to choose with certainty what is best suited to keep themselves free of pain, and to preserve and promote health of body and tranquillity of mind. Philosophy was divided by him into two parts: physics, which respect the contemplation of nature; and ethics, which relate to the regulation of conduct. The doctrines of Epicurus with reference to the physical world were these: The universe, which consists of body and space, is eternal and infinite. Bodies are composed of an immense multitude of atoms brought together under the influence of gravity by fortuitous concussion. The soul is a natural substance, composed of the finest atoms; and the mind or intellect which thinks, judges, or determines, is formed of the most subtle particles, which are fitted for most rapid motion. Its various emotions may be reduced to two—pleasure and pain. These feelings produce corresponding desires or aversions which set the will in motion, and thus become the springs of action. Epicurus admitted the existence of divine beings, but did not believe that they keep up any intercourse with mankind, or give themselves any concern with the preservation and government of the world. Still they are worthy of reverence and worship, because of their excellent nature, which consists of a thin ethereal substance, endowed with the high qualities of mind, and not liable to decay. They reside in a mansion of perfect purity, tranquillity, and happiness.

Such was the physical system of this philosopher. Its radical defects are the erroneous views of the nature of God, and his agency in the creation, preservation, and government of all his creatures; the assumption of the existence of material atoms, acted on by certain forces, as the elements out of which the universe sprung; and the attempt to explain all the phenomena of matter and mind upon mechanical principles, as if the soul, equally with the body, should be considered a mere machine.

The ethics, or moral system of Epicurus, to which the former branch was subordinate, was designed by him to deliver men from the sway of troublesome passions, and lead them to the enjoyment of a life of ease and happiness. In this department he taught that the end of living is the attainment of felicity. A tranquil life, free from evils and enriched with pleasure, is man's chief good. Of pleasure there are two kinds: the one, a state of rest in which mind and body are free from every cause of uneasiness; and the other, that violent kind of delight which arises from gratifying the appetite and passions. The former constitutes true happiness, and should form the sole object of human pursuit. As the means of reaching the perfection of bodily ease and mental tranquillity, Epicurus enjoined upon his followers a rigid adherence to the cultivation and practice of virtue, which, according to the ancients, consisted of the four cardinal points,—prudence, temperance, fortitude, and justice. Under temperance was embraced moderation, sobriety, continence, and gentleness; and under justice was included beneficence, compassion, gratitude, piety, and friendship.

This view of morals is good, so far as it goes; but "weighed in the balances of the sanctuary," it is very defective. The first principle of all true morality is love to God, our Proprietor, Governor, and Redeemer; but of this Epicurus did not, and could not speak. And, besides, the moral nature of man needs renovation; and every system of ethics which wants a statement of this truth at its very foundation is only fitted to mock human miseries. The Word of God alone reveals all that man is, all that he needs, all that he may obtain, how he may acquire it, and what he should become.

After the death of Epicurus his memory was long revered, his doctrines maintained, and his maxims followed by a numerous band of devoted followers. Even when other schools of philosophy began to fail, the succession of Epicurean disciples was continued without interruption. Under the Roman emperors they flourished considerably for many years. In several places they had public seminaries where their doctrines were taught. At Athens the Epicurean school was supported by a regular allowance from the public funds. Hence the haughtiness and insolence of those whom Paul encountered in the Athenian marketplace (Acts xvii. 18). Not only was their favourite system assailed by the preachers of

"Jesus and the resurrection," but their secular privileges were also endangered. At this period the Epicureans had erred from the integrity and simplicity of life which the founder of their sect had maintained. They made it their great business, however, to transmit to posterity an unimpaired view of the doctrines and maxims of their great master, to effect which they adhered as much as possible to his own words; and, therefore, the sensual excesses of many, if not all of them, at this time, can only be accounted for by supposing that they understood "pleasure" in its secondary sense, namely, the gratification of the appetite and passions. In this degraded and degrading condition this sect subsisted, and gradually decreased in numbers, character, and influence, till the decline and fall of the empire of Rome.

EPISTLES (2 Pet. iii. 16)—a term applied to the inspired messages or letters of advice addressed by the apostles or first preachers of Christianity to churches or individuals; and which, though primarily designed for the rebuke, instruction, guidance, and encouragement of those to whom they were addressed, furnish the like rule of faith and practice to all Christians and churches in similar circumstances through all time. It was the most natural course the apostles could pursue, after preaching the Gospel in any town or district, and establishing a church, that they should thus address their converts by letter, to remind them of the doctrines and injunctions they had received, and to illustrate more fully the duties and obligations of disciples. The epistles may be regarded as illustrating, applying, and enforcing the truths which are taught in the parables and conversations, but especially in the life and death, of the divine Redeemer; and they present to us a beautiful and harmonious system of Christian precept and doctrine.

There is about epistolary writing a peculiar tone of familiarity which is universally relished. The stiffness and formality of a regular treatise are laid aside, and the writer of the letter speaks as he feels; his ideas and emotions are committed to paper as they rise up in his mind. He talks as a friend to friends; and his diction, when read in the epistle, will remind its readers of his conversational address and style. And if the churches had asked advice from Paul, they would peruse his reply with the more eagerness, that they might learn their duty in delicate circumstances, or solve the peculiar difficulties which annoyed or perplexed them. And if anything extraordinary in their history prompted the apostle to write to them, the attachment and anxiety for their welfare which such correspondence implied must have disposed them to listen to his argument and bow to his authority. It is a mark of God's infinite goodness and condescension, that the greater portion of the New Testament consists of epistolary expositions of doctrines and enforcements of duty. The epistles of Paul generally consist of a doctrinal basis and a practical conclusion. Some of the epistles of the New Testament are addressed to churches, and some to individuals, while a third class receive the name of "catholic"—according to some, because they are a species of circular meant for many churches; according to others, because they were intended for universal Christendom; according to a third theory, because their contents are not of limited or national adaptation, but of general or catholic interest. Neither of these theories exactly harmonizes with facts; and the name not being of inspired origin, nor yet bestowed by the writers themselves, is of no great importance to the modern reader.

Of the epistles, Paul wrote fourteen; James, one; Peter, two; John, three; and Jude, one; which are more particularly noticed either under the names of the individuals respectively, or of the churches or persons to whom they wrote. The following table is supposed to show the probable chronological order of the epistles, with the places at which they were written, and the date of each. It will be perceived that the earliest and latest date embrace a period of less than twenty years for the whole.

Epistle to the	*Places where written.*	*Year of Christ.*
Galatians,	Macedonia, or Ephesus,	51-53
1 Thessalonians,	Corinth,	52-54
2 Thessalonians,	Corinth,	52-55
1 Corinthians,	Ephesus,	56
2 Corinthians,	Macedonia,	57-59
1 Timothy,	Macedonia,	56-59
Titus,	Colosse, or Macedonia,	56-59
Romans,	Corinth,	58
James,	Jerusalem,	61
Philemon,	Rome,	61-63
Colossians,	Rome,	61-62
Ephesians,	Rome,	61-62
Philippians,	Rome,	62
Hebrews,	Rome,	62-63
Jude,	Uncertain,	64
2 Timothy,	Rome,	61-62
1 Peter,	Babylon,	66
2 Peter,	Uncertain,	68
1, 2, and 3 John,	Ephesus,	70

ERASTUS (Acts xix. 22) was the steward or treasurer of the city of Corinth (see CHAMBERLAIN), and a convert under Paul's preaching (Rom. xvi. 23). He followed Paul to Ephesus, and thence went to Macedonia (Acts xix. 22), and afterwards returned to Corinth (2 Tim. iv. 20).

ERECH (Gen. x. 10)—a city of Chaldea, built by Nimrod on the Tigris. It was called Orchoe by the Greeks and Romans. It is represented by the modern Warka, or Irka, lying to the south-east of Babylon. Some have wrongly supposed that Erech was the same with Edessa (now Orfâh), in northern Mesopotamia.

ESAIAS (Matt. iii. 3)—the same with Isaiah.

ESARHADDON—*king of Assyria* (2 Ki. xix. 37)—was the son of Sennacherib and grandson of Sargon. The elder brothers, who had put their father to death "in the house of Nisroch, his god," fled into Armenia, and Esarhaddon, next in age to them, ascended the throne. His name is spelled on the monuments Asshur-ak-idin—"Asshur has given a brother." Esarhaddon reigned about thir-

teen years, and nine campaigns are ascribed to him. He carried his arms into Arabia and Egypt, where he triumphed over the Ethiopian sovereign Tihakah. In one of his inscriptions Manasseh, king of Judah, is mentioned among twenty-two kings of Syria and Cyprus who had been summoned together to do him honour.

Esarhaddon.

It is said in Scripture that a king of Assyria "carried Manasseh to Babylon" (2 Chr. xxxiii. 11); and this fact, which might at first sight appear unlikely, is one of those striking coincidences which verify the old Scripture narrative. For Esarhaddon was king of Babylon as well as of Nineveh, and built himself a palace in the former city, and one of his brothers had been the Chaldean viceroy. Manasseh is also spoken of as furnishing materials for his palace at Nebbi Yunus. He it was also that repeopled Samaria with various eastern colonies, conducted thither by "the great and noble Asnappia." Esarhaddon was one of the greatest of those Oriental monarchs; and he calls himself "king of Assyria, Babylon, Egypt, Moröe, and Ethiopia." He also erected no less than thirty palaces and temples, and sometimes ravaged former edifices for materials. One of these was built on the south-west corner of Nimrud—a building, according to his own boast, "such as the kings, his fathers before him, had never constructed;" and the edifice, though larger, was not unlike the palace of Solomon. The royal library, of clay tablets, with religious, legal, and historical inscriptions, now in the British Museum, was gathered during his reign. He was succeeded by his son Asshurbanipal, or Sardanapalus II., under whose son Nineveh was destroyed. (See ASSYRIA, NINEVEH.)

ESAU—*hairy* (Gen. xxv. 25), or EDOM (Gen. xxxvi. 1)—son of Isaac and Rebecca, and twin brother of Jacob. Esau, when he grew up, preferred the bold and romantic life of a hunter. He was a man of brawny mould, "red all over, like a hairy garment." His other name, Edom, meaning "*red*," was derived from the red pottage which, when in a famishing state, he asked from Jacob (Gen. xxv. 30). Esau was of an ardent and impetuous temperament, of a lofty and chivalrous nature, almost a contrast to the smooth, peaceful, and prudent Jacob. His affections were warm, and when excitement had passed away, his disposition was magnanimous. But no pious feeling seems to have influenced him. He had the generosity with which nature had endowed him, not that love which grace creates. In short, he was a frank and honourable man of the world, but apparently a stranger to the power of religious truth or principle. The most important events of his life are so intimately connected with that of Jacob, that they will be considered under that article. His family settled on mount Seir, east of Jordan, which was hence called Edom, and his descendants were the Edomites, one of the most powerful and formidable nations of that age. (See EDOM.)

ESHBAAL (1 Chr. viii. 33)—the same with Ishbosheth. (See ISHBOSHETH.)

ESHCOL—*cluster*. 1. A PERSON (Gen. xiv. 24). One of Abraham's allies.

2. A RIVULET or VALLEY (Deut. i. 24) in the south of Judea. It is of very small extent, and lies close upon Hebron. It took its name probably from the person referred to in Gen. xv. 13—Eshcol the Amorite. The spies sent out by the Israelites to explore the promised land and ascertain its situation, fertility, &c., came to this brook, and cut down a branch of a vine

with a single cluster of grapes, which was so large and heavy as to be borne upon a staff by two men. This they took to their brethren, as a visible illustration of the richness of the soil and its productions (Num. xiii. 24; xxxii. 9). Modern travellers still refer to the fertility of the Wady, to the largeness and number of the grapes it produces, and a well called 'Ain-Eshkali.

ESHTAOL (Josh xv. 33)—a town in the lowlands of Judah, though afterwards in the possession of Dan (Judg. xiii. 25; xvi. 31). It is supposed to have been situated south-east of Askalon.

ESHTEMOA (Josh xxi. 14; 1 Chr. vi. 57), or ASHTEMOH (Josh xv. 50)—a town in the southern part of Judah, assigned to the sons of Aaron. It is identified with a place now named Semua, 7 miles south of Hebron.

ESPOUSE. (See BETROTH.)

ESROM (Matt. i. 3; Luke iii. 33). The same with Hezron (Gen. xlvi. 12).

ESTATE (Mark vi. 21) is the general name for an order or class of men in society or government. As in Great Britain the lords and commons are called the estates of the realm. (See ELDERS.)

ESTHER or HADASSAH. The latter was her Jewish name, signifying "myrtle"—the former her Persian name, meaning a *star*, or the planet Venus. It was customary for eastern monarchs to change the names of individuals when they first attracted notice, or had high honours conferred on them. (See Gen. xli. 45; Dan. i. 6.) Agreeably to this practice, it is reasonable to suppose that the new name was given to the virgin either when she was first brought to the palace, or when she was elevated to the rank of queen. She was born an exile in the land of Persia. Her father's name was Abihail. Having lost her parents when very young, her cousin Mordecai adopted her, and supplied in an admirable manner the place of both father and mother, guardian and trainer.

After the dismissal of Vashti for her contumacy in refusing obedience to the call of the king, the despot appointed officers in all the provinces of his kingdom to select the most beautiful damsels that could be found, from whom he himself might choose as queen her whom he deemed most suitable. Esther's beauty did not escape the notice of these officers; she was accordingly removed from under the roof of Mordecai to the palace of the king. Hegai, who had the charge of the virgins till they ceased to be such—that is, became concubines—struck with her beauty, determined that no unnecessary time should be lost in presenting her to his master. A whole year was requisite for preparatory purifications; so the materials for these were given speedily, and Esther otherwise was treated with respect and honour. Each of the virgins, as she was about to be introduced to the king, was anxious to adorn herself in the most fascinating manner, that so she might win the high honour for which she was competing; but Esther took the things which Hegai offered without dissatisfaction, and with apparent unconcern. Yet the king was immediately ravished with her beauty, preferred her to all the other virgins, and soon (in the seventh year of his reign) decked her head with the royal diadem, making her queen in the room of Vashti. The nuptials were celebrated with royal magnificence—by a splendid feast, the bestowment of munificent gifts, a general amnesty to prisoners, and relaxation of tribute to his subjects. Subsequent events teach impressively that this was effected by Divine Providence—that Jehovah makes even the bad passions of mankind to praise him, and that "all things work together for good to all those"—whether nations or individuals—"who are the called according to his purpose." The king to whom Esther was married is in Scripture styled Ahasuerus, and seems to be the Xerxes of profane history, who reigned after the Darius of the book of Ezra, and before that Artaxerxes in the seventh year of whose reign Ezra received his commission. (See AHASUERUS.) Esther, however, is not for a moment to be confounded with that monster of barbarity, Hamestris, between whom and the heroine of Scripture there is no resemblance save in name. Soon after her elevation to the rank of queen, Esther received a communication from Mordecai, which she laid before the king, to the effect that two of the king's chamberlains were conspiring against their sovereign and meditating his death. The matter being inquired into, was found to be as reported, and the conspirators were seized and executed. Up to this period the parentage and people of Esther had been kept a secret. The reason for this probably was, that were it known, it might have created dissatisfaction and jealousy among the Persian nobles and subjects, and have endangered the lives of Esther and the rest of her kindred. But despite this precaution, troublous times were not far distant from the Jews, in which the design of God in raising Esther to be queen is not difficult to be discovered.

An Agagite named Haman at this time was prime-minister, and an all-engrossing favourite of Ahasuerus. The monarch had issued an edict requiring that the utmost reverence should be paid to this individual, and the despotic order was generally obeyed. But a Jew named Mordecai, cousin of Esther, no doubt from conscientious scruples, would not do homage to a doomed Amalekite; his refusal excited the fierce ire of the selfish, haughty, passionate vizier, who, having ascertained that Mordecai was a Jew, vowed revenge on the whole of that unoffending people. He accordingly cast Pur—that is the lot—to ascertain what day and month would be most auspicious for the execution of his bloody purpose. "The disposing of the lot, however, is of the Lord." Twelve months are, according to its decision, allowed to intervene between the decree and the execution of it. Having thus fixed on the

time for the utter extirpation of the Jewish race, he obtained the king's consent to issue the decree. The publication of the edict caused the greatest consternation and sorrow among the Jews. In particular, Mordecai was grievously distressed, and considered within himself what he could do to prevent the dreadful catastrophe. Esther remained for some time ignorant of the decree. To explain this ignorance, we must recollect the secluded lives which women in the East were then and are still compelled to live. Their apartments were not only distinct, but guarded with the utmost vigilance—no one having a right to enter the harem, or to communicate with any of its inmates, save the master himself, or he who received his permission. Mordecai, by constant attendance, and perhaps by bribing some of Esther's attendants, found means of occasional intercourse with her; and when she heard of his great distress of mind, she sent to inquire the cause; upon which Mordecai disclosed the whole matter to the queen, and urged her to interpose her influence on behalf of her countrymen and countrywomen.

Now, a law existed among the Persians that no one uncalled should venture into the presence of the sovereign, under pain of death; and heathen writers tell us that an executioner was always at hand, ready to execute summary vengeance on any who should dare to disobey, unless the king were graciously pleased to hold out the golden sceptre, in which case the individual was pardoned. The reason for this law is to be found in the constant dread of assassination in which eastern princes lived, their history being little else than a record of conspiracies, usurpations, and assassinations. This law extended also to the persons who composed the harem. There was an additional reason why the law should apply to them: for not only might they be guilty of compassing or devising the deposition or death of the sovereign, and on this account be doomed to seclusion, but also, where there were so many females assembled together in such a capacity, it was impossible but that disputes and contentions should be constantly occurring from mutual dislikes and jealousies; and had the right of indiscriminate access to the presence of the king been allowed, his tranquillity and peace must have been subject to continual interruptions. Esther remembered this law. More than this, a month had elapsed since the king had sent for her into his presence. This seems to have been different from former practice; for when information of the conspiracy was to be given, no notice is taken of any difficulty in obtaining access. It was possible, then, that the ardour of the king's passion was abated. These thoughts stagger her mind, and she at first shrinks from the request urged by Mordecai. Mordecai, on being informed of her reluctance, does not desist from his request. He urges, as motives for compliance, her personal safety and that of her relations, the very existence of her people the Jews, and the seeming design of Providence in raising her to her present condition. Affection for Mordecai, patriotism, piety, as well as the fear of personal hurt, determine the purpose of Esther. Her resolution briefly is, "I will go in to the king, and if I perish, I perish." She sets about the execution of her purpose directly, wisely, piously. Having, along with her attendants, spent three days in humiliation and prayer before God, while her friends without the palace were simultaneously engaged in the same exercises, she on the third day lays aside her mourning robes, arrays herself with more than wonted grandeur, and ventures at length to appear in the presence of Ahasuerus. Josephus details minutely the circumstances of the interview. He says she was accompanied by two attendants, on one of whom she leaned, while the other bore her train; and that thus, with blushing countenance and pleasant mien, yet not without some symptoms of trepidation, she appeared before the king. The king was in the inner court. The houses of Persian nobles and kings consisted of three courts. The outer one was allotted to the more public life of the owner, such as holding levees, receiving ambassadors, petitions, &c. Into this court Esther would not have cared to enter. The next, or inner court, was the more private abode of the king, "where none but himself, his eunuchs, and the young pages his minions, had continual abiding." The innermost court is the harem, the seclusion of whose inmates has already been alluded to. It was to the second court that Esther now approached. Josephus and the Apocryphal book of Esther relate that when the queen beheld Ahasuerus sitting in all his glory and grandeur upon his throne, and a frown darkening his forehead as she approached, she fell into the arms of one of her maids in a swoon, on which the king leaped from his throne, and taking her into his arms, put the golden sceptre into her hand, thereby assuring her that no evil should befal her for the violation of the law of which she had been guilty. The story, however, has about it a fictitious air; and were we to attempt dovetailing it into the narrative of Scripture, it would scarcely be found to harmonize with the preceding or subsequent context. It is the more natural, as well as the more biblical view, to suppose that as soon as the king perceived her, his "first love" returned in all its ardour, and that as Esther stood awaiting his pleasure in the court, he at once held out to her the golden sceptre. "So Esther drew near and touched the top of the sceptre."

The plan of Esther was the dictate of sound discretion—an understanding enlightened from on high. She makes no mention during this her first interview of what lay nearest to her heart; had she done so she might at once have been repulsed. She merely requests the king's presence and that of Haman to a banquet prepared for them. Haman was ordered to appear and accompany the king—a high honour to the vizier, which our customs and

manners, so widely different from those of Orientalists, will hardly allow us to appreciate. At the banquet she still refrains from presenting her petition, and merely repeats her invitation to another banquet on the succeeding day. To this the king and his minister consent. During that night, by a wonderful coincidence, which illustrates the control of Jehovah over the hearts of men, Haman and the king had their thoughts engrossed with the same person—viz., Mordecai. Haman, intoxicated with pride, and maddened with rage, was plotting the destruction of the stubborn Jew, and already, in anticipation, saw him affixed to the gibbet. The king, from motives of gratitude, was considering how he might reward him for discovering the conspiracy and preserving his life. On the morrow, when Haman thought to have obtained the king's consent to the death of Mordecai, to his great mortification he was compelled to lead the captive Jew through the city on horseback, proclaiming before him,—"Thus shall it be done to the man whom the king delighteth to honour." These circumstances combined to favour the object of Esther; she represented to the king the nature and extent of the threatened destruction, as well as the guilty author of it. She was successful in her cause, and the royal indignation was turned upon Haman. That haughty tyrant was hanged on the very gallows which he had erected for Mordecai, his estate was given to the queen, and his office and honours bestowed upon Mordecai, of whose relation to Esther the king was now for the first time apprised. Esther requests further that the edict contained in the former letters should be cancelled. It was contrary to a fundamental law of the constitution to reverse a decree. But the monarch issued counter letters, recommending the Jews to prepare themselves for the 13th Adar, and authorizing them to defend themselves against every attack on their lives or properties. Thus was the dreaded evil greatly counteracted, if not entirely prevented; and the Jews "had light and gladness, and joy and honour." In Shushan alone, 500 of their enemies were slain on the 13th Adar, among whom were the ten sons of Haman. At the request of Esther, the same privilege is given to the Jews on the succeeding day in Shushan the palace. On that day 300 fell under the hands of the Jews; and to prevent all possibility of re-action, as well as to exhibit a salutary warning to others, the ten sons of Haman were publicly hanged. In the provinces, in which the liberty of the Jews was confined to one day, there fell of their foes 75,000. But the victorious party strictly abstained from all rapine and plunder. To commemorate this deliverance, the feast of Purim was instituted, so called because of the lot by which Haman determined the period for the perpetration of his diabolical scheme.

BOOK OF, is the seventeenth in the order of the books of the Old Testament, and embraces a period of probably less than twenty years. It bears the most unquestionable internal evidence of its authenticity; and the feast of *Purim*, of the institution of which this book gives an account, is still observed by the Jews, who hold that, whatever may be the fate of the other parts of their Scriptures, this will ever be preserved. It contains an account of the elevation of Esther to the throne, the pride and envy of Haman, his malicious plot for the destruction of the Jews, the turning of his schemes against himself, the honour and dignity of Mordecai, the destruction of the enemies of the Jews (and among them Haman's family), and the power and glory of the king.

The Jews call it Megillah Esther, as it usually forms by itself a distinct roll. Some ascribe the authorship to Ezra, some to a priest called Jehoiachin. Others refer it to the men of the great synagogue, while many give it to Mordecai himself. The name of God is not mentioned in it, nor are there any allusions to the interpositions of a divine providence. Perhaps it was written for the Persian annals, for "the book of the chronicles of the kings of Media and Persia." In that case pious reflections would have been in vain in a document which was to be laid up among the archives of a heathen kingdom. Its whole air and tone show it to have been composed in Persia. Its inspiration is its place in the canon. It contains facts; and, under the guidance of the Spirit, those facts so instructive in their nature are preserved to us in Holy Scripture. The facts are merely recorded—the words said and deeds done are not sanctioned or commended to us. In the Septuagint there are additions to the Book of Esther, concerning Mordecai's dream, a prayer of Mordecai and Esther, with other fragments and supplements which betray themselves as unworthy forgeries of a later age.

ETAM (Judg. xv. 8, 11)—a famous rock, probably near a city of the same name in Judah, built by Rehoboam (1 Chr. iv. 32; 2 Chr. xi. 6), and lying between Bethlehem and Tekoah, and may be represented by the modern Urtas.

ETERNAL, ETERNITY (Deut. xxxiii. 27; Isa. lvii. 15). These terms, when applied to Jehovah, embrace the past as well as the future. Being self-existent, he must be eternal. He is without beginning or end of years. When applied to the future existence, happiness, or misery of man (Matt. xix. 16; 2 Cor. iv. 17; Jude 7), these words denote the endlessness of the state. And it is to be observed that, if they are restricted in their application to future punishment, they must be restricted in the same degree to their application to future happiness and even existence. When applied to the principles of truth and justice they signify unchangeableness. In Matt. xxv. 46 we read, "And these shall go away into everlasting punishment: but the righteous into life eternal." The epithets applied to "punishment" and "life" are different in the English version;

but they are the same in the original. The words, *for ever, everlasting, eternal, &c.*, are often used figuratively to denote long duration, or that the object will last as long as its nature is capable of lasting, as Gen. xvii. 8; xlix. 26; Exod. xii. 14; Hab. iii. 6; but this restricted sense is always shown by the connection, and affords no argument in favour of the like restrictions in other connections, where the term is evidently employed in its full force and extent.

ETHAM (Num. xxxiii. 6)—one of the early stations of the Israelites in their journeyings to Canaan. It is said to have been in the edge of the wilderness, and was probably situated between the Gulf of Suez and the bitter lakes.

ETHAM, THE WILDERNESS OF (Num. xxxiii. 8), was probably part of the great desert or wilderness of Shur, which lay around the bottom of the western gulf of the Red Sea.

ETHAN (1 Chr. vi. 44), called the *Ezrahite* (Ps. lxxxix., *title*), was remarkable for his wisdom (1 Ki. iv. 31). He is supposed to have written the 89th Psalm, and was a leader of the temple music (1 Chr. xv. 19). (See DARDA.)

2. A son of Kish, of the family of Merari, by some identified with Jeduthun.

3. A Levite of the family of Kohath.

ETHANIM. (See MONTH.)

ETHBAAL—*with Baal* (1 Ki. xvi. 31)—a king of Sidon, and father of Jezebel, the queen of Ahab. It is wrong to identify him with Ithobal, king of Tyre; for Tyre and Sidon had each its royal family and succession.

ETHER (Josh. xv. 42)—one of the cities in the low country—Shephêlah—of Judah, but given to Simeon. It seems to have been afterwards called Jethera, and Eusebius places it 20 miles from Eleutheropolis.

ETHIOPIA—*sun-burned*, or *tanned complexion*, from two Greek words (Acts viii. 27). The Hebrew word Cush, which is here and elsewhere translated Ethiopia, seems to have been applied to at least three distinct countries. It was used very much as the word India is at this day.

1. In Zeph. iii. 10, where the prophet speaks of Judah's return from captivity, it may refer to the country east of the Tigris, the principal seat of the captivity, which is called Cuthah, (2 Ki. xvii. 24: comp. Ps. lxviii. 31; Isa. xviii.) From this country, called also Cush, the modern name Khusistan may be derived.

2. In Num. xii. 1 the word Ethiopian has been referred to a country of Southern Arabia, lying along the Red Sea, elsewhere called *Cushan* (Hab. iii. 7), in which last passage allusion is made to the portion of history recorded Num. xxxi.

3. In numerous other passages (Isa. xlv. 14; Jer. xiii. 23; Ezek. xxix. 10; xxx. 4, 9; Acts viii. 27) it must be understood as Ethiopia proper, lying south of Egypt, and including the modern countries of Nubia and Abyssinia. It was a mountainous and well-watered country (Isa. xvii. 2; Zeph. iii. 10). The northern part was called by the Hebrews *Seba* (Isa. xliii. 3), after the eldest son of Cush (Gen. x. 7), and by the Romans *Meroë*. The inhabitants are said to have been men of great stature (Isa. xlv. 14); and this is confirmed by the eminent Greek historian, Herodotus, who says they are the "tallest of men;" while Solinus roundly avers that they were 12 feet in height.

The Ethiopian queen Candace (which was the common name of the queens of that country) reigned in Seba. Her treasurer was baptized by Philip (Acts viii. 27). There is a version of the Scriptures in the Ethiopian tongue.

EUNICE (2 Tim. i. 5)—the mother of the evangelist Timothy. She was by birth a Jewess, but married a Gentile (Acts xvi. 1).

EUNUCH—*bed-keeper* (2 Ki. ix. 32), rendered in our version both "officer" and "chamberlain." Eunuchs were employed by eastern kings to take charge of the beds and lodging apartments, and also of the secluded princesses (Esth. ii. 3). In Persian and Turkish courts the principal offices are held by eunuchs (Acts viii. 27).

EUPHRATES (Gen. ii. 14). The Hebrew name is Pherath. The reading in Genesis is *Hu Pherath*, meaning, "this is Pherath." But the Greek translators seem to have read *Hu Pherath* as one word, and thus joining noun and pronoun together, they made the name *Eu*phrates. The name Pherath signifies *good* water. By others an Aryan origin is assigned to the word. The Euphrates is a famous river of Asia, which rises in Armenia, on the northern side of mount Taurus, receives many tributaries in its winding course along the borders of Syria, and, skirting the desert, passes through the middle of Babylon to the sea. Its whole length is 1,500 miles. It is navigable for ships of 500 tons to Bassora, 70 miles above its mouth, and for large boats 150 miles. It flows in a broad, deep current, filled to the level of its banks, and at Babylon is considerably less than a mile in width. The Tigris flows in a narrower channel, with deeper banks, and a less rapid current. The country between the two rivers slopes towards the Tigris, and thus greatly favours the draining off of the superfluous waters of the Euphrates.

The Euphrates overflows its banks in the spring of every year, when the snow of the Armenian mountains dissolves; and it sometimes rises 12 feet. It rises in March, and continues with overflowing volume till the end of May. Dykes, lakes, and canals, constructed at vast expense, preserved the water for irrigation during the dry season, and prevented its carrying away the soil. The Euphrates is called in Scripture the "great river," and was the eastern boundary of the promised land (Deut. i. 7; Josh. i. 4). It is sometimes only named the river (Ps. lxxii. 8). It is the natural and appropriate symbol of the Assyrian power (Isa. viii. 7). The Euphrates, like the Nile, has gathered around it many interesting associations, from the early mention of it, and from its connection with the primeval abodes of the earliest human families.

EUROCLYDON (Acts xxvii. 14)—a very tempestuous wind, and now known under the name of a Levanter. It blows from the north-east, and its danger results from its violence and the uncertainty of its course.

EUTYCHUS (Acts xx. 9)—the name of a young man who fell from the third storey of a house where Paul was preaching in Troas. Sitting on the window, which may have been opened for ventilation, he fell outward into the court, which, as usual, was within the house, or round which the house was built. He was killed by the fall, and his restoration to life was a miracle. (See DWELLINGS.)

EVANGELIST—*gospeller* (Acts xxi. 8)—one who brings good tidings. Hence the writers of the four Gospels are called "the evangelists," because they, in a pre-eminent sense, declare good tidings of salvation through Christ. Evangelists were early designated as a particular class of religious teachers (Eph. iv. 11); and some suppose that, without being attached to any particular church, they abandoned all worldly relations and pursuits, and, probably by the commission of the apostles, preached the Gospel wherever they were called (2 Tim. iv. 5). The pastors, on the other hand, were ordained over some spiritual community. One of them was Philip, who had first been a deacon of the church at Jerusalem; but after his flight from that city he seems to have resided principally in Cesarea, and to have preached the Gospel wherever he found occasion. Mark and Luke are, perhaps, to be considered evangelists in this sense, as well as in the more common one of having written Gospels. Both of them were preachers of the Gospel for many years before they committed the substance of their preaching to writing; and we may suppose that such men were of great assistance to the apostles by accompanying them on their journeys, or by following up and continuing the work which had been so successfully begun. The primitive order of evangelists, distinct from other public religious teachers, is supposed to have been merely temporary, like that of apostles and prophets; but the principal duties and services which they performed, and many to which they were not called, seem to have fallen upon those who in modern days are called *missionaries*.

EVE (Gen. iii. 20)—the name given by Adam to his wife. It is derived from a word which signifies *life*, and was applied to her as the mother of all the living. In consequence of her disobedience to the divine command (see ADAM), she was doomed to suffer a multiplication and aggravation of sorrow, especially in the birth of her offspring. It was also declared concerning her, that her desire should be to her husband, and he should rule over her (Gen. iii. 16). It is well known that in those countries which are unenlightened by the Gospel women are the most degraded and miserable slaves to man; and, taking into view the delicacy and sensitiveness which are characteristic of their sex, we may suppose this part of the original sentence is visited upon millions of them with intense severity even at this day. (See ABEL, ADAM, BIRTH, CAIN.)

EVENING (Ps. lv. 17), EVENTIDE (Gen. xxiv. 63). The Hebrews reckoned two evenings: one commencing at sunset, and embracing the period of twilight; and the other commencing at dark. Some suppose that the first evening commenced as early as three o'clock in the afternoon, and the second at sunset. It was in the interval between the two evenings, at whichever of these periods it occurred, that the passover was to be killed and the daily sacrifice offered. (See marginal reading of Exod. xii. 6; Num. ix. 3; xxviii. 4.) *Eventide* is the same with evening-time.

EVIL (Amos iii. 6). (See SIN.)

EVIL-MERODACH (2 Ki. xxv. 27). (See BABYLON, NEBUCHADNEZZAR.)

EXCHANGERS. (See CHANGERS OF MONEY.)

EXODUS. The Hebrew name is *veelleh shemoth*—the two words with which the narrative commences. Exodus is the name of the second book of Moses, and the second in the order of the books of the Old Testament, and is descriptive of its design; for the word is derived from a Greek term, which signifies *going out*, or departing; and the book contains the history of the release of the Israelites from their bondage in Egypt, and of their going out of that country up to the promised land.

This book is cited as the work of Moses by David, Daniel, and others of the sacred writers; and it has been remarked that twenty-five distinct passages are quoted from it by Christ and his apostles in express words, and nineteen in substance. It comprehends a history of nearly 145 years, or from the death of Joseph to the erection of the tabernacle. It may be thus divided as to its contents:—

1. An account of a change of dynasty in Egypt, and the consequent oppression of the Hebrew tribes.

2. Birth, preservation, early education, and career of Moses; his patriotism, his exile, and his flight into Midian.

3. The divine commission which Moses received from Jehovah in the burning bush, authorizing him in God's name to demand from Pharaoh the emancipation of his people, and empowering him to authenticate his mission by impressive miracles.

4. The demand made upon Pharaoh, with its varying results, and the ten plagues inflicted on him and his people in succession.

5. The paschal feast, the sudden and simultaneous emigration, the pursuit, and the destruction of Pharaoh's army in the Red Sea.

6. The song of triumph, the march into the desert, manna, water, Jethro's advice, Sinai and its manifestations, the law of the ten commandments.

7. Many enactments of statute law on a great variety of topics necessary to the government of the nation.

8. The addition of a ceremonial law, with the tabernacle, priesthood, and sacrifices, commanded by God, and immediately brought into

active observance by the people, who gave willingly for the establishment of the national worship, while God hallowed all by his own visible and symbolic presence.

It is a very interesting period of early sacred history which the book of Exodus embraces. It records the fulfilment of God's promise to Abraham—that his seed should be freed from slavery. It narrates the institution of that religious system which was to last till the Son of God should appear on the earth. It bears upon it many evidences of its genuineness and authenticity.

It may be wondered that Pharaoh was not sooner impressed by the miracles wrought in his presence by Moses and Aaron. There were at least two reasons which contributed to the hardening of Pharaoh's heart. At first he seems to have thought that Moses and Aaron were only magicians like his own wise men, but of a superior class; and at length, when his jugglers confessed "the finger of God" in the works of the Hebrew leaders, Pharaoh was not convinced, because he imagined that the God of the Hebrews might yet be overmatched by the divinities of Egypt. The king of Egypt believed in a plurality of gods, and still cherished the hope that his patron deities might be able to protect him. He might at the same time have reasoned, that his court magicians would have displayed their power far more effectively by repelling the miracles of Moses and Aaron, than by a faint imitation of them.

The plagues inflicted on Egypt were not only fearful visitations, but were designed to show the folly of the national superstitions. The Nile which was turned into blood, the frogs which annoyed them, the flies which pestered them, the cattle on which fell the murrain, &c., were sacred objects among the Egyptians. So truly does Jehovah say,—"Against all the gods of Egypt I will execute judgment."

The book of Exodus is the token of God's fidelity to his promise. The comment of the Psalmist upon it is natural and devout, (Ps. lxxviii.; cv.) Critics differ greatly in the application of a dual test to the authorship, or in the assignment of sections to an Elohistic and Jehovistic writer. There may be some supplements in the book, but a unity of origin is evident throughout. (See EGYPT, MOSES, RED SEA.)

EXORCISTS (Acts xix. 13)—those who, by the use of the name of God, attempted to expel evil spirits from places or persons of whom they had possession. It was not an uncommon profession among the Jews, as we may infer from Matt. xii. 27 and Mark ix. 38.

EXPIATION, FEAST OF. (See FEASTS.)

EYES (Gen. xiii. 10). The figurative uses of this word abound in the sacred writings, and are generally obvious. In the visions of Ezekiel and John (Ezek. i. 18; x. 12; Rev. iv. 6, 8) the allusions are evidently to the alacrity and vigilance with which the ministers of Jehovah perform his will.

The phrase, an "evil eye," is the symbol of a mean and envious disposition (Prov. xxiii. 6; Matt. xx. 15). Superstitions about an evil eye are yet common in the Eastern world, and prevail still in the Scottish Highlands.

Lane says,—"Mothers who have the most tender regard for their children almost universally neglect their personal cleanliness, lest a covetous or evil eye should light upon them. Nothing distresses an Egyptian parent more than that which in other countries is considered to convey a compliment—admiration of the child. If any one is seen to stare at, so as to envy the offspring, the mother hastily snatches it away, to perform some superstitious rite as a charm against the supposed evil eye." The word is also used with many peculiar references.

"*Eye-service*" means the work of those who labour only when their master is present, but give up work as soon as he turns his back (Eph. vi. 6). Against this unprincipled procedure Paul warns Christian slaves. Intensity of affection is denoted in Gal. iv. 15. To keep anything with peculiar delicacy and care is to keep it as the apple of the eye (Deut. xxxii. 11; Zech. ii. 8). The putting out of the eye appears to have been a barbarous Oriental punishment (Jer. lii. 11; Judg. xvi. 21). We read in Prov. xxx. 17,—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This threatening receives the following illustration from Roberts:—"In the East, in consequence of the superstitions of heathenism, numerous human bodies are exposed to become the prey of birds and wild beasts; and it is worthy of being recorded, that the EYE is the first part selected by the former as their favourite portion. It is, however, considered to be a great misfortune to be left without sepulchral rites; and it is no uncommon imprecation to hear, 'Ah! the crows shall one day pick out thy eyes.' 'Yes, the lizards shall lay their eggs in thy sockets.'"—*Oriental Illustrations*, p. 380.

EYELIDS (Prov. vi. 25). The word is poetically applied to the morning (Job xli. 18). The custom of adorning the eyelids for effect is often alluded to in the sacred writings (2 Ki. ix. 30; Jer. iv. 30; Ezek. xxiii. 40), and prevails extensively now among eastern ladies. The hair and edges of the eyelids are tinged with a fine black powder, moistened with oil or vinegar, which causes a small black line to appear around the edge, and at a distance, and especially by candle-light, gives a heavy dark shade to the eyes. The manner of doing it is particularly described by travellers. A smooth cylindrical piece of silver or ivory, shaped like a quill, and about two inches long, is dipped into the composition, and placed within the eyelashes, which are closed over it. "*Eye-salve*," or collyrium (Rev. iii. 18), was made of lead ore, with other ingredients.

EZEKIEL—*God will support* (Ezek. i. 3)—the son of Buzi, was both a prophet and

priest of the Jews, carried into captivity with Jehoiachin, king of Judah, and was probably settled, with other exiles, on the banks of the Chebar, a river of Chaldea. (See CHEBAR.) He was favoured with sublime visions of the divine glory, and his prophecy as a whole is characterized by great force, sublime imagery, and as much perspicuity as the subjects of it would allow.

PROPHECY OF—is the twenty-sixth in the order of the books of the Old Testament. It was uttered during a period of about twenty-one years, perhaps between B.C. 590 and B.C. 540. The first eight years of this period were contemporaneous with the last eight of Jeremiah. The earliest portions of the prophecy foretell and describe the overthrow of Jerusalem, at its final siege in the reign of Zedekiah, and detail Ezekiel's solemn inauguration into the prophetic office. The first chapter tells the sublime visions which he saw—the glory of God—the cherubim—the bright cloud—the sapphire throne—the burning ones which surrounded it—and the form of humanity enshrined in this lustre, which presided over and animated the mystic mechanism. The prophet is then directed to inform his fellow-captives that all their hope of speedy return to Judea was vain,—that the capital of the country from which they had been carried was soon to fall; and in successive visions he is shown its sin and provocations, which were truly impious and daring—gross and profane imitations of impure, heathen superstitions. Still does the prophet continue to warn and testify in vehement and anxious expostulation. But the respite was concluded, and judgment could not be stayed. At length the city was laid in ruins, and new bands of mourning captives were transported to Babylon.

The attention of the prophet is now turned to other countries. Though they rejoiced against Judea, and triumphed over its desolation, they were not to escape themselves. The overthrow of Ammon, Edom, Philistia, and especially Tyre and Egypt is vividly depicted. Gog is also involved. But light breaks in upon the gloom, and a gorgeous scene of rebuilded Jerusalem and restored Judea is presented to the prophet. The temple is re-erected and the hierarchy consecrated, and the tribes enjoy in peace their respective territories. This latter prophecy seems to refer to Messianic times.

The book is one throughout—the same tone and style prevail. The title "son of man" is given to the prophet eighty-nine times. There are many repetitions of words and phrases; the formula, "they shall know," occurs above forty times. Yet there are a peculiar vigour and boldness about Ezekiel—an unshrinking sternness—a dark and sombre dignity. There is a good deal of prose in his oracles; but not a little, at the same time, of what is picturesque in imagery and commanding in diction. The scenes he describes are somewhat complicated and not easily understood. Perhaps the minuteness of the description embarrasses the attention, and by scrutinizing the minor parts we fail to catch a full glimpse of the whole. Ezekiel delights to amplify, and his style in this respect presents a marked contrast to that of Isaiah.

Another feature of the book is its constant reference to the spirit and form of the ceremonial law. Ezekiel was a priest, such allusions were familiar to his mind, and he dwells especially on the duty, privilege, and blessing of observing and hallowing the Sabbath. The energy of his nature is conspicuous in his oracles: it was needed in testifying against a stiff-necked and rebellious people, who loved smooth predictions, and had been often ruined by them; who needed to be held in check, especially as captives in a foreign land; for they cherished the idea that Babylon might soon be overthrown, and they might escape; but the prophet is sharp and severe in repressing this foolish and dangerous anticipation.

EZION-GEBER, or GABER (Num. xxxiii. 35; 1 Ki. ix. 26)—a city of Arabia, at the head of the eastern or Elanitic gulf of the Red Sea, adjoining Elath. It was here that Solomon's vessels were built, which were intended to trade with Ophir and Tarshish; and here, too, that Jehoshaphat engaged in a similar enterprise, which proved a failure, for Jehovah frowned upon it. It derives its name—Eziongeber, or the *back-bone of a man*—from a reef of rocks at the entrance of the harbour resembling that part of the human frame. (See ELATH.)

EZRA, or ESDRAS—*helper*—is designated (Ezra vii. 1) the son of Seraiah, and a descendant of Hilkiah. We are told that "he was a ready scribe in the law of Moses," well skilled in it himself, and admirably qualified to interpret and enforce it. His descent from the family of Aaron gave him an influence over his countrymen which his learning and his piety controlled and directed to their best interests. By virtue of that descent he was entitled to re-organize the old and hallowed ceremonial forms; but his moral character led him to be equally anxious that the spirit of religion should also be revived. Although he had been born in the land of Babylon, whither his father had been carried captive, and consequently had never beheld the "beautiful situation" of Zion, nor gazed on the glories of its edifice, yet, by study of the law, and by inquiry among his countrymen, he had obtained some adequate conception of the land and temple of his fathers. He understood their banishment to be a punishment from God, inflicted because of the frequent rebellions of the Israelites against "their king, their lawgiver, and their judge." The result of this knowledge, effected no doubt by the Spirit of God, was a strong desire, which ended in a fixed resolution, to visit his fatherland.

In the seventh year of the reign of Artaxerxes Ezra received his commission to return to his own land. The letter put into the hands of Ezra by the monarch was everything which reason could have expected or piety desired. Full liberty is given to every

Israelite, of whatever tribe, who desired it, to return along with Ezra. The king and his seven counsellors give to him handsome donations of silver and gold, and recommend him to the liberality of all the province of Babylon, that they might be able to purchase at Jerusalem "bullocks, rams, and lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of their God in Jerusalem." In addition to the gold and silver in specie, for the purchase of whatever was requisite, a number of vessels were given, to be devoted to the service of God. Provided the sums furnished were not adequate to the expenses of the work, Ezra was authorized to apply to the king's exchequer, and the treasurers were commanded to supply his wants. They were, besides, to be relieved from the payment of every sort of impost, whether toll, tribute, or custom. Ezra was also empowered to appoint magistrates and judges for the execution of the laws enacted in their own statute-book—viz., the laws of Moses; and full power was given over the lives and estates of all Jews, to imprison, to banish, to confiscate, or to put to death. Ezra's gratitude for such kindness is not surprising. He could not fail to express his thankfulness to Artaxerxes; but he looks also up to him in whose hand is the heart of the king, and who turneth it like rivers of water whithersoever he will, and who on this occasion "put it into the king's heart to beautify the house of God which is at Jerusalem."

He set out from Babylon on the first day of the first month Nisan, about the middle of March. Nine days after setting out they pitched their tents on the banks of a small river, Ahava, the identity of which is not now apparent; but it is thought, however, to have been a tributary of the Euphrates. The design of this halt was apparently threefold,—first, to recruit their strength after the previous fatigue; second, to afford to all time to determine whether or not they should accompany the caravan—especially in order that some of the "sons of Levi" might be procured, none of these having as yet joined the pilgrims; and third, to implore the guidance and protection of Jehovah before commencing the principal and most dangerous part of their journey, for no military escort accompanied them for defence. Indeed, Ezra was anxious that their safe-conduct under God alone should afford a convincing proof of the truth of his religious belief. It may excite surprise that so few comparatively of all the tribes of Israel should have availed themselves of the opportunity to return from exile. To account for this, we have only to remember that, since the last captivity, four generations had passed away, and the ten tribes had been removed considerably earlier. There is nothing wonderful that in the course of such a long period they should have become somewhat domesticated in the land of their bondage. The length of the journey was another reason why many, especially those who had families, would refrain from joining the company; and further, since the defeat of the dangerous conspiracy formed by the Agagite, their condition had been quiet and prosperous, and no appearance of clouds threatened to obscure the sun of their prosperity. From these circumstances the number of voluntary emigrants was rather restricted. With such as volunteered, however, Ezra set out from the banks of Ahava, after an encampment of three days. After a journey of four months they reached Jerusalem, on the first day of the fifth month, and gave their letter to the viceroys, who, according to its requirements, did everything to further their enterprise. Ezra soon perceived that a stern and steady reformer was what the people were in need of. The morals of the people, in consequence of their mixed marriages with the heathen, were rapidly declining. And what was peculiarly distressing to Ezra was, that "the hands of the princes and rulers had been chief in this trespass." In consequence of these alliances the temptations to idolatry were greatly increased, while the godly upbringing of the children was daily more disregarded. The anguish of Ezra was proportioned to the magnitude of the trespass. He rent his garment and his mantle, plucked off the hair of his head and beard, and sat down astonied. His prayer on the occasion was so touching and full, that "the people wept very sore." Shechaniah suggested that they should instantly set about rectifying the evil, and all promised to Ezra their support in the discharge of a painful duty. A convocation was summoned, to which all were required to attend, on pain of confiscation and excommunication. The people attended as desired, and entered at once into the proposal; but as the weather was very unfavourable, and the investigation into the extent of the trespass likely to be protracted, Ezra, with a few of the chief of the fathers, was appointed to see that the resolution was carried into effect. During three months were they occupied in this matter, which they were unable to bring to a satisfactory termination. The autobiography of Ezra closes here somewhat abruptly. No more is said of him till the arrival of Nehemiah thirteen years after he himself had reached Jerusalem, (Neh. viii.) After Nehemiah had completed the wall of Jerusalem, Ezra, on request, mounted an elevated platform, and in the presence and audience of all the people, who were collected in the street, and who listened with the utmost attention, read the words of the law. While Ezra read in the original Hebrew, some of the other priests who were present on the occasion interpreted in the Chaldaic, which in Babylon had been the vernacular tongue of the captives. This lightened the labour of Ezra, who read from the morning until mid-day. This exercise was continued on the subsequent day. The reading of the law led to the observance of the "Feast of Tabernacles," which lasted seven days, on each of which Ezra continued the reading of the law.

This is the last action recorded of this eminent reformer. We have no certain account of the period or place of his death. Josephus says that shortly after this feast he died an old man, and was buried in great magnificence at Jerusalem. But Persia also lays claim to his remains.

The two chief things, says Prideaux, which Ezra had to do, were to restore the observances of the Jewish law according to the ancient approved usages that had been in practice before the captivity, under the directions of the prophets, and to collect and set forth a correct edition of the Holy Scriptures. Probably he corrected errors that had crept into the copies in use through the negligence or mistakes of transcribers; and he changed obsolete names of places for the more modern.

BOOK OF, is the fifteenth in the order of the books of the Old Testament, and is a continuation of the Jewish history from the close of the book of Chronicles. The period embraced by it is probably about eighty years, and comprises a portion of the reign of the great Cyrus, with the reigns of his son Cambyses, Smerdis the Magian impostor, Darius Hystaspis, Xerxes, and a portion of the period of Artaxerxes. It may be noted, in conclusion, that there are differences of style in the book, which are easily and naturally accounted for either by the different circumstances in which the author was placed, or on the supposition that more persons than one had a share in the compilation, such as Daniel and Haggai, the prophets. The book supplies important information on a momentous epoch in ancient Jewish history—to wit, the return to Judea after the seventy years of captivity in Babylon. It may be read most profitably in connection with the prophecies of Haggai and Zechariah. There are two apocryphal books ascribed to Ezra under the name of *Esdras*, the Greek form of the name *Ezra*. The book of Ezra is written in Chaldee from the eighth verse of the fourth chapter to the nineteenth verse of the sixth chapter, and from the beginning of the seventh chapter to the twenty-seventh verse; for as this part of the work contains chiefly letters, conversation, and decrees uttered in that language, it was consistent with the fidelity of the sacred historian to transcribe the very words which were used, especially as the people recently returned from the captivity were familiar, and perhaps more conversant, with the Chaldee than even with the Hebrew tongue; and it was probably about this time that oral Chaldee paraphrases began to be used; for it appears by Nehemiah's account that all could not understand the law, which may mean that some of them had forgotten the Hebrew during their dispersion in the captivity. Some assign, likewise, to this time the origin of the Jewish synagogues, though it is possible that they existed before the captivity.

F

FACE (Gen. iii. 19). (See BLACKNESS.) Whatever of a thing is most exposed to view is called its *face;* hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c.

Face, when applied to God, denotes—(1.) His omniscience (1 Sam. xxvi. 20); and to "provoke him to the face," is to do it very openly and impudently (Isa. lxv. 3). (2.) The brighter displays of his glory, which cannot be enjoyed in this world (Exod. xxxiii. 20; 1 Tim. vi. 16). (3.) His favour and love, and their gracious displays, when his *face* is said to *shine*, or it is represented as a mercy to behold and enjoy it, or a misery to be deprived of it (2 Chr. xxx. 9; Ps. xxxi. 16; lxxx. 7; Dan. ix. 17). (4.) His wrath, and the providential displays thereof (Ps. xxxiv. 16). Christ's *face* denotes—(1.) His person, as the image of the invisible God (2 Cor. iv. 6). (2.) His gracious, glorious, or terrible appearances (Rev. xx .11). The "showbread" is called the "bread of faces." The word "face" occurs often in Hebrew diction, as "Turn not away the face," &c. Roberts observes,—"Does a person ask a favour of his superior, it will not be, in general, said in reply, 'I grant your request;' or, 'You shall have your desire;' but *Nan un muggatti parttain*—'I have seen thy face.' Has a man greatly offended another, and does he plead for mercy, the person to whom offence has been given will say, 'I have seen thy face,' which means that he is pardoned. Should a friend inquire, 'Well, what punishment do you intend to inflict on that fellow?' he will reply, 'I have seen his face.' In applying for help, should there be a denial, the applicant will ask, 'In whose face shall I now look?' When a man has nearly lost all hope, he says, 'For the sake of the face of God, grant me my request.'"—*Oriental Illustrations of Scripture*, p. 177.

FAIR HAVENS (Acts xxvii. 8)—the name of a harbour or anchorage on the southern shore of the island of Crete. Its Greek name is so well preserved that it can be identified; and it may have been the harbour of Lasea. (See CRETE, LASEA.)

FAIRS—a word occurring seven times in Ezek. xxvii. 12-33. Fairs with us either mean periodical meetings of buyers and sellers for purposes of merchandise, or fixed places of buying and selling in any city or town, such as we call markets. In the last verse quoted it is rendered "wares;" and perhaps such is the better rendering in all the verses. The three great festivals of the Hebrew nation at Jerusalem were a species of fairs, in addition to their purpose as religious observances. (See FEAST.)

FAITH (Matt. viii. 10). The word denotes the credit we give to the declaration of God, or to the evidence of the facts or propositions

presented to us in the Bible. The term appears to denote the truth of the Gospel, or that which is the object of faith, in Jude 3. The faith which is necessary to salvation, and without which it is impossible to please God (Heb. xi. 6), combines assent with reliance, belief with trust. Thus Christ is exhibited in the Gospel as having made an atonement for sin; and "whosoever believeth in him shall not perish, but have everlasting life." Exercising this faith, the sinner is received and treated as if he were just and righteous; and hence the process is called justification by *faith*. The belief or faith in him, by which this salvation is secured, includes not only a cordial concurrence of the will and affections in this scheme or plan of redemption, together with all its relations and bearings as they are revealed in the Gospel, but also such an actual personal trust in Christ as a Saviour as leads to the renunciation of every other trust, to the forsaking of all known sin, and to the cheerful and constant obedience of all his commands. Faith is not a principle too subtle to be practical, or too abstract to be energetic. It is, in some form of it, of universal power even in the ordinary affairs of business. Men move not a step without faith, or the belief that the enterprise they engage in will succeed, that the house they are in will not fall, that the words they speak and letters they write will be understood. Christians walk by faith—live by faith. What they believe has as much influence over them as if it were to them an object of sense.

The *faith of God* (Rom. iii. 3) means his faithfulness. The term in Gal. v. 22 signifies fidelity. It is mentioned among the graces of such as believe,—of such as already possess faith.

There is also a kind of faith called the *faith of miracles*, alluded to by Christ in Matt. xvii. 20. Such faith was the peculiar conviction given to the apostles, that God would work a miracle by them. Many things in Scripture may be believed, and yet saving faith may not be possessed,—"the devils believe and tremble." (See DEVIL.)

FAITHFULNESS (Ps. lxxxix. 1, 33, 34) is a Divine attribute, and denotes the truth and certainty of the accomplishment of all that the Divine Being has declared (Num. xxiii. 19; Heb. x. 23).

FALLOW-DEER. (See HART.)

FALLOW GROUND (Jer. iv. 3; Hos. x. 12) is ground lying for a season out of cultivation, as in the sabbatic year. During this interval the exhausted soil gathers to itself the chemical elements which previous crops had taken out of it. The same result is now to a great extent secured by rotation of crops and the application of different kinds of manures.

FAMILIAR. (See DIVINATION.)

FAMINE (Gen. xii. 10). We have an account of several famines in Palestine and the neighbouring countries. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished by its duration, extent, and severity. Famine is often the result of a siege (2 Ki. viii. 12), but it is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects destroy the fruits. In Egypt famines have been frequent and severe. During such seasons the worst and most wanton cannibalism has prevailed; and even when grain is again plentiful it has been difficult sometimes to wean the people from these odious practices.

FAN (Isa. xxx. 24)—a well-known agricultural implement, which was used by the Jews, as it is by husbandmen of the present day, to separate the chaff from the wheat when the wind is not sufficient. The shovel which is mentioned in the same passage was used to throw up the grain in the air when the wind was strong enough to cleanse it (Matt. iii. 12). (See THRESH, WINNOW.)

FARTHING. (See MEASURES.)

FAST (1 Ki. xxi. 9), FASTING (Neh. ix. 1), or DAYS OF FASTING (Jer. xxxvi. 6). In seasons of danger or general affliction, when nature itself ceases for a time to crave indulgence, it was customary among the Jews to abstain from food as a religious duty (Josh. vii. 6; Judg. xx. 26); and the same practice prevailed among individuals when the occasion was personal (Exod. xxiv. 18; 2 Sam. xii. 16; 1 Ki. xix. 8). So our blessed Saviour fasted forty days and forty nights (Matt. iv. 2). Some of these protracted fasts were endured by the help of miraculous interposition. Jewish fasts were kept with great strictness, and generally from evening to evening—that is, twenty-four hours—and included not only an abstinence from food but from all other sensual indulgences. The body was clothed in sackcloth, no shoes were worn, ashes were sprinkled upon the head, the hands were unwashed, the head was unanointed, and the synagogues were filled with the voice of supplication and the sobs of grief and penitence (Isa. xxii. 12; Joel ii. 15-17). During the captivity, four special fast days were observed (Zech. vii. 5); the fast of the fourth month, for the capture of Jerusalem (Jer. li. 27); the fast of the fifth month, for the burning of the temple (Jer. lii. 13); the fast of the seventh month, for Gedaliah's death (Jer. xli. 2); and the fast of the tenth month, for the commencement of the attack on Jerusalem (Jer. lii. 4). The law enjoined only one fast on the great day of Atonement; but some of the Pharisees, in Christ's time, fasted "twice in the week."

Fasts were evidently of divine authority. Fasting at the present day may be regarded as one of the outward means which may be employed to humble and chasten the soul, and train it anew to the love and pursuit of holy and spiritual joys. There can be no doubt of its being allowed under the Gospel dispensation, but it is not expressly enjoined (Matt. vi. 18; ix. 15; Acts xiii. 3; 1 Cor. vii. 5).

FAT. The use of pure fat, or suet, as an article of food, was interdicted to the Jews. "All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood" (Lev. iii. 16, 17). No doubt some religious lesson was taught them by this prohibition—that the choicest part of every gift which God confers upon us is claimed by himself, and should be scrupulously devoted to him. The Jews as a nation were prone to leprosy and other cutaneous disorders; and the interdiction of fat as a matter of ordinary diet was also the wise prevention of a stimulant which has a tendency to excite or aggravate such maladies. "Fatness" is often used as a figure—representing the best and richest of earthly productions, as well as the delightful and satisfying blessings of religion. The fatted animal was called a *fatling*—the translation of three Hebrew words (Gen. xxvii. 28; Ps. lxiii. 5).

FAT, or VAT (Joel ii. 24). (See WINE.)

FATHER (Gen. xlv. 8). The word "father" is used in this case to signify an "adviser" or "counsellor;" and it is not unusual for this idea to be connected with it in eastern countries. It is also used with a variety of applications as denoting originator or instructor. Jabal was the father of "such as dwell in tents," and Jubal of "such as handle the harp and organ." Satan is the father of lies or liars. (See CHILD.)

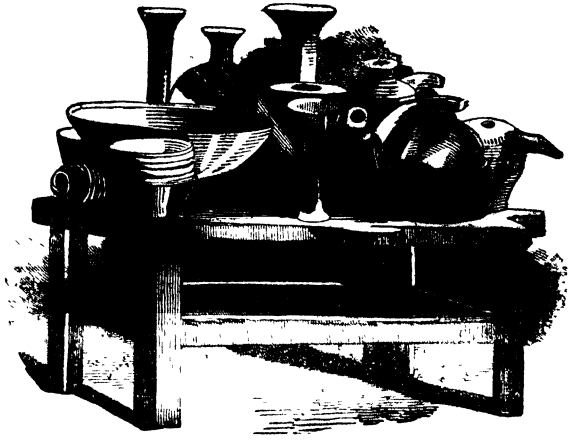
FATHOM. (See MEASURES.)

FEAR (1 Pet. i. 17). The fear of God is a Christian grace, and denotes such a reverence for his holy character, and such a dread of offending him by a violation of his holy law, as lead to watchfulness, humiliation, and unceasing prayer. It is entirely filial in its nature, and is necessarily accompanied by love and obedience. It is the peculiarity of the Christian faith that the revelation of God's justice in the suffering and death of our Divine Redeemer, which fills the soul with fear and trembling, discloses at the same time a scheme of unparalleled love and mercy; so that our strongest impressions of fear, and our deepest emotions of love, gratitude, and confidence, are derived from a common source, and share a common character.

FEAST (Luke xiv. 13), FEASTS (Lev. xxiii. 2). We often read in the Bible of feasts, or sumptuous entertainments, and of the customs pertaining to them. They were generally given to celebrate or commemorate some important or joyful event. Abraham made a great feast at the weaning of Isaac (Gen. xxi. 8). At the marriage of Jacob "Laban gathered together all the men of the place, and made a feast" (Gen. xxix. 22). On his birthday Pharaoh made a feast unto all his servants (Gen. xl. 20). Feasts were also held at the end of harvest, vintage, and sheep-shearing (Eccl. x. 19).

It was common among the eastern nations to ask and bestow special favours at these festivals. Thus it is recorded of Ahasuerus, that in the height of his festal enjoyment he "said unto Esther, at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed" (Esth. v. 6; vii. 2). As the Hebrews brought back with them from their captivity the custom of lying at meals, so they learned to imitate

the Persian voluptuousness. The Romans also were accustomed to this long continuance at entertainments: they assembled early on such occasions, and often remained together all night. Entertainments in the East are commonly held in the evening, at which time the rooms are brilliantly illuminated. Great preparations were made for such feasts, such as "fat things and wine on the lees." The Roman feast was always a *supper*, which, however, began about three o'clock. We suppose it to have been much the same among the Hebrews. The guests amused themselves with stories, or sallies of humour, and some-



Egyptian Dresser and Pots.

times with enigmatical questions (Judg. xiv. 12), but more frequently with poetry and music. The prophet describes such banquets as enlivened by the music of "harp, viol, tabret, and pipe" (Isa. v. 12; xxiv. 7-9). The prophet Amos, too, describes the debauchees as reclining on beds of ivory, and says of them that they "chant to the sound of the viol, and invent to themselves instruments of music, like David" (Amos. vi. 5). The customs of the Arabs resemble those which have been described; and perhaps we may say the same of all Oriental countries. And such being the festivity of these occasions, we see how a feast became the emblem of great mirth and gladness (Isa. xxv. 6).

Among the Romans the guests at feasts reclined upon couches. The first ceremony was to bathe with the master of the feast, and then to change their dress. Next, the first man in order took his place at the head of the long couch, resting the upper part of his body on his left elbow, and having a pillow or bolster to support his back. The second guest lay with his head and feet on a line, or parallel with the first, from whom he was separated by his own bolster. Being settled in their places, they washed their hands (Mark vii. 2), after which they were served with garlands of flowers, and also with essences and perfumes (Ps. xxiii. 5; xlv. 7; Eccl. ix. 8; Luke vii. 38).

The most honourable place, or seat, or "uppermost room," as it is called (Matt. xxiii. 6), or "highest" or "chief room" (Luke xiv. 7, 8) was the middle couch, and the middle of that; and lying below one at table, is to lie as it were in or upon his bosom (John xiii. 23). In ancient times, besides music and dancing while they were eating, they had combats of gladiators. Some idea may be formed of the number of guests and the grandeur of an ancient feast, from the fact that Julius Cæsar once gave a popular entertainment, the guests of which occupied 22,000 places (rooms or seats). The accounts in the Bible of feasts with a multitude of guests are not, therefore, so improbable as some have alleged (Esth. i. 5; Luke xiv. 16-24). Under the Mosaic dispensation the rites of hospitality were rendered sacred by being connected with religion. The Israelites were not merely allowed, but commanded, to rejoice before the Lord in this way. They were ordered to come to the holy place, and bring thither their sacrifices, tithes, and firstlings (Deut. xii. 7). Every member of the family was to join in this, and especially the Levite, who had no other inheritance. In these entertainments not only the children and the Levites were to take part, but the slaves of both sexes, the poor, the widow, and the orphan were to be invited (Deut. xvi. 11). In consequence of these regulations the feasts of the Hebrews were more or less religious observances, and were hence free from the abuses which prevailed on similar occasions among the heathen. We observe here, likewise, that our Lord gave no new commandment, but simply expounded the ancient law, when he said, "When thou makest a dinner (or a feast) . . . call the poor, the maimed, the blind; and thou shalt be blessed" (Luke xiv. 12-14).

There were also stated seasons of religious festival among the Jews, attended with particular duties and ceremonies, by the observance of which some great event in God's providence was held in remembrance. Such were the "Sabbath," which commemorated the creation of the world,—the "feast of the Passover," and the "feast of Pentecost."

The Sabbath. The only weekly feast among the Jews was the Sabbath (Gen. ii. 3; Exod. xvi. 23; Lev. xxiii. 3). The observance of the Sabbath as a Jewish festival partook of the peculiar ceremonial character of their whole system of religion; and it was also by special command to be regarded as a particular and interesting memorial of their wonderful deliverance from Egypt (Deut. v. 15), and as a sign or perpetual covenant between God and them (Exod. xxxi. 13-17). And it is true, moreover, that so much of the Jewish Sabbath as stood in carnal ordinances was done away when the Lord of the Sabbath came and made known the true import of the ancient dispensation (Matt. xii. 1-15; Mark ii. 28; Luke xiii. 14-17). But with all such changes the original and substantial principle of the institution was never abandoned or lost sight of. Labour ceased at the time of the evening sacrifice upon the day preceding the Sabbath, that preparation might be made for the sacred season. Mark calls this period the "preparation, that is, the day before the Sabbath" (Mark xv. 42). Some suppose this was as early as three of the clock, or even earlier. Appropriate religious service was attended in the evening by each family, and resumed on the next day, and everything relating to food, dress, &c., was prepared. When the day arrived, it was spent in religious services (2 Ki. iv. 23), two extra sacrifices were offered, and the shewbread was changed. This was the priest's work (Matt. xii. 5).

The expression, "second sabbath after the first" (Luke vi. 1), more properly rendered, "the first sabbath after the second," is supposed to denote the first Sabbath after the second day of unleavened bread. The second day of unleavened bread was a festival day, for which a particular service was appointed (Lev. xxiii. 5, 6), and from it the Sabbaths were reckoned—as first, second, or third Sabbath after the second day of unleavened bread. (See SABBATH.)

The word *Sabbaths* is sometimes used to denote all the sacred days or festivals (Lev. xix. 3, 30). Some of the early Jewish converts to Christianity had an intense longing to observe these ancient national festivals—nay, seemed to have reckoned their observance essential to salvation. The apostle carefully reprobated such a notion as ruinous and delusive. The practice had crept into the Galatian church (Gal. iv. 9, 10), and also into the Colossian church (Col. ii. 16, 17).

Sabbath-day's journey. (See MEASURES.)

Feast of New Moons or *Trumpets.* The first day of every month was sacred to the Jews (Num. xxviii. 11-15), and was to be observed by abstinence from common worldly business, and by religious duties and services (2 Ki. iv. 23; Amos viii. 5). Particular sacrifices were appointed in addition to the daily sacrifices, and were to be attended with the sound of the trumpet. The first day or new moon of the seventh month, which was the beginning of the Jewish civil year, was particularly regarded above other feast days of the like period. It was distinguished by more strict observance, by extraordinary public sacrifices, and by special annunciation and proclamation from the trumpets (Lev. xxiii. 24; Num. xxix. 1-6). The observance of these seasons being wholly of ceremonial appointment, and not (like the Sabbath) an original fundamental law of the moral government of God, ceased with the Jewish dispensation (Gal. iv. 10). (See MOON.)

Feast of Pentecost, or *Feast of Weeks*, or *Feast of Harvest*, lasted only one day. It was celebrated at the close of harvest, and was a solemn public thanksgiving to God for the bounties of his providence. It was observed at the end of seven weeks (or a week of weeks), forty-nine days from the second day of the passover, when the offering of first-fruits was made, or the day on which "the sickle was first put in the corn." The sacrifices were special, both public and private (Lev. xxiii. 15-20; Num. xxviii. 26-31; Deut. xvi. 9-12). It was to celebrate this feast that the multitude of devout men, Jews and proselytes, out of every nation under heaven, had assembled at Jerusalem, when the promise of the Saviour was fulfilled in the wonderful descent of the Holy Ghost, as related in the second chapter of Acts.

Feast of Tabernacles lasted eight days, the first and eighth of which were peculiarly sacred. It was celebrated from the fifteenth to the twenty-third of the seventh month, or first month of their civil year. It was so called because the people during its continuance dwelt in booths (Neh. viii. 14-18) or tents made of the branches of trees, as they did in the journey through the wilderness, in memory of which the feast itself was appointed. During their sojourn in the desert they dwelt in tents; and this feast was meant to keep them in memory of that ancient period of their history. It is also called the *feast of ingathering* (Exod. xxiii. 16; Lev. xxiii. 39-44), because it took place at the close of the vintage, when the fruits of the year were all gathered in. Some have supposed that the people were required to attend at the temple during the whole of the eight days, while in the other feasts an attendance on the first and last day sufficed. This festival was distinguished by extraordinary sacrifices and offerings, both public and private (Num. xxix. 12-38; Deut. xvi. 13-15). A variety of ceremonies were appended to the observance of this feast in later times. One of these was the pouring of water upon the altar. A golden pitcher was filled at the pool of Siloam, and brought into the temple, through the water-gate, with much ceremony. The water was then mixed with wine, and poured upon the sacrifice as it lay upon the altar. It seems to have been adopted as an emblem of future blessings, perhaps in allusion to Isa. xii. 3. It might have reference to the water that flowed from the rock in the wilderness, and to the blessing of future rain solicited on this occasion; but the devout Jews also considered water emblematical of the Holy Spirit, and in their writings referring to this custom, say, "Why is it called the place of drawing? Because from thence ye draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." The rejoicing on this occasion was such as to cause a saying, "He that never saw the rejoicing of the drawing of water never saw rejoicing in all his life." Upon this day they read the last section of the law, and also began the first, lest they should appear more glad to end these readings than willing to commence them. It was upon this day, the last, or the great day of the feast, that our blessed Lord stood forth in the temple, and spake with a loud voice the animated and very expressive declaration implying that the Holy Spirit should be his gift (John vii. 37, 38).

Feast of Unleavened Bread or *of the Passover* was instituted to commemorate the distinguishing mercy of God in passing over the families of Israel when he went through Egypt to smite the first-born of every other family with death (Exod. xii. 1-28). The time of its celebration was in the first month of the Jewish sacred year—answering to a portion of our March and April—and it lasted from the fifteenth to the twenty-first inclusive, or seven days. The principal ceremony of this festival consisted in the sacred supper by which it was introduced, the nature and preparation of which are stated minutely in the passage above cited. A lamb was selected without blemish, and roasted and eaten with a salad of bitter herbs. The guests were to have their loins girt, their staff in their hand, and kneading troughs on their shoulders. The bread which they used was to be unleavened. The utmost strictness was observed in regard to the removal of all leaven from the house. This was done on the fourteenth day, which some suppose on this account to have been called the first day of unleavened bread, though it was not one of the feast days. It was instituted, or rather observed, the first time on the night when the Hebrew slaves left Egypt, and was ever after to be celebrated in commemoration of the Lord's goodness in saving their first-born, and giving them a speedy and effectual emancipation from Egyptian bondage. (See PASSOVER.)

These three feasts of "unleavened bread," "tabernacles," and "weeks," were the great festivals of the Jews, when all the males of their nation who were of sufficient age were required to appear before God (Exod. xxiii. 14-17; Deut. xvi. 16, 17). It might be naturally supposed that when all the men of the nation were congregated at Jerusalem, the country,

and especially its frontiers, being left unprotected, would be attacked by some hostile nation; and yet though many tribes inimical to the Hebrews surrounded them on every side, and must have known this periodical opportunity for successful invasion, they never took advantage of it. God had given his people a promise of protection, and it never failed them,—"Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year" (Exod. xxxiv. 23, 24). Verily the path of duty is the path of safety.

The advantages of these celebrations, both in a religious and civil view, are obvious. The formal national recognition of Jehovah as their king and ruler, and as the bountiful giver of every good and perfect gift, made at stated times and under such imposing solemnities, could not be without effect on the religious character of the people, while the mingling together of all the nation, for purposes suited to call forth the best social and benevolent feelings, would remind them of their common origin, faith, and worship, and unite them more closely in bonds of religious and friendly regard. It subdued animosities and rival feelings among the tribes, and made them feel themselves the citizens of one common territory, the members of one great Church.

Atonement, or *Feast of Expiation*, was celebrated on the tenth of the seventh month, or six days before the feast of tabernacles, and was the most important and solemn of all the yearly feasts. It was the day on which the sins of the year were brought into special remembrance. The people were required to observe it as a day of rigid rest, fasting, humiliation, and affliction of soul. The high priest as the head and representative of the entire priesthood, personally officiated, and entered with blood into the Holy of holies—where the life and glory of the sanctuary were appointed to reside—and there he offered a sacrifice for himself and his family, and the whole congregation of Israel, from the highest to the lowest. He offered first for himself, and by this previous offering was reckoned legally pure, ere he made atonement for the people. The atonement made on this day was the general expiation, and seemed designed to reach and wash away that deep stain of guilt which remained on the heads of the people, notwithstanding the blood which flowed day by day unceasingly from the altar of common sacrifice. The manner of celebrating this feast is set forth in Lev. xvi. (See SCAPEGOAT.)

The Feast of Purim was observed about the middle of the twelfth month. It was instituted in commemoration of the deliverance of the Jews from the power and malice of Haman, in the days of Mordecai and Esther. The name is derived from Pur, a word which signifies *lot* (Esth. iii. 6, 7; ix. 24, 32). This feast is celebrated in modern times with singular ceremonies, and with great licentiousness and extravagance. Whenever, as the book of Esther is read, Haman's name is mentioned, the whole congregation clap their hands and cry, "Let his name and his memory be blotted out." The children have wooden hammers, and they augment the noise and vociferation. The Talmud seems to enjoin intoxication on this day as a duty. A man is in duty bound, it says, to get so inebriated that he cannot distinguish between the words, "cursed be Haman" and "blessed be Mordecai." And this is in memory of Esther's banquet of wine, at which she defeated the designs of Haman. (See ESTHER.)

Feast of the Dedication. This feast was substituted 164 years before Christ, in remembrance of the new dedication of the sanctuary, after it had been grossly profaned by the heathen monarch Antiochus Epiphanes. The season of celebration was in the latter part of the ninth month, and of course partly in our December (John x. 22). It was called also the feast of lights, for it was a sort of general illumination. The reason of this latter ceremony lies in the following tradition:—"That when the sanctuary had been cleansed and dedicated, and the priests came to light the lamp which was to burn continually before the Lord, there was no more oil found than what would burn for one night, all the rest being polluted. As it would take eight days' time before they could get and prepare a fresh supply—because being defiled by the dead bodies of their enemies, they would require seven days of purification, and one day more would be employed in gathering olives and expressing the oil; so that the Almighty wrought so great a miracle that that small portion of oil did burn eight days and nights, till they had got a fresh supply. Wherefore on the first night they light one light in the synagogue; on the second night, two; on the third night, three; adding one every night till the last night, when they light up eight. These lamps are to be lighted with oil of olive, in commemoration of the miracle; but where oil of olive cannot be procured they light with wax."—Allan's *Judaism*, p. 416.

The Sabbath Year, or *Year of Release*, was every seventh year. No particular religious services were prescribed for its celebration; but the land was to be left untilled, and the vineyards were to be undressed, and the spontaneous produce of both was to be enjoyed by all the people in common (Lev. xxv. 2-7, 20-22). Provision was made by the special

interposition of God to supply the deficiency of food which this abstinence from labour for a whole year would necessarily cause; and a law was made that no debts should be collected during the Sabbatical year, and yet that none should for this cause refuse to lend to such as would borrow. Whether the law required an absolute release of debts, or only a suspension of the right to enforce payment, has been considered doubtful. The language of the law is, however, very precise (Deut. xv. 1-11).

The Year of Jubilee was a most singular appointment of the Jewish law. It was celebrated every half century, or at the end of every seven times seven years. The manner of its celebration is particularly described, Lev. xxv. 8-18. It commenced on the great day of atonement, and was ushered with the universal sound of trumpets throughout the land. The remarkable feature of this festival was, that it restored individuals, families, and communities, as far as possible, to the same situation they occupied at the beginning of the fifty years. All servants of Hebrew origin were set free; all pledges were given up; and inheritances which had been alienated, no matter how often, or for what cause, came back to the hands of the original proprietors. The only exception was in the cases of houses built in walled towns (Lev. xxv. 29-31); for no kind of property capable of being accumulated, or not necessary to agricultural enterprise, was favoured by the Mosaic law. And as the effect of the year of jubilee was known and anticipated, the business of society was conducted with reference to that period, and of course no injustice or hardship was occasioned. This "acceptable year of the Lord," occurring twice every century, renovated the face of society, and was a re-constitution of the Hebrew state.

The Master, Ruler, or *Governor of the Feast* (John ii. 8) was an officer appointed to direct the servants, and to regulate the whole order and ceremony of the table during the festivities. In the Apocryphal book of Ecclesiasticus it is said, "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast." One of his duties was to taste of the wine, that he might judge of its quality and fitness for the particular stage of the entertainment at which it was brought in. Thus the master of the feast tasted the wine made by Jesus at the marriage in Cana (John ii. 8, 9).

Feasts of Charity or *Love.* These are mentioned Jude 12, and are supposed to refer to the social interviews established among the early Christians, in imitation, perhaps, of the Jewish (Deut. xii. 18; xxvi. 12) or Gentile observances of like character. The Greeks and Romans observed similar services. The feast was supplied by the contributions of the guests, each according to his ability. There was no distinction of rank among the guests; and everything was marked with simplicity, temperance, and religious feeling. It was held in the assembly or church, either after or before the celebration of the Lord's Supper. Tertullian, in his "Vindication," gives an account of the manner in which these Christian feasts were observed. "Our supper," says he, "which you accuse of luxury, shows its reason in its very name, for it is called ἀγάπη, that is, *love.* Whatever charge we are at, it is gain to be at expense upon the account of piety; for we therewith relieve and refresh the poor. There is nothing vile or immodest committed in it; for we do not sit down before we have first offered up prayer to God. We eat only to satisfy hunger, and drink only so much as becomes modest persons. We fill ourselves in such a manner as that we remember still that we are to worship God by night. We discourse as in the presence of God, knowing that he hears us. Then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of Scripture, or, as he is able, of his own composing; and by this we judge whether he has observed the rules of temperance in drinking. Prayer again concludes our feast." Pliny seems to refer to the same custom when he speaks of the Christian "common and simple meal." Similar observances are customary at the present day among some Christian denominations.

FEET (Exod. iii. 5). To remove the shoes from the feet was regarded as a token of reverence, and also of mourning (Ezek. xxiv. 17), so that probably the priests officiated with naked feet; and in modern times, among oriental nations, it is customary to enter a place of worship with the shoes off and the feet washed. To wash the feet was a common mark of hospitality (Gen. xviii. 4), and was usually done by a servant (1 Sam. xxv. 41; John xiii. 5, 6). Our eastern missionaries have given particular accounts of the prevalence of this custom. At Smyrna the washing of the priests' feet by the bishop is a distinct and very imposing ceremony, and is designed to be an exact imitation of Christ's example. The pope also gets through a similar performance. (See CLOTHES, DUST, FOOT.)

In Prov. vi. 13 Solomon describes a person who "speaketh with his feet, and teacheth with his fingers." Of this strange allusion Roberts furnishes the following apt and ingenious illustration:—"It should be remembered that when people are in their houses they do not wear sandals, consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"'He teacheth with his fingers.' When merchants wish to make a bargain in the pres-

ence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers! When the Brahmins convey religious mysteries to their disciples they teach with their fingers, having the hands concealed in the folds of their robes."—*Oriental Illustrations*, pp. 366, 367.

FOOT-CHAINS are supposed to be meant by the word "chains" in Num. xxxi. 50 and Isa. iii. 19. They were worn around the ankles, and caused the wearer to observe a certain measured pace. The same ornaments are now worn by the women of Syria and Arabia. Little rings are hung upon them, which tinkle when the foot is in motion; and they are often richly ornamented. A similar fashion is found in Africa. (See CLOTHES, FOOT.)

FELIX (Acts xxiii. 26) was the Roman governor of Judea, A.D. 53. He persuaded Drusilla to leave her husband, Azizus, king of Emesa, and marry him; and they were residing at Cesarea when Paul was brought there, in custody of a guard of soldiers, to be examined on a charge of sedition, &c. (See DRUSILLA.)

On a certain day Paul was summoned to appear before Felix, that he and his wife might hear from him some account of the new religion of which he was a believer and advocate. The apostle obeyed the summons; and so faithfully did he reprove and admonish the governor, that he made him tremble in view of his sins, and of their impending punishment. We have good reason to believe, however, that the impression was transient; for he kept the apostle in custody two years, without any warrant or just cause—which was in itself a most cruel and arbitrary act—and postponed the inquiry respecting his own salvation, which his conscience had been excited to suggest, until a more convenient season, which probably never arrived. His motive in keeping Paul in custody was base enough: "He hoped also that money should be given him of Paul, that he might loose him." He either had some prospect of working on the feelings of the Christians, under the impression that they would contribute to Paul's release, or, what is more likely, he knew that the apostle was at that time in possession of a large sum of money, with which he had been entrusted for the relief of the poorer saints. Felix was recalled to Rome soon after, and was succeeded by Festus.

FELLOES (1 Ki. vii. 33)—the pieces which make up the circumference of a wheel. Wheels with spokes and felloes are often represented on the Assyrian and Egyptian monuments.

FENCED CITY. (See CITY.)

FERRY-BOAT (2 Sam. xix. 18). This word, as used by us, is of modern derivation, and we know the rivers of Judea were generally fordable; but when the translators of the history found a word denoting the passing over the river (it might have been on a raft or on a rude bridge of some kind), they perhaps adopted a term most intelligible to modern readers. Floats, rudely formed of reeds, &c., are not uncommon in Egypt. (See FLOATS.)

FERRET (Lev. xi. 30). The animal known to moderns by this name is tamed in Europe, and used in catching rats. It is of the weasel family; but the ferret mentioned in the Levitical law is supposed by many to have been of the lizard species, called the *gekko*, which is found in the East, and is said to be poisonous. According to Rabbinical notion it was a hedgehog.

FESTUS (PORCIUS) (Acts xxiv. 27) succeeded Felix, A.D. 60, in the government of Judea under the Romans, and died in 62. Paul had a hearing before him on sundry charges alleged against him by the Jews; but in the exercise of his right as a Roman citizen, he appealed to the emperor, and was sent to Rome for trial. (See APPEAL.)

FIELD (Gen. xxiii. 15)—that is, "*felled*," or a portion of cleared ground—applied in Scripture both to an arable tract and to the open country. (See ACELDAMA, CONDUIT, FOREST.)

FIG, FIG TREE (Isa. xxxiv. 4)—a well-known fruit which formerly abounded in Judea (Deut. viii. 8), and is often alluded to in the sacred writings. The fruit, in its natural state, resembles the pear; and, with the leaf and manner of growth, may be seen in the annexed cut.

The fig tree spreads its branches high and wide, and the leaves are broad (Gen. iii. 7): in one species they are said to be found 4 or 5 feet long by 3 broad. Hence the shade was highly valued; and to sit under one's fig tree was a proverbial phrase denoting peace and prosperity (1 Ki. iv. 25; 2 Ki. xviii. 31; Isa. xxxvi. 16; Mic. iv. 4; Zech. iii. 10; John i. 48). One of the most striking peculiarities of the fig tree is, that the fruit shoots forth without the appearance of any blossom, and even before the leaves. Hence a fig tree with leaves, but without fruit, may be known to be barren for the present season (Matt. xxi. 19). The putting forth of the fig tree was one of the earliest indications of summer (Song ii. 13; Matt. xxiv. 32; Luke xxi. 29); and a failure of its fruit was a great calamity (Jer. v. 17; viii. 13; Joel i. 7, 12; Hab. iii. 17, 18). The fruit which the tree bears during ten months of the year is of three sorts:—

1. *The early fig* (Song ii. 13). These are ripe towards the end of June. This early fig is the most beautiful and delicious (Jer. xxiv. 2). Thus Hosea uses this figure, expressive of God's early attachment to Israel: "I saw your fathers as the first-ripe in the fig tree at her first time" (Hos. ix. 10). The figs of this season easily drop off the boughs of the tree if

it be shaken; and so says Nahum in reference to Nineveh,—"All thy strong holds shall be like fig trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater" (Nah. iii. 12).

2. *The summer fig*, which appears in June, about the time that the early fig is ripe, and comes to maturity in August. These last a long time, and may be kept.

3. *The winter fig* appears in August, and is ripe towards the latter part of autumn, when the tree has lost its foliage. If the winter is not severe, it is plucked in the spring as a dainty. It is larger than the former, of an oblong shape and a dark colour.

These various kinds of figs are eaten as they come from the tree, and are also dried in masses or cakes. Abigail carried to David 200 cakes of figs (1 Sam. xxv. 18). They seem to have been an ordinary article of food, and to have possessed medicinal properties. Isaiah directed that a poultice of figs should be laid on the abscess which had brought Hezekiah to the gates of death (2 Ki. xx. 7; 1 Chr. xii. 40).

The cursing of the fig tree by our Saviour (Mark xi. 13, 21) has perplexed some persons because it is said that the "time" of figs had not come. "Time of figs" signifies the season of plucking them. The passage may mean that it was not the "time" yet to gather figs, and therefore it was reasonable to expect to find some on the tree; but it had none (ripe or unripe), though it had leaves, which, in a bearing fig tree, are not found until after the fruit appears. The leaves on the tree indicated that it was the season of fruit, and the time of the year proved that the gathering of figs was not come; if, therefore, the tree bore figs, now was the period to find and eat them. It was therefore cursed for its unfruitfulness. The object undoubtedly was to inculcate a great moral truth on the minds of the disciples.

FIRE. The ordinary nature and uses of fire are well known. It seems often in Scripture to be connected with the appearance of Divinity, as at Sinai. So we read in the 18th Psalm, and in the ode of Habakkuk. Christ, at his second coming, says the apostle, shall be "revealed in flaming fire" (2 Thess. i. 8). The descent of the Spirit at Pentecost assumed the aspect of "cloven tongues of fire." In former times, too, fire from God fell and consumed the accepted sacrifice. It came down at the dedication of the tabernacle, and was never to be extinguished. In many of the ancient religions fire was a sacred emblem, the representative of the sun. The worshippers of Moloch made their children pass through the fire to him (2 Ki. xvii. 17). The sacred fire was sometimes carried before an army about to engage in war. The Hebrews were not allowed to kindle a fire in their dwellings on Sabbath (Exod. xxxv. 3). No honour was to be paid in any form to fire on their sacred day; they threw contempt on the sacred symbol of other nations. In an agricultural country such as Palestine, where, at certain seasons of the year, the grass and herbage are exceeding inflammable, any carelessness in carrying or lighting fire might produce extensive conflagration and damage. Moses therefore enacted that "he that kindled the fire shall surely make restitution" (Exod. xxii. 6). Fire is employed as a metaphor to denote severe trial or great loss. It also represents the punishment of the wicked in the eternal world, where the fire is never to be quenched.

The world is at length to be consumed by fire (2 Pet. iii. 7). Geology shows that this is a possible and probable destiny of the globe: for its crust is by no means thick, and molten fires glow and burn beneath it, so that the heat increases every yard you descend from the surface. Volcanoes are but safety valves from these central furnaces, and the shock of the earthquake indicates their power and intensity.

FIRE-PAN (Exod. xxvii. 3)—probably in this place and some others a vessel for carrying live coals, and thus it is rendered "censer," Lev. x. 1; but it appears as "snuff-dish," Exod. xxv. 38, and its name indicates its purpose in connection with lamps and tongs.

FIRE, STRANGE. (See ABIHU.)

FIR TREE (Hos. xiv. 8) may represent various species of trees. (See CEDAR.) The fir is a well-known evergreen, which grew luxuriantly upon mount Lebanon and in other parts of Palestine, and was a very valuable tree. It was used for shipbuilding (Ezek. xxvii. 5), musical instruments (2 Sam. vi. 5), and in the frame and ornamental work of costly edifices (1 Ki. v. 8, 10; vi. 15, 34; ix. 11; 2 Chr. ii. 8; iii. 5; Song i. 17). Fir is still used in the manufacture of harps, lutes, guitars, &c. It was a tall, straight tree, of fine appearance, in the tops of which the storks built their nests (Ps. civ. 17). Hence it is used to illustrate power or grandeur (2 Ki. xix. 23; Isa. xiv. 8; xxxvii. 24); and in Nah. ii. 3 the brandishing of weapons of war is compared to the shaking of the tops of fir trees by a violent wind. The springing up of the fir is emblematical of verdure and plenty (Isa. xli. 19; lv. 13; lx. 13). It is not, however, universally agreed whether the fir be the exact species referred to in all these passages.

FIRKIN. (See MEASURES.)

FIRMAMENT (Gen. i. 17). The word *expanse* would more perfectly convey the meaning of the original word. A similar idea is suggested, Ps. civ. 2; Isa. xl. 22; and the same word is used to denote a *covering* (Num. xvi. 38, 39), or *a spreading over* (Isa. xl. 19), or *spread forth* (Isa. xlii. 5). The Jews probably understood the word to denote an immense arch, sprung from one side of the horizon to the other, studded with stars, and forming a sort of separating wall between the upper and lower waters. (See Ps. xix. 1; Dan. xii. 3.) The word *firmament*, however, is not of the Scripture. It comes from the Vulgate and Septuagint. It represents a false idea, an idea current in Egypt; but the inspired narrative makes mention only of an *expanse*—speaks the

truth, truth which modern science does not gainsay.

FIRST DAY OF THE WEEK. (See FEAST, SABBATH.)

FIRST-BORN (Gen. xxvii. 19). The first-born male of every Jewish family, though by a succession of wives, and of all beasts also, was consecrated in a solemn manner to the service of God, in commemoration of the judgment which God brought upon the first-born of Egypt in the night of Israel's deliverance. Several provisions of the Jewish law relate to the *first-born*. He received a double portion of the estate (Deut. xxi. 17), and officiated as priest of the family in the father's absence or death. The privileges of the first-born were obviously great, as in the cases of Esau and Reuben (Gen. xxvii. 29; 1 Chr. v. 1, 2) (see BIRTHRIGHT); and there is reason to believe that they extended to the Jewish families generally, and that the religious was far more desirable than the worldly pre-eminence. But the former ceased when the priesthood was committed exclusively to the tribe of Levi (Num. iii. 12-18). On that occasion it was enacted that a Levite should be substituted for every first-born male; but the number of the latter exceeded that of the former by 273 persons. It was then required that a certain piece of money (about half-a-guinea) should be paid for the redemption of these, and of all the first-born of succeeding generations; and this redemption money became part of the sacred revenue (Num. iii. 12, 13, 40-51; xviii. 15). The first-born of all beasts used in sacrifice were devoted to the Lord, and could not be redeemed; but the first-born of beasts not lawful for sacrifice might be redeemed, if the owner chose to redeem them; otherwise they were sold, exchanged, or destroyed (Exod. xiii. 13; Lev. xxvii. 27). The prohibition, Deut. xxiii. 18, refers to prostitution of both sexes—dog being a Sodomite.

Several figurative expressions are derived from the relation of the first-born; and by all of them some extreme or superlative quality or circumstance is denoted. The *first-born of the poor* (Isa. xiv. 30) implies extreme poverty; the *first-born of death* (Job xviii. 13) signifies some fearful species of rapid mortality; the *first-born of every creature* (Col. i. 15) denotes the beginning and head of creation; and the *first-born of God* (Heb. i. 6) expresses the dignity and superior glory of Christ.

FIRST-FRUITS (Num. xviii. 12). The first-fruits of harvest, of the vintage, the threshing-floor, the wine-press, the oil-press, the first baked bread of the new crop, and the first fleeces of the flock were required by God to be given for the use of his ministers, the priests (Exod. xxiii. 19; Num. xv. 19-21; xviii. 11-13). These offerings were brought to the temple. No particular quantity was designated, but it is supposed that a sixtieth part of the whole was the least measure.

The manner of offering the first-fruits is prescribed in Lev. xxiii. 10-14. A sheaf of the first-ripe barley was brought on the second day of the passover, and waved by the priest before the Lord; and, after being threshed in a court of the temple, a handful of it was cleansed and roasted, and pounded in a mortar; oil was mingled with it, and it was then offered to the Lord in the name and on behalf of the nation, as an acknowledgment of dependence and gratitude. Until this was done the harvest remained untouched. Trees were unclean for three years;—the fruit of the fourth year was devoted—it was "holy to praise the Lord withal;" and in the fifth year the owners had full possession (Lev. xix. 23, 24; Num. xviii. 12). The law of first-fruits was of wide extent. Not only was the sheaf we have referred to presented to God, but loaves baked of the recent harvest were offered in gratitude to the God of the seasons, who had crowned the year with goodness. There was also a heave offering of the threshing-floor. The sheaf seems to have been offered at the beginning of barley-harvest, and the two loaves at wheat-harvest. These offerings were waved or heaved by being presented to the various quarters of the heavens, in token of God's universal dominion and providence. The first-fruits are thus emblematical of abundance and excellence (Rom. viii. 23), and also the earnest or sample of a full harvest at hand (1 Cor. xv. 20).

FISH. Fish was a principal article in Egypt. They were caught in large quantities, and were salted and preserved. They were got both in the Nile and in Lake Moeris. All varieties of fishing, by spear, net, and hook, are vividly represented on the monuments. When the Lord threatens Egypt, one fearful portion of the menace runs thus,—"The fishers shall also mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish" (Isa. xix. 8, 10). This last verse refers to artificial receptacles of water, so common in Egypt, and in which fish abounded. Fish abounded in the inland lakes of Palestine, especially in the Sea of Tiberias. But no fishing-boat is now seen on its waters, as in the days of our Lord; the fishers wade into the water and cast their small nets, or a line is thrown from the beach. (See NET.) Jerusalem was supplied from the Mediterranean; and there was a regular market, as is implied in the term fish-gate (Ezek. xlvii. 10; Neh. iii. 3; xii. 39; xiii. 16).

The fish has long been a significant emblem under Christianity. The Greek name ἰχθύς is composed of the first letters of the words Jesus Christ, Son of God, Saviour,—Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ.

The worship of fishes was prohibited by name in Deut. iv. 18. Dagon was a fish-god. (See DAGON.)

FISH-HOOKS (Amos iv. 2. Comp. Jer. xvi. 16). The modern method of taking fish with hooks was doubtless known in the early ages of the world (Job xli. 1, 2). The spear

was also used (Job xli. 2, 7). About such fish as might be eaten, see under CLEAN. (See NET).

The FISH-POOLS of Heshbon are used to illustrate clearness, brightness, and serenity (Song vii. 4). They were probably situated near a public gate of the town, and well known for their qualities. (See HESHBON.)

FITCHES (Isa. xxviii. 25)—a vegetable resembling the common pea. The word rendered "fitches" in Ezek. iv. 9 is rendered "rye" in Exod. ix. 32. Probably in the passage quoted from Isaiah the word means "dill." It represents two Hebrew words.

FLAG (Gen. xli. 2). In this place it means the rank herbs that grow in marshes and by river-sides; and it is wrongly rendered "meadow" in our version. The Hebrew word *achu* is left untranslated in the Septuagint. But "flag" represents, in Exod. ii. 3, another Hebrew word, and means reeds or marsh weeds of any kind.

FLAGONS. In 2 Sam. vi. 19; Song ii. 5; Hos. iii. 1, where this word occurs, it does not signify drinking vessels, but rather cakes formed of grapes. In the first place quoted the Septuagint has "pancake;" and in 1 Chr. xvi. 3 it is translated "honey-cake." In Hos. iii. 1 the literal rendering is "flagon of grapes;" while in the passage from the Song of Solomon it is rendered "perfumes." Our translators seem also to have been puzzled by the word, and have in three places eked out the meaning by the words, "of wine," placing them in italics twice. The confection seems to have been formed of dry grapes or raisins pressed together into a cake. Still the phrase "vessels of flagons" (Isa. xxii. 16) may mean vessels used in the temple service. Compare Isa. xxx. 14, where the same Hebrew word is used.

FLAX (Exod. ix. 31)—a well-known plant which furnishes the material of linen stuffs of every variety. It was produced of the best quality in Egypt (Isa. xix. 9), and was an article of extensive commerce. The spinning of flax was anciently the labour of the most noble ladies (Prov. xxxi. 13, 19, 24). (See CLOTHES, DISTAFF, LINEN.)

Whether cotton was known to the ancient Hebrews and Egyptians has been matter of much dispute. That the Hebrew term *pish'ah* means flax, is clear from Exod. ix. 31; *shesh* occurs thirty-three times in Scripture, and is translated "fine linen." The Seventy render it *βύσσος*, which some think to be cotton, and some hemp. A Hebrew word from which this Greek term is derived is also used in Scripture, to wit, *butz*, which many are of opinion represents cotton, not flax. Another noun, *bad*, is employed in the Bible, and is rendered "linen." Of this substance the priests' garments were made. Cotton (itself an Arabic name, *qutn*) is, however, supposed to be referred to in some parts of sacred writ, as the book of Esther, where the word *butz* is employed, as well as in several portions of Chronicles. According to those who have examined the cloths in which Egyptian mummies are wrapt, cotton is sometimes employed,

Cotton Plant.

especially in the case of children. Cotton was cultivated in India at a very ancient period. In the book of Esther i. 6, where the hangings of the banquet hall are described, the word *karpas* is used, and erroneously rendered in our version "green." This term seems the same with the Sanscrit *karpasa*, which signifies the cotton plant. The drapery referred to seems to have been muslin or calico, woven or dyed of various colours. (See DWELLINGS.)

FLEA (1 Sam. xxiv. 14)—an insect very troublesome and very abundant still in the East, as travellers testify from nocturnal experience.

FLESH. (See CLEAN, FEAST, FOOD, MEALS.)

FLINT (Ps. cxiv. 8)—a hard stone, the uses of which are well known. The word occurs in Deut. viii. 15, where Moses says that God brought water out of the "flinty rock." The rock referred to is probably one of the granitic varieties so common in the peninsula of Sinai. The figurative use of the word in Deut. xxxii. 13 represents the great abundance of oil; and in Isa. l. 7 and Ezek. iii. 9 it is used to denote firmness and constancy.

FLOATS (1 Ki. v. 9)—probably like the rafts of modern days, by which the timbers already fitted for the building might be floated coastwise to Joppa, and then carried overland to Jerusalem.

FLOCK. (See SHEEP.)

FLOOD. (See NOAH.)

FLOOR. (See THRESHING-FLOOR.)

FLOUR. (See BREAD, CAKE.)

FLUTE (Dan. iii. 5, 7)—a wind instrument of music, made of reed, horn, bone, or wood, and used on mournful as well as on festive occasions. It was played like the clarionet, though there were probably various modes both of making and using it. The *mashrokitha* or *pipe* was, according to eminent writers, a kind of pandean pipe, which was furnished with bellows, and thus was in its principle an organ. It is translated *flute* in Dan. iii. 5, and *pipe* in the margin.

FLUX, BLOODY (Acts xxviii. 8)—a species of dysentery—often in the East an epidemic. The earlier form of the word was flix.

FLY (Exod. viii. 21; Isa. vii. 18)—the name of a large tribe of insects, some of which are exceedingly annoying and destructive. They abounded in Egypt and Judea; and one species, which is found by modern travellers in the vicinity of the Nile, and called the Abyssinian fly, is as large as a bee, and is so terrible an annoyance to cattle and other large animals as to oblige them to forsake their pastures and ranges, and flee to some place where they can roll themselves in the mud or sand. Hence we may judge of the terrible nature of the inflictions mentioned in Exod. viii. 24; Isa. vii. 18, in which last passage we are informed that the fly shall be found in the very places to which the cattle resort to rid themselves of their presence. The *zebub* may be the *zimb* described by Bruce as larger than a bee, and a terrible plague to cattle.

FOLD. (See SHEEP.)

FOOD (Gen. iii. 6). We may form some judgment of the ancient diet from what we know of the modern Orientals. Vegetable food is much more common than animal. Instead of butter, lard, and suet, they use olive oil. A soup, or rather pottage, of beans and lentiles, seasoned with garlic and oil, is still, as it was of old, a favourite dish. The "red pottage of lentiles" for which Esau sold his birthright was something of this kind. Eggs, honey, milk, especially sour milk, and garden productions of every kind, afford the principal materials of eastern diet. The most common dish at this day in the East is the *pilau*, which consists of rice cooked with meat, so as to make a sort of broth, seasoned variously, and coloured blue, red, or yellow. We do not find animal food often occurring, except upon the occasion of entertainments, or the exhibition of hospitality to a friend (Gen. xviii. 7; Luke xv. 23). Though, as above stated, the Orientals make far less use of animal food than we do, yet we find it, in every successive age, upon the tables of the rich; and the animals used for this purpose, especially neat cattle, were often *stalled* and *fattened* (1 Sam. xvi. 20; xxviii. 24; 1 Ki. iv. 23; Neh. v. 18; Isa. i. 11; xi. 6; Jer. xlvi. 21; Ezek. xxxix. 18; Amos vi. 4; Mal. iv. 2). Wild game, lambs, and kids may be considered as the favourite viands in the East. At this day beef is not much used, though from some texts above, and other similar authorities, we learn that the flesh of young bullocks and stall-fed oxen was highly prized (Prov. xv. 17; Matt. xxii. 4).

In very ancient times it was always the master of the house, whether he were rich or poor, who slew the animal (Judg. vi. 19). Grecian and Roman writers mention a like custom of later times. The preparation of the food by cooking was the business of the mistress. The *shoulder* was probably the choicest part. Thus Samuel's cook set the shoulder before Saul (1 Sam. ix. 24). It is customary for the Arabs to serve up at one meal the whole of any animal which they have killed. This is occasioned in some measure by the difficulty of preserving fresh meat in that climate (Gen. xviii. 7; Luke xv. 23).

The people of the East are particularly fond of fish, and in Egypt they constitute a very important part of their subsistence. Therefore the Hebrews in the desert murmured (Num. xi. 5). Melons, cucumbers, and onions are the common food of the Egyptians in summer. It is said that the Egyptian onions are the sweetest in the world. Endive, or succory, is a common food of the poor. Purslane is also common. Radishes, carrots, and the leaves of the vine are also eaten. Leeks and garlic—the latter of which is imported from the Archipelago—are a common repast. Goats' milk makes a great part of the diet of the East, from the beginning of April till September, and cows' milk the rest of the year. The food of the common people of Aleppo in winter is very plain, and consists of bread, the juice of grapes thickened to the consistence of honey or coagulated sour milk, butter, rice, and a very little mutton. We are told, concerning the Arabs, that roasted meat is almost peculiar to the tables of their emirs, or princes, and also lambs stewed whole, and stuffed with bread, flour, mutton-fat, raisins, salt, and aromatic herbs. (See BAKE, BREAD, BUTTER, CHEESE, CLEAN, CORN, EAT, FAT, FEAST, FISH, LOCUST, MILK, MILL, OVENS, VINEGAR.)

FOOL (Prov. xv. 5), **FOOLISH** (Job ii. 10), **FOOLISHNESS** (2 Sam. xv. 31). These terms are used by the sacred writers, sometimes to denote weakness or defect of understanding, as in their modern use (1 Cor. i. 27; iv. 10); but generally they denote sin or wickedness (2 Sam. xiii. 13; Ps. xiv. 1; Prov. xix. 1). Foolish talking, jesting, foolish and unlearned questions, &c. (2 Tim. ii. 23), are such as are vain, frivolous, or have no useful tendency.

The phrase, "thou fool" (Matt. v. 22), implies not only an angry temper, by which such severe language is prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness which characterize the disciples of Christ, and of course exposing the individual who is under their influence to "hell-fire."

FOOT (Deut. xi. 10), **FEET** (Gen. xlix. 33). In the first of these passages the phrase, "wateredst with thy foot," is supposed to refer to some process by which the foot was employed in irrigating the soil; and some trace the allusion to a machine for raising and distributing water, which modern travellers tell us is still used for this purpose in eastern countries. Philo speaks of it as a wheel which a man turns by mounting in succession the steps which are cut into it. Others suppose that the allusion is simpler still—being to the small streams tnat irrigate the eastern gardens, and which are turned aside or stopped by interposing a sod or a stone—which may be easily moved by the foot. (See WATER.) Nakedness of the feet was a sign of mourning (Ezek. xxiv. 17), and of respect or reverence (Exod. iii. 5). (See FEET.)

FOOTMEN (Jer. xii. 5). When Samuel told the ancient Hebrews of the ceremony which royalty should organize, he said, "He shall take of your sons . . . and some shall run before his chariots." The custom is not obsolete in some eastern countries. We read, too, that "the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Ki. xviii. 46). The practice of men running before the chariots of the nobility was common in our own country; hence the word footman has become a general term for a man-servant. In Num. xi. 21 the word means foot soldiers, as well as in 1 Sam. iv. 10. In 1 Sam. xxii. 17 it refers seemingly to Saul's body-guard. The margin sometimes gives "runners."

FOOTSTOOL (2 Chr. ix. 18). Kings and other rulers, sitting in state, required a stool upon which to rest their feet. (See CAPTIVE.) The divine glory which resided symbolically in the holy place, between the cherubim above the ark, is supposed to use the ark as a footstool (1 Chr. xxviii. 2; Ps. xcix. 5). So the earth is called God's footstool by the same expressive figure which represents heaven as his throne.

FORDS (Judg. xii. 5). The fords of the Jordan were well known as being near Jericho and Beth-bara (Judg. vii. 24). There is a bridge above the sea of Galilee. The word is also rendered "passage." (See FERRY-BOAT.)

FOREHEAD. Certain marks were branded on the brow of slaves to make known to whom they belonged. Those were marked in Ezek. ix. on the forehead whom God exempted from destruction. So also in Rev. vii. 3. The worshippers of the beast, as described in the same book, had a similar mark.

FOREIGNER (Exod. xii. 45)—any one not of the genuine Hebrew stock. (Comp. Eph. ii. 12.)

FOREKNOWLEDGE (Acts ii. 23)—a peculiar and essential attribute of the Supreme Being (Acts xv. 18: comp. Prov. xix. 21; xxvii. 1; Isa. xiv. 24; Jas. iv. 14). It implies the absence of any succession of time, as past, present, and future (2 Pet. iii. 8).

FORERUNNER (Heb. vi. 20)—one who not only goes before to a particular place, to make arrangements for his successor, but who leads or prepares the way. The Athenians call the figs that are ripe before the rest by the same word which, in the above passage, is translated *forerunner*—that is, the first-fruits (comp. 1 Cor. xv. 20, 23). Christ is our forerunner—has entered heaven not only before us, but in our name, and has secured it to us as our final and eternal dwelling-place (Heb. vi. 19).

FOREST (1 Ki. ,vii. 2). Several tracts of country were designated by this word. The "house of the forest of Lebanon," which was built by Solomon, and was magnificent in size and style (1 Ki. vi.), was so called probably from the great quantity of cedar which was used in the construction of it. In Isa. xxxii. 15 we read, "the wilderness shall be a fruitful field, and the fruitful field be counted for a forest." "Forest" seems here to mean a tract of land uncleared of its natural wood; and the signification of the figure is, that what was reckoned barren should be covered with vegetation, and what was deemed fertile should become sterile and unproductive. The forests mentioned in Scripture are—Bashan, Hareth, Ephraim, Lebanon, Carmel, Arabian, the south, the king's, and the wood of Bethel.

FORGIVENESS (Acts v. 31). Forgiveness of sin is the great blessing of the Gospel. To forgive sin is the exclusive prerogative of Jehovah, of whose law sin is the transgression (Ps. cxxx. 4; Isa. xliii. 25; Mark ii. 7). And the Gospel makes known not only that there is forgiveness with God, but also how he can forgive sin and still maintain unsullied the infinite purity, and holiness, and perfection of his nature, government, and law, and even clothe them all with new glory.

The consciousness of guilt is universal. Hence, in all parts of the world, Christian and pagan, savage and civilized, there are found institutions or customs which have a direct reference—more or less clearly defined—to expiation and forgiveness; but the Christian scheme alone makes known a way of mercy (Acts xiii. 38, 39), safe to man and honourable to God, and, through Christ, offers forgiveness—full, free, and everlasting—to all who will believe and obey the Gospel (Acts v. 31; xiii. 38, 39; 1 John ii. 12). The duty of mutual forgiveness is also in the Bible urged upon man with the most solemn sanctions (Matt. vi. 14, 15; xviii. 15-35; Luke xvii. 3, 4). The possession of a forgiving spirit is a proof that we have been forgiven ourselves. If God has remitted the *talents* we owed to him, we may well remit the *pence* in which any of our fellowmen are indebted to us.

FORKS (1 Sam. xiii. 21). The Oriental manner of partaking of food is, like their furniture, very simple. They make use of no plates, spoons, knives, nor forks; nor are these implements necessary. Instead of plates, they use their round pieces of bread, upon which they lay such things as we should put on a plate. (See EAT, EATING, FEAST.) Their bread is broken with the hands, and their meat is usually cut into small morsels before it is served up. When this is not the case, as in the instance of boiled fowls, they tear it to pieces with their fingers, and carry it to the mouth in this way, as they also do in helping themselves to rice, pulse, and other articles of diet. The dishes are of wood or tinned copper; in the Persian palaces, of silver and gold. Even broth and milk are laded out in the hollow of the hand, or the bread is dipped into them.

The *forks* mentioned in the above passage were not used in eating. They were pronged instruments, employed either in taking meat out of the vessels in which it was cooked, or rather, we infer from the connection in which they are mentioned along with "goads" and "coulters," that they were used as agricultural implements in gathering and removing the

crops. The original phrase signifies a fork with *three* prongs.

FORM (Phil. ii. 6). Jesus is said by the apostle to have been "in the form of God." The meaning of this phrase is often said to be simply that he was in the essence of God. Now, it is a truth that Jesus is essentially Divine; but this is not the exact shade of the truth which the inspired writer means and wishes to exhibit. It is also true that no one can have "the form of God" who is not God. The Saviour's divinity is clearly implied in the striking and unusual phrase. But the "form of God" is distinct from the essence of God. *Form* is that by which anything is recognized—its outward and visible aspect. The form of God is God's usual manifestation of himself to men—the insignia he assumes in his revelation of his Being and glory. Christ as God was possessed of this, and of this he emptied himself when he became man. "Form of God" cannot signify essence of God; for of this the Redeemer did and could not divest himself. But if "form of God" denotes God's visible glory, of this Jesus did divest himself, when he came into our world. The essence of Divinity remained unchanged and unchangeable—but its dazzling form was laid aside—when He made himself of no reputation, and took upon him the form of a servant. Still Christ was God, possessed of God's essence, and displaying God's form; but the latter was veiled in the fulness of the time beneath a robe of humanity.

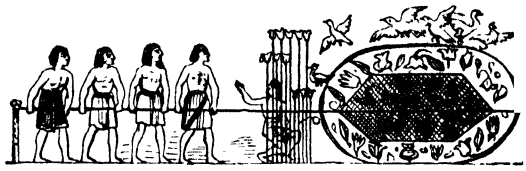
FORNICATION (Matt. v. 32). This word, as used by the sacred writers, denotes various acts of lewdness and incontinency; and it is also figuratively applied to idolatry, or the mingling of the pure worship of God with the impure rites of heathenism.

FORSWEAR. (See OATH.)

FORT, FORTRESS. (See WAR.)

FOUNTAINS (Gen. xvi. 7). Springs or sources of water are often mentioned by the sacred writers. In the dry and thirsty land of Judea they were of peculiar value; and hence the figurative use of the word, when applied to the hopes, blessings, and consolations of religion, must have been very forcible to the Jews. A great number of places receive their name from some fountain in their vicinity. (See AIN, EN.) Perpetual fountains or springs of living water were greatly valued (Ps. xxxvi. 7-9; Isa. xlix. 10; Jer. ii. 13; Joel iii. 18; Zech. xiii. 1; John iv. 10; Rev. vii. 17). The enduring consolations of the Gospel are likened to those perennial streams whose refreshing powers were never exhausted, and the felicity of heaven, which can never be impaired, is imaged forth to us in this beautiful comparison,—"The Lamb shall lead them unto fountains of living water." The word fountains is figuratively used to denote children or posterity (Deut. xxxiii. 28; Prov. v. 16). (See AIN, CISTERN, EN, WATER, WELLS.)

FOWL, FOWLER. (See BIRDS.) Fowl represents four Hebrew words, and may signify all kinds of birds. Allusions to fowling, or the catching of birds, occur in Prov. vii. 23; Eccl. ix. 12. Fowling is often depicted on the Egyptian monuments. (See NET.)



Netting Birds.

FOX (Neh. iv. 3)—a well-known animal, remarkable for its cunning and voracity. Foxes, or rather jackals, abounded in some districts of Judea. They live on birds and small quadrupeds, and follow armies, that they may feed on such bodies as may be left on the march. Hence the allusion, Ps. lxiii. 10.

The method adopted by Samson (Judg. xv. 4, 5) to destroy the corn, vineyards, and oliveyards of the Philistines, shows that this animal must have been very common. Many ridiculous attempts have been made to explain away the plain and obvious meaning of this incident in Samson's life. All of them are far-fetched and over-strained. That there is nothing incredible in the account itself appears from the fact, that in an ancient Roman festival it was customary to couple foxes in a similar way, with a brand between them. The crafty, artful nature of the fox is proverbial (Ezek. xiii. 4). Our Lord calls Herod "that fox" (Luke xiii. 32).

Volney says that jackals are concealed by hundreds in Syria, in the gardens and among ruins and tombs. In allusion to such haunts, our Lord says, "The foxes have holes." Hence the allusion, Lam. v. 18, "Because of the mountain of Zion, which is desolate, the foxes walk upon it." These jackals wrought great havoc in the vineyards; and there we read, Song ii. 15, "Take us the little foxes that spoil the vines: for our vines have tender grapes." In the Idyls of Theocritus similar allusions occur,—

> "I hate those bush-tailed foxes that each night
> Spoil Micon's vineyards with their deadly bite."

FRANKINCENSE (Exod. xxx. 34)—a dry, resinous, aromatic substance, of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous. The tree, whence the gum is obtained by incision of the bark, grows in Arabia, and resembles the American sumach. It is also found in India, and, as some suppose, it was found in the mountainous districts of Judea. It is sometimes called incense (Isa. lx. 6; Jer. vi. 20; Luke i. 9). It is called *frank*, because of the freeness with which it burns and gives forth its odours; and the pure

incense is that which is first obtained, and is freest from foreign admixture.

Sweet incense (Exod. xxx. 7) might as well be rendered *incense of spices*, and is the composition mentioned Exod. xxx. 34. The substance which is generally used in modern times as frankincense is the production of the Norway pine.

The use of incense in the Jewish worship may be learned from Exod. xxx. 7 and Lev. xvi. 12, 13, and it is figuratively employed to represent lovely and agreeable qualities (Song iii. 6; iv. 6, 14), and devotional fervour (Mal. i. 11). Thus the psalmist exclaims, — "Let my prayer be set forth before thee as incense" (Ps. cxli. 2). In accordance, too, with this symbolic meaning is the scene depicted in Rev. viii. 3,—"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

FRIEND (Exod. xxxiii. 11). There are several passages in which this word is used where no actual friendship or affection is intended (Matt. xxii. 12; xxvi. 50); and in these it is perhaps employed as a common term of salutation, as the word neighbour is often used in modern times.

FRINGES (Deut. xxii. 12) were the hem or border of a particular Jewish garment (Matt. ix. 20; xiv. 36). At the time when the Sabbath-breaker was stoned to death (Num. xv. 32-41), Moses was commanded to speak to the children of Israel, and "bid them make fringes in the borders of their garments throughout their generations," and that they should "put upon the fringe of the borders a ribband of blue," as a constant remembrancer of God's commandments, and a visible warning against forbidden indulgence. These fringes were a species of tassel, and were principally upon the "corners" of the dress. Perhaps the hem was of lace; for the original word denotes that which was twisted like a rope, and hung like hair (Exod. xxxix. 31). It was evidently a badge of distinction, and the dress formed a species of national uniform. These fringes thus became peculiarly characteristic; and it was this hem of special sacredness on our Lord's dress that the woman touched (Matt. ix. 20). (See CLOTHES.)

In some parts of Europe and Asia a Jew is instantly known by his apparel. In all synagogues, however, there is worn a kind of scarf, from three to five feet long, and one foot wide, which is furnished with fringes at the corners. The present Jews wear a long tassel at each corner, consisting of eight white woollen threads, knotted with five knots like small buttons, and open and untwisted at the ends.

FROGS (Exod. viii. 2)—a well-known, amphibious, loathsome reptile, found generally on the margin of brooks and ponds, and living on insects, worms, &c. They were sent upon the Egyptians in such numbers as to fill their beds, ovens, and kneading-troughs; and when they died, as they did in immense masses, they filled the land with an offensive and pestilential effluvia. The plague in Egypt must have been a nauseous one.

The Nile is yet remarkable for the immense number of frogs and tadpoles. To find frogs in the troughs, sweltering among their leaven, covering with slimy pollution the cakes in their oven, and holding filthy revel on their beds, when sleepers were awaked by the contact of their cold, clammy skin, was revolting indeed; but another purpose still was served by this infliction. Their superstition was punished. The frog was a sacred animal, and in their pictures is often seen sitting on the water-lily or lotus. Their sacred symbol was the means of punishment.

FRONTLETS. (See PHYLACTERIES.)

FROST (Gen. xxxi. 40). Jacob was in Mesopotamia when he made this complaint. Modern travellers say that the night is there as piercingly cold as the day is scorchingly hot. In our regions when our days are warm, so are our nights; but in the East, nights of intense cold succeed days of burning heat. Jeremiah thus prophesies of Jehoiakim—"His dead body shall be cast out in the day to the heat, and in the night to the frost."

FRUIT. Lev. xix. 23 is the only passage in which this term is used in a doubtful sense, and it here means that the fruit of a tree newly planted shall be regarded as unfit to be offered to the Lord until the fourth year of its growth. The word is used in a variety of figurative senses, especially in the New Testament, the meaning of which is so plain and palpable as to render unnecessary any separate explanation.

FUEL (Isa. ix. 5) was so scarce in the East that the people resorted to every kind of combustible matter, even the withered stalks of herbs and flowers (Matt. vi. 28-30), thorns (Ps. lviii. 9; Eccl. vii. 6), and even excrements (Ezek. iv. 12-16). It is supposed by the word *brand* (Amos iv. 11) is meant a dry vine, twig, or other brushwood, which is so light and combustible as to be consumed at once, if not instantly plucked out; thus rendering the striking figure of the prophet still more expressive. (See COAL, DUNG.)

FULFILLED (Matt. ii. 17). This word is generally used in reference to the accomplishment of prophecy. It is to be observed, however, concerning the expression, *that it might be fulfilled*—which is frequently used (Matt. ii. 15, 23; viii. 17; xii. 17, &c., &c.)—the event

does not happen merely for the purpose of making good the prediction. When it is said, for example, that they parted Christ's garments among them, casting lots, that it might be fulfilled which was spoken by the prophet, &c., it is not intended that this was done in order to secure the accomplishment of the prediction; but rather that, in or by this was fulfilled the prophecy, &c.; or, thus it came to pass in fulfilment of the prophecy, &c. Those concerned had no knowledge generally of the fact that they were fulfilling a prophecy. Our Saviour of course knew it; and hence the peculiar expression, John xix. 28. There was a higher end in view than the mere fulfilment of an ancient oracle. (See PROPHECY.) The meaning in many of the above and parallel passages would be more accurately expressed by the word *verified*. "In this event was verified what was said by," &c.

FULLER'S FIELD. (See CONDUIT.)

FULLER'S FOUNTAIN. (See EN-ROGEL.)

FULNESS (Gal. iv. 4). This expression has a peculiar meaning in some passages of the sacred writings. The "fulness of time," in relation to the Messiah, means the actual presence of the very time appointed for his advent. So when the day of Pentecost was *fully* come (Acts ii. 1). The same word is used (John i. 16 and Col. i. 19) to signify the perfect and complete sufficiency of spiritual blessings in Christ Jesus, to meet all the wants of our guilty, ruined, helpless race.

The "fulness of the Godhead" (Col. ii. 9) denotes all the attributes of the divine nature in their entire and complete perfection.

FUNERAL. (See BURIAL.)

FURLONG. (See MEASURES.)

FURNACE (Gen. xv. 17). Furnaces were used for melting the precious metals (Prov. xvii. 3). Many of these furnaces, as seen in the Egyptian paintings, were small and portable. They were also used to punish criminals. The furnace into which Nebuchadnezzar cast the young Hebrews who refused to worship his image was probably an open furnace, or place of fire, sufficiently confined to concentrate the heat to the last extreme, and yet so open that what took place in the midst of it might be easily seen. Such places are now found in Syria, and were evidently used by idolaters as temples for the fires which represented their gods, and in which they offered sacrifices.

FURNITURE. (See CAMEL.)

FURROW (Ps. lxv. 10). The phrase, "they shall bind themselves in their two furrows" (Hos. x. 10), is explained by the context, especially verses 4 and 11-13.

FURY (Jer. x. 25) is attributed to God, like anger, metaphorically, or speaking after the manner of men—that is, God's providential actions are such as would be performed by a man in a state of anger; so that, when He is said to pour out His fury on a person, or on a people, it is a figurative expression for dispensing afflictive judgments.

G

GAAL (Judg. ix. 26) was the son of Ebed, and the leader of a revolt against Abimelech, king of the Shechemites. He was, however, defeated and put to flight, and his partisans were scattered and destroyed.

GAASH (Judg. ii. 9)—a hill in the territory of Ephraim, in the vicinity of which was Timnath-serah, where Joshua lived and died (Josh. xxiv. 29, 30). The "brooks (or valleys) of Gaash" (2 Sam. xxiii. 30; 1 Chr. xi. 32) were probably in the same neighbourhood.

GABBATHA (John xix. 13)—a Hebrew word, denoting an elevated place, like the bench of the judges in modern court rooms. The floor of this raised platform, and perhaps the whole area of the apartment, was probably paved with stones of tesselated work—a common practice in palaces and public offices. Hence it is called in Greek by a word signifying *the pavement*. Mosaic pavement was fashionable among the Romans.

GABRIEL (Luke i. 19)—one of the ministering spirits of God, who was specially charged with the message to Zacharias, respecting the birth of John, and to Mary, respecting the birth of Christ. At an earlier period he was sent to Daniel to unfold a vision (Dan. viii. 16; ix. 21). The name signifies *the strength of God*. Great honour is given to Gabriel in the Koran of Mahomet.

GAD—*troop* (Gen. xxx. 9-11). 1. TRIBE OF (Num. i. 25). The posterity of Gad, the seventh son of Jacob, by Zilpah, Leah's handmaid. Jacob's prediction of Gad is found in Gen. xlix. 19. And in Deut. xxxiii. 20, 21, Moses predicts still more particularly the events which distinguish the history of this tribe.

After the defeat of the kings of Bashan, the tribes of Gad and Reuben petitioned Moses to assign them their portion in that district of the country, as it was favourable to their pastoral pursuits, for they had a great multitude of cattle. Their request was granted, and Gad's tribe was located south of Reuben, between the mountains of Gilead and the river Jordan. In this position they were subject to frequent incursions from the neighbouring hordes; but they were valorous (1 Chr. v. 19, 20, 22; xii. 8), and, under David, subdued all their enemies. In the song of Moses (Deut. xxxiii. 20, 21) allusion is made to the enlargement and courage of the Gadites; to the provision made by Moses, the lawgiver, for that tribe before the rest, on the east of Jordan, and to the fidelity with which the tribe fulfilled their agreement to go up with the other tribes to the conquest of the promised land, just as if no portion had been assigned them in Bashan.

2. (1 Sam. xxii. 5.) A prophet and a particular friend of David. He was on more than

one occasion God's messenger to David (1 Sam. xxii. 5; 2 Sam. xxiv. 13-19; 1 Chr. xxi. 9-11), and was also one of his biographers (1 Chr. xxix. 29).

3. The Hebrew word, "the *Gad*," rendered *troop* in Isa. lxv. 11, refers to some heathen goddess, perhaps the goddess of Fortune.

GADARENES, COUNTRY OF (Mark v. 1). Gadara was one of the ten cities called Decapolis. (See DECAPOLIS.) It was on the east of Jordan, in the vicinity of the lake of Gennesaret, near the brook Hieromax. It gave its name to the district or canton of which it was the chief town. The ruins of the city are now called Um-keis. Gadara, in the time of Josephus, was an important city, and the metropolis of Perea, or "the country beyond Jordan." It now lies in ruins, being wholly deserted on account of the scarcity of water, though the foundations of its spacious streets are visible. In the vicinity are famous medicinal springs; and we are told by modern travellers that the limestone rocks by which the coast is bound contain numerous caverns and remains of tombs, cut out by the early inhabitants of Galilee—which even now seem a fit resort for the wretched outcasts of society who had their dwelling among them 2,000 years ago (Luke viii. 27). (See Porter's *Handbook*, p. 311.)

GERGESA, or GERASA, was another city in the same neighbourhood, which gave to another district the name of the country of the Gergesenes, or properly Gerasenes. Gergesa was situated about 20 miles east of the Jordan, and 10 or 12 south-east of Gadara; so that the region generally might be designated by either name (Matt. viii. 28; Mark v. 1); and the discrepancy rather confirms than invalidates the sacred history, as it might so easily have been avoided. The ruins of Gergesa are the most beautiful and extensive on the east of the Jordan, now called Jerash, where three temples, two superb amphitheatres of marble, and hundreds of columns still remain, among other monuments of Roman power.

It was in this vicinity that Christ wrought a wonderful miracle on two demoniacs (Luke viii. 26-36). Thomson says—"Our first point is, that the miracle *could not have occurred at Gadara*. It is certain, from all the accounts we have of it, that the place was near the shore of the lake. Mark says that 'when he came out of the ship, *immediately* there met him a man,' &c. With this precise statement the tenor of all the narratives coincides, and therefore we *must* find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact. *Again*, the *city* itself, as well as the *country* of the Gergesenes, was at the shore of the lake. All the accounts imply this fact. *Lastly*, there was a steep mountain so near at hand that the herd of swine, rushing down it, were precipitated into the lake. Now Gadara does not meet any one of these necessary conditions. I take for granted, what I believe to be true, that Um Keis marks the site of Gadara; and it was, therefore, about three hours to the south of the extreme shore of the lake in that direction. There is first a broad plain from Khurbet Samra to the Jermuk, then the vast gorge of this river, and after it an ascent for an hour and a half to Um Keis. No one, I think, will maintain that this meets the requirements of the sacred narratives, but is in irreconcilable contradiction to them. It is true that a celebrated traveller, from his lofty stand-point at Um Keis, overlooks all intervening obstacles, and makes the swine rush headlong into the lake from beneath his very feet. But to do this in fact (and the evangelists deal only in plain facts), they must have run down the mountain for an hour and a half, forded the deep Jermuk, quite as formidable as the Jordan itself, ascended its northern bank, and raced across a level plain several miles, before they could reach the nearest margin of the lake—a feat which no herd of swine would be likely to achieve, even though they were 'possessed.' The site of the miracle, therefore, *was not at Gadara*. This is an important result. Nor was it in the *country* of the Gadarenes, because that country lay south of the great river Jermuk; and, besides, if the territory of that city did at any time reach to the south end of the lake, there is no mountain there above it adapted to the conditions of the miracle; and, further, the *city itself where it was wrought was evidently on the shore*. There we must find it, whatever be its name. And in this Ghersa, or Chersa, we have a position which fulfils every requirement of the narratives, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned. The place is one which our Lord would be likely to visit—having Capernaum in full view to the north, and Galilee 'over against it,' as Luke says it was (ch. viii. 26). The *name*, however, pronounced by Bedawin Arabs, is so similar to Gergesa, that, to all my inquiries for this place, they invariably said it was at Chersa; and they insisted that they were identical, and I agree with them in this opinion."—*The Land and the Book*, pp. 376, 377.

GAIUS (Acts xix. 29)—a Macedonian resident in Corinth, at whose house Paul stayed while labouring as a missionary in that city (Rom. xvi. 23). He was probably converted under Paul's ministry (1 Cor. i. 14), and accompanied him to Ephesus, and, with Aristarchus, another of Paul's adherents, was seized by the mob during the uproar occasioned by the apostle's preaching. Reference may be made to this individual, Acts xx. 4, and 3 John 1; but some have supposed two individuals to be intended. (See EPHESUS.)

GALATIA, or EASTERN GALLIA (Acts xvi. 6)—a province of Asia Minor, lying east of Phrygia, called Galatia on account of the Gauls, who were settlers in it; for they had invaded Macedonia about 280 years before Christ, crossed the Hellespont, and settled in Asia Minor. After some years of turbulence they yielded to the Roman arms, and became a Roman province, A. D. 26. Because a mixture of Celts and Greeks formed its population, it was sometimes called Gallo-Graecia, as Galli, Keltai, Galatai, are only different forms of the same name.

Christianity was introduced into this province by the apostle Paul, who was there once with Silas and Timothy (Acts xvi. 6), about the year fifty-three, and again, four or five years afterwards, on his return from Corinth (Acts xviii. 23).

GALATIANS, EPISTLE TO, is the ninth in the order of the books of the New Testament, and was written by Paul about the year 54-55. Its design evidently is, to correct some erroneous opinions they had been taught, particularly respecting the doctrine of justification by faith, and to instruct them as to the true scope and intent of the Gospel. This epistle is peculiarly interesting, as it contains a record of the evidences of Paul's apostleship, a sketch of his life after his conversion, and a masterly elucidation and defence of the great but simple plan of salvation through faith in the Lord Jesus Christ.

In none of the epistles does the apostle display such fervour and anxiety. The error which he combated was a fatal one—the attempt to unite the ritual of Moses with the simplicity of the Gospel. This Jewish propensity had displayed itself in an ardent proselytizing spirit, and many among the Galatians had been seduced—the proverbial fickleness and excitability of their national character had displayed itself in their sudden apostasy. So, after vindicating his apostleship, the apostle enters fully into the merits of the question, as to the relation of the law to the Gospel. The reasoning is minute and succinct. The argument is worked in fire. The law, he maintains, is only introductory to the Gospel—was fitted for men in their minority—was a schoolmaster unto Christ. How eloquently Paul warns the Galatian churches to value their liberty and hold it fast—how he scorches with a holy indignation the covert enemies of a free salvation, the introducers of a mutilated and fettered Gospel! Grief that so many had been led astray—wonder that they could have been so easily imposed on—anger against their plausible seducers, are the predominant feelings in this composition.

This epistle was written probably after Paul's second visit to the province; and various opinions have been formed of the place whence it was sent. Some few have supposed that it was written previously to the council at Jerusalem. Macknight thinks it was written from Antioch, after the council, and before Paul set out on his second missionary journey (Acts xv. 30). Michaelis and Townsend think that it was written during the second missionary journey, probably from Thessalonica (Acts xvii. 1). Many, with no small probability, suppose that it was written at Corinth, during the apostle's residence there for the space of eighteen months (Acts xviii. 11). Very many, and that plausibly, date it from Ephesus, when Paul was there a second time, and stayed three years (Acts xix. 1). Others assign it to Corinth, during Paul's second visit to the city (Acts xx. 2, 3). Theodoret supposed it to have been written from Rome, as the subscription has it; and he is followed by Lightfoot.

GALBANUM (Exod. xxx. 34)—a bitter and resinous gum produced in Syria and its vicinity, from the sap or milk of a plant which grows 8 or 10 feet high. It was an ingredient of the sacred incense, and is still valuable for its medicinal properties, which resemble those of asafœtida.

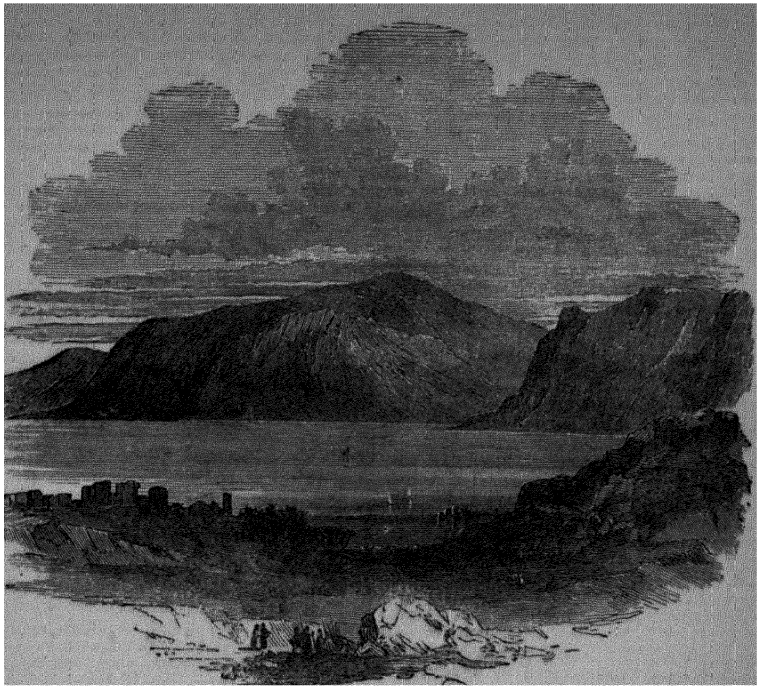
GALEED (Gen. xxxi. 47). (See GILEAD.)

GALILEANS (Luke xiii. 1)—a sect or party of the Jews, who took their name from their leader, Judas, a Gaulanite or Galilean. It is supposed that the party originated in opposition to a tax imposed by the Roman government on the Jews, A. D. 10-12. Judas and his party resisted the government (Acts v. 37), and maintained their opposition until the destruction of Jerusalem and the temple. Jewish historians tell us that the Galileans agreed with the Pharisees, but were distinguished by an unconquerable love of liberty, contending, on the strength of Deut. xvii. 15, that God only was their sovereign, and that all exactions of earthly princes were oppressive and unlawful.

The Galileans who are mentioned as having been offering sacrifices at Jerusalem, when they were suddenly assaulted and put to death by order of Pilate, so that their blood flowed out and actually mingled with the very sacrifices they were offering (Luke xiii. 1, 2), were probably the subjects of Herod, between whom and Pilate there was a deep-rooted hostility (Luke xxiii. 12). Their sudden and violent death, in the very act of worship, seems to have marked them, in the view of some who formed a hasty and erroneous estimate of the ways of God, as the special objects of divine indignation.

GALILEE (Matt. iv. 12; Mark i. 9; Luke ii. 39). In the time of Christ Palestine was divided into three parts, of which the northern was Galilee, bounded on the north by Anti-Libanus; east, by Jordan and the sea of Galilee; south, by Samaria; and west, by Phœnicia, which occupied the north coast from Carmel to Tyre. It was distinguished into Upper and Lower—the former lying on the north, and inhabited partly by Syrians, Phœnicians, and Arabians, whence it was called "Galilee of the Gentiles" (Isa. ix. 1), or "Nations" (Matt. iv. 15); the latter, especially the valley along the sea of Tiberias, was fertile and populous.

Within the limits of Galilee were of old



SEA OF GALILEE.

comprehended Issachar, Zebulun, Naphtali, and Asher. Christ is called "Jesus of Galilee" (Matt. xxvi. 69), because he was brought up in that province, and there lived, taught, and called his first disciples (Matt. iv. 13-23; xiii. 55; Mark i. 39; Luke iv. 44; viii. 1; xxiii. 5; John vii. 1); and it became a name of contempt (John i. 46; vii. 52; Acts ii. 7), both among Jews and Gentiles, because its inhabitants were a mongrel race, and used a corrupted dialect, which originated in the amalgamation of the Jews who settled there after the captivity with the Gentile foreigners. Peter's mode of speech at once proved the place of his nativity—his "speech bewrayed him" (Matt. xxvi. 69, 73; Mark xiv. 70).

Galilee was very fertile and beautiful, and it had many towns and flourishing villages. The spacious and romantic plains of Esdraelon are still occupied by tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed which at nightfall calls them home.

GALILEE, SEA OF. The associations connected with this ample sheet of water are very hallowed and interesting. The scenes of our Lord's early life lay not far from it; and Capernaum, so often visited by him, was upon its margin. Four at least of his apostles gained a subsistence upon its waters—they were fishermen, and from that laborious craft they were summoned away by the Redeemer to become "fishers of men." After their Master had died, and they had been dispersed by his death, Jesus found them again plying their former occupation on the old scene.

This inland sea was subject to sudden and violent storms. A hurricane of this kind overtook the bark in which the disciples were sailing without their Lord being with them. Jesus in the early dawn of the morning approached the labouring skiff, walking over the stormy billows. Peter wished to meet him on the floor of the water, descended from the ship, and walked for a short distance in security. On another occasion a storm arose on the lake, while Jesus slept in the vessel. The disciples in their consternation awoke him. He arose in majesty, and rebuked the tempest, when it quailed and hushed at the voice of his authority. The scene of such wonders can never be forgotten. Imagination will often revert to it, and picture out for itself the striking incidents which are detailed in the evangelical narrative. (See CHINNERETH, and especially TIBERIAS.)

GALL (Ps. lxix. 21)—an animal fluid, of exceedingly bitter taste, secreted by the liver. Allusion is made to it in Job xvi. 13; xx. 14, 25; Lam. ii. 11, and elsewhere. But by the same word, in Ps. lxix. 21, reference is made to the

extraction of a very bitter herb (Deut. xxix. 18; xxxii. 32), perhaps hemlock (Hos. x. 4). The word *rosh*, rendered "gall," means head, and may refer to the heads, berries, or fruit of some herb, as poppy. It was so bitter as to be used as a generic term for bitter substances; as sour wine, sour cider, &c., is called *vinegar*. (Comp. Matt. xxvii. 34; Mark xv. 23.) The term is used with great force by Peter, to describe the spiritual state of Simon Magus (Acts viii. 23). (See MYRRH.)

GALLERIES. (See DWELLINGS.) The word in Song vii. 5, "the king is held in the galleries," signifies probably ringlets—so called because they flow down the back. The verse then reads—

> The tresses of thy head as crimson:
> The king is captivated by the ringlets.

GALLEY. (See SHIPS.)

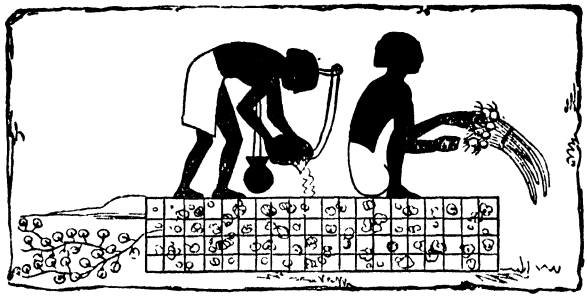
GALLIO (Acts xviii. 12) was the brother of Seneca, the famous philosopher, who describes him as a man of uncommon mildness and simplicity. He was appointed proconsul of Achaia by the Roman emperor Claudius, A.D. 53. He resided chiefly at Corinth; and when Paul was preaching in that city, and had excited the jealousy of the Jews by the success of his mission, they took him by violence before Gallio, and charged him with persuading men to worship God contrary to the law. Gallio was disinclined to interfere with controversies of that kind, which were not cognizable by the law which he was appointed to administer; and so he dismissed the parties. As they were leaving the place a tumult occurred, in which Sosthenes, an officer of the Jewish church, was severely treated by a party of Greeks. It does not appear that Gallio had left the bench before this event occurred; and even if he had been present, the expression, that "he cared for none of these things," implies nothing more than that he did not concern himself with the controversies of the various sects and parties into which the community around him was divided. This course, so far from evincing hostility or indifference to Paul, or to religion generally, was certainly wise and prudent for a commissioner of the Roman government, appointed, as he was, to a temporary office in a foreign province. It is therefore altogether a misinterpretation to use the phrase, "he cared for none of these things," as a description of irreligious indifference, or to apply it in such a sense to any parties in the present day.

GAMALIEL (Acts v. 34)—a distinguished Jewish rabbi, a doctor or teacher of the law, and possessed of a large share of public confidence. It is said he was for thirty-two years president of the Jewish sanhedrim. He is first introduced to our notice in connection with the attempt made at Jerusalem, A.D. 33, by the opposers of the Gospel, to stop the mouths of Peter and the other apostles. The faithful missionaries were brought before the Jewish council, and there boldly proclaimed their inflexible purpose. This courage excited their enemies to madness; and they had already made up their minds to put them to death, when Gamaliel, by a plain and seasonable exhibition of the folly of such a step, changed their counsel. Softened by his liberal address, and having scourged the apostles, they discharged them. So distinguished was this rabbi for his wisdom and learning, that Paul went up to Jerusalem to receive instruction from him, and afterwards mentions this fact in his oration to the people of Jerusalem (A.D. 60), as evidence that he had the best opportunity to know the nature and requisitions of the law (Acts xxii. 3). Various traditions are told of Gamaliel, both by Jews and Christians, all of them perhaps without foundation.

GAMES. (See RACE.)

GAMMADIMS (Ezek. xxvii. 11). The prevailing opinion respecting this term is, that it is rather descriptive of the character of a people—as, the "brave," the "warlike," the "invincible"—than the name of any particular nation or tribe. Jerome renders it *bellatores*—warriors—a kind of forlorn hope.

GARDEN (Isa. i. 8). The gardens of the Hebrews were doubtless very rude and simple. Allusions to them are made, Gen. xxi. 33; Num. xxiv. 6; Job viii. 16; and there is reason to suppose that they were chiefly devoted to fruit and shade trees and aromatic plants and herbs (1 Ki. xxi. 2; Song iv. 12-16). Gardens of roses, olives, &c., are also referred to in Scripture. A reservoir of water was considered



Gardeners Planting and Sowing.

an indispensable appendage, either in the form of a fountain, well, or stream passing through it (Gen. ii. 10; xiii. 10). The gardens around Damascus are described as abundantly watered by little currents, which are made to flow through every part of them. Beautiful allusions to this are made, Prov. xxi. 1; Isa. lviii. 11; Eccl. ii. 5, 6. Thus a "well-watered garden,"

a "garden having no water," are the chosen symbols of blessing and curse.

The gardens of Persia at the present day are well laid out, and cultivated with much care. Gardens were used to some extent as burying-places (John xix. 41) (see BURIAL), and also as places of religious worship and retirement (Isa. i. 29; lxv. 3). Gardens were probably often unfenced, and formerly, as now, esculent vegetables were planted on some fertile spot in the open field. In the centre of the field is still found in the East an artificial mound, with a hut on the top just large enough to shelter a single person from the storm and heat. Here a solitary being is posted, night and day, in the midst of tempests and storms, for two or three months, to protect the crop; and if any depredation is attempted, the alarm is given to some adjacent village. This custom fully explains the allusion in Isa. i. 8. The same kind of booth and keeper are often seen in Egypt—a solitary object in the midst of extended fields. Among the Hebrews watchmen were stationed to guard the harvest, who relieved one another (Jer. iv. 16, 17; Job xxvii. 18). These keepers were not allowed to prevent one from taking from the field enough for the supply of his immediate wants (Deut. xxiii. 24).

GARLANDS (Acts xiv. 13). The heathen adorned the victims of their sacrifices in a variety of ways. Probably the garlands mentioned in this passage were to decorate the head of the ox which they designed to sacrifice to the supposed gods.

GARLICK (Num. xi. 5)—a well-known bulbous root or vegetable—*allium sativum*—

and of very pungent odour, which was in common use in Egypt, and much esteemed by the Jews.

GARMENTS. (See CLOTHES.)

GARNER (Matt. iii. 12)—a barn; an old form of granary. (See THRESH.)

GARRISON. (See WAR.)

GATE (1 Sam. iv. 18). The entrances to walled cities were secured by gates either of wood, iron, or brass (Acts xii. 10). Houses also were protected in the same way; and we may suppose that sometimes a door or passage was made in the gate, so as to save the necessity of opening the whole gate every time a single person would pass (Acts xii. 13). In many Asiatic cities there are broad streets covered over wholly or in part, and appropriated to merchants or tradesmen in particular branches of business; and there were also open squares in which the booths and stalls of venders were erected. These were frequently at the gates of the city, which were of course places of the greatest concourse (2 Sam. xv. 2; 2 Ki. vii. 1; Neh. viii. 1; Job xxix. 7; Prov. xxii. 22; xxxi. 23). The gates were often also the places of judicial proceedings (Deut. xvii. 5; xxv. 7; Amos v. 10, 12, 15), the mode of conducting which may be learned, Ruth iv. 1-12; and of general resort (Gen. xix. 1), and of course frequented by idlers and loungers. As a remnant of old Oriental custom and language, the court of Constantinople is yet called the Sublime Porte. As the possession of the gates of the city was a possession of the city itself, the word is sometimes used to signify power (Gen. xxii. 17; Isa. xxiv. 12; Matt. xvi. 18). We are told that it is common in many parts of Asia to build the gate or door of the house of iron, very strong, and so low as to prevent the incursion of the Arabs, who often ride on horseback into the house of those whom they wish to harass and rob. Sometimes the gate is not more than 3 feet high; and to elevate or exalt it was only to court the notice of the destroyer, or to admit a friend. There are other figurative uses of the word which are sufficiently obvious in themselves. (See CITY, HELL, JERUSALEM, LAZARUS, TEMPLE.)

GATH (Josh. xi. 22)—an ancient city in the territory of Dan, celebrated as the birthplace of Goliath (1 Sam. xvii. 4). It was one of the lordships of the Philistines; and some place its site on a hill called Tell-es-Sâfieh, 16 miles east of Ashdod. But Robinson could find no trace of the name in that neighbourhood. In the days of David it was in the possession of the Philistines, and Achish was its king (1 Sam. xxi. 10-15; xxvii. 1-7). David afterwards captured it (2 Sam. xv. 18; 1 Chr. xviii. 1). It was afterwards subject to frequent revolutions (1 Ki. ii. 39; 2 Ki. xii. 17; xiii. 25; 2 Chr. xi. 8; xxvi. 6). The inhabitants of Gath are called "Gittites" (Josh. xiii. 3).

GATH-HEPHER or GITTAH-HEPHER (2 Ki. xiv. 25)—a city in the tribe of Zebulun, and probably in the "land of Hepher." It has been identified with El-Meshad, a hamlet 2 miles from Sephûrieh (1 Ki. iv. 10). It is noted as the birthplace of the prophet Jonah.

GATH-RIMMON (Josh. xix. 45)—a Levitical city—is said to belong to the tribe of Dan (Josh. xxi. 24) or the half tribe of Manasseh (Josh. xxi. 25). But there may have been two towns of the same name.

GAZA or AZZAH (Gen. x. 19)—a city, and one of the five principalities of the Philistines—was situated on the coast of the Mediterranean, at the southern extremity of Canaan, within the tribe of Judah (Judg i. 18; 1 Sam. vi. 17), and about 60 miles south-west of Jerusalem. Joshua was not able to subdue it; and

though Judah did conquer it, it did not remain long in their hands. It was in fact the Philistine capital. In the reigns of Jotham and Ahaz it recovered its independence, but was again subdued by Hezekiah (2 Ki. xviii. 8). It was afterwards subject to the Persians and Chaldeans, and was captured by Alexander the Great after a five months' siege. It was afterwards taken by Alexander Jannæus, and frightful barbarities were inflicted on the inhabitants. Gabinius rebuilt it and placed it under Roman protection. In the time of Eusebius it was a flourishing city, but has been often reduced since that day, and now consists of three small villages, with from 3,000 to 5,000 inhabitants. The modern city of Ghuzzeh stands on an elevation; the houses are built of stone, but make a very mean appearance. The scenery around is beautiful, and the vegetable productions are luxuriant and fragrant.

GEBA (2 Ki. xxiii. 8)—called also "Geba of Benjamin" (Josh. xxi. 17; 1 Ki. xv. 22)—lay on the northern border of that tribe. Hence the expressions, 2 Ki. xxiii. 8, and Zech. xiv. 10, denote the length of the land. It was in the vicinity of this place that the Philistines were defeated by David's army (2 Sam. v. 25). It corresponds to the modern Jeba, on the top of a hill that looks north to Michmash.

GEBAL (Ezek. xxvii. 9)—a city of Phœnicia, 20 miles north of Beyroot, called *Byblos* by the Greeks and Romans, and latterly *Jebail*. It now exhibits little else than ruins, which are sufficiently magnificent to indicate its former greatness. In the days of Tyre's glory it was famous for shipbuilding (Ezek. xxvii. 9). The "land of the Giblites" (Josh. xiii. 5) was the extensive plain which stretches around the city.

GEDALIAH (Jer. xl. 5) was appointed by Nebuchadnezzar to take charge of the government of Palestine after he had subdued it and destroyed the temple and capital of the nation (2 Ki. xxv. 22). He was assassinated by a party of the royal family of Judah, headed by Ishmael; of which event we have the particulars in Jer. xli. Several other persons of the same name are merely mentioned in the Bible.

GEDOR (Josh. xv. 58)—supposed to be Jedur, a town half way between Bethlehem and Hebron.

GEDEON. (See GIDEON.)

GEHAZI (2 Ki. iv. 12)—the servant and constant attendant of the prophet Elisha. When the prophet had accomplished, by divine power, the wonderful cure of Naaman, the latter offered him a munificent present as a token of his gratitude, which the prophet declined. Gehazi coveted what his master refused, and by a deliberate falsehood obtained a portion of Naaman's gift. As a punishment for his offence, the very disease of which Naaman had just been cured was visited upon him and his family (2 Ki. v. 15-27).

GEMARIAH (Jer. xxix. 3)—Zedekiah's ambassador to the king of Babylon, by whom Jeremiah sent a letter to his countrymen in captivity, warning them against the indulgence of any false hopes of redemption. There was also a minister of Jehoiakim of the same name (Jer xxxvi. 12).

GENEALOGY (1 Chr. v. 1). The lineage of a family, or list of ancestors, was preserved with extraordinary care (Ezra ii. 62, Heb vii. 3) by the Jewish nation (1 Chr. v. 17, ix. 1; 2 Chr. xii. 15), not only because it was through Abraham that the privileges of the Jewish Church were transmitted, but chiefly because of the deep interest which was felt in the predictions concerning the Messiah, and the tribe or family from which he was to spring (Heb. vii. 14). Many tables occur in Scripture. The variance which seems to exist in many of the genealogical tables or statements of the sacred writers has been in a great measure reconciled by those who have diligently investigated and compared them. It is a matter of astonishment that records of such high antiquity—and concerned principally with names of families and individuals, which are very liable to many inaccuracies—are preserved so perfectly. These public tables, or genealogical records, were in existence as late as the time of Josephus; for he undertakes to show his own descent by them.

The genealogies against which the apostolic admonitions are directed (1 Tim. i. 4; Tit. iii. 9) were probably speculations on the subject of genealogy, when the reason for regarding it so particularly was done away by the appearance of the Messiah; or they may have been lists of Gnostic emanations.

GENERATION (Gen. v. 1). The meanings of this term are various. It is used to denote a particular class of people (Ps. xxiv. 6; 1 Pet. ii. 9). It signifies the history as well as the lineage of a man—as in the passage first cited, and Matt. i. 1—and also the history of other things (Gen. ii. 4). It is employed to denote a period of time (Matt. xxiv. 34; Acts ii. 40), sometimes contemporaries (Gen. vi. 9), and sometimes posterity or future ages (Isa. xxxiv. 10). When used to mark the lapse of time, its import is very uncertain. Perhaps it may generally mean, as it does in our day, the period which one generation or race of men spends on earth. Every century contains about three generations.

GENESIS. This is the name of the first book of the Bible, and is derived from the contents of the book—viz., an account of the generation or production of all things. Moses is generally regarded as its author, and its authenticity is settled by the most indisputable evidence. It has been remarked that passages of this book are cited in the New Testament twenty-seven times literally and thirty-eight times substantially. The history it contains embraces a period of at least 2,370 years, and presents to us an account of the creation and fall of man; the religion, arts, settlements, genealogies, corruption, and destruction of the antediluvian world, excepting eight souls; the re-peopling

and division of the earth, the dispersion of its inhabitants, and the interesting biographies of Abraham, Isaac, Jacob, and Joseph. Without this history the world would be in comparative darkness. In the first page of Genesis a child may learn more in an hour than all the philosophers in the world learned without it in thousands of years.

It has sometimes been asked how Moses obtained his information of past events. Did he find and make use of earlier documents? There can indeed be no valid objection to this theory. It does not impugn the inspiration of the author. Documents may have been handed down to the period of Moses, but we have no proof of their existence; and we cannot separate any definite portions of Genesis with certainty, and say that they are independent and earlier compositions. The peculiar use of the divine names in the first chapters is sometimes laid hold of in order to distinguish some sections as separate fragments. Thus Elohim (God) is uniformly used in the first chapter, which does not end till the third verse of what is marked in our version as the second chapter. In the next two chapters Jehovah Elohim is as uniformly employed by the historian, though the tempter uses the simple name Elohim, God; while in the fourth chapter Jehovah, LORD, only is employed. The peculiar employment of such names is supposed by many to distinguish the several productions of various authors, of whom some find four or five. But the critical application of tests in phrases and sections is capricious and contradictory. On the other hand, it is alleged that this distinctive use of the divine names is not arbitrary, and that they are employed in unison with their appropriate meaning —a proof of unity of authorship. Elohim is Deity in himself; Jehovah is God in covenant relation with man. Creation is the work of Elohim; redemption that of Jehovah. The divine Being could not be called Jehovah in the first chapter, since no one existed with whom he could stand in a covenant relation. But this theory, true in its outline, cannot be sustained throughout the whole book without considerable straining.

It is well known that the chronology of the earlier chapters of Genesis is not easily made out, for the data of calculation are but few and faint. Various modes of computation have existed; and the Hebrew, Samaritan, and Septuagint texts adopt different systems, the Samaritan being the shortest and the Septuagint the longest. In order to afford a distinct idea of such differences, we subjoin the following table. The first column denotes the years before the birth of that son who carries on the genealogical series; the second column, the remainder of the years; the third, the sum of the years, or the whole duration of life:—

	Sam. Text.			Heb. Text.			LXX.		
Adam,	130	800	930	130	800	930	230	700	930
Seth,	105	807	912	105	807	912	205	707	912
Enosh,	90	815	905	90	815	905	190	715	905
Cainan,	70	840	910	70	840	910	170	740	910
Mahalaleel,	65	830	895	65	830	895	165	730	895
Jared,	62	785	847	162	800	962	162	800	962
Enoch,	65	300	365	65	300	365	165	200	365
Methuselah,	67	653	720	187	782	969	187	782	969
Lamech,	53	600	653	182	595	777	188	565	753
Noah,	500	—	—	500	—	—	500	—	—
Until the Flood (Gen. v. 32; vii. 6, 11),	100	—	—	100	—	—	100	—	—
From Adam to the Flood,	1,307 years.			1,656 years.			2,262 years.		

If we disregard, first, the hundred years which the LXX. add to the first nine members of the series, and which the Hebrew thrice adds to the year of the age at procreation, and, secondly, the reduction of the remainder of the years of life which is thus produced, we find a perfect accordance of the numbers in the first five members, and in the seventh, Enoch. The only discrepancy at the sixth member, Jared, is, that the Samaritan text shortens the remainder of his life to 785, and the sum of his years to 847, instead of 800 and 862, which numbers we expect, according to the Hebrew and LXX. It was necessary to reduce the numbers 800 and 862 by fifteen years, because, according to the latter numbers, Jared's death would, in the Samaritan text, fall fifteen years after the commencement of the flood. These variations arose not from negligence, but because the keepers of the Samaritan and the originators of the Septuagint texts adopted different systems of chronology, as to the length of a human generation, and especially as to the precise year and epoch of the flood. The chronology of Josephus is nearest to the Septuagint; that of Usher is generally given in our English Bibles.

There are in Genesis some changes of names of places; but such anticipative alterations are easily accounted for, and their number is not so great as many would suppose; for some usually adduced as examples in proof are founded in error. The commencing section of Genesis is full of truth, robed in simplicity and beauty; and its other histories, like those of all ancient nations, consist of genealogy and biography. The style is easy and natural, without labour or embellishment; sometimes graceful and picturesque, and occasionally full of pathetic touches, introduced without effort and repeated without artifice, as in the history of Joseph.

GENNESARET. (See CHINNERETH and TIBERIAS.)

. GENTILE (Rom. ii. 9). This was the name by which the Jews distinguished all the rest of the world from themselves. All who were not Jews and circumcised they regarded as Gentiles, or *heathen;* and as such, they were excluded from the religious privileges and relations by which the Jews were so greatly exalted. But the Gospel places Jews and Gentiles on the same footing (Acts x. 1-48; Rom. ix. 30-33; xi. 1-36); and now, in the wonderful order and economy of the divine government, the Gentiles compose the great body of God's people, and the Jews, who reject the Messiah, have become a reproach and by-word in the earth. The word Hellenes, *Greeks*, in the writings of Paul, usually denotes the Gentiles; but Hellenists (Acts vi. 1) means Jews born out of Palestine, and speaking Greek. (See GREECE.)

GENTILES, COURT OF THE. (See TEMPLE.)

GENTILES, ISLES OF THE (Gen. x. 5), denote the isles of the Mediterranean, and perhaps Asia Minor and the whole of Europe, which were peopled by the children of Japheth. (See ISLANDS.)

GERAH. (See MEASURES.)

GERAR (Gen. x. 19)—a capital city of the Philistines—was situated south-west of Gaza, between Kadesh and Shur, and may be the place now called Khirbet-el-Jerar (Gen. xx. 1). It is remarkable that both Abraham and Isaac retired to this place during the prevalence of a famine, and were both guilty of deceiving Abimelech, the king of the place, respecting their wives. Its site has not been ascertained. The hereditary name of its king was Abimelech (Gen. xx. 1; xxvi. 1).

VALLEY OF (Gen. xxvi. 17), was the residence of Isaac, probably in the vicinity of the city above described, that now called Wady-el-Jerur.

GERGESENES, GERGESA. (See GADARENES.)

GERSHOM—*stranger* (Exod. ii. 22)—the first-born son of Moses.

GERSHON (Gen. xlvi. 11), the eldest of the sons of Levi. The line of Kohath, a younger son, rose to pre-eminence, for Aaron and the priests belonged to it. The Gershonites had charge of the coverings and cords, &c., of the tabernacle, and their cities were placed among the northern tribes.

GERIZIM. (See EBAL, MORIAH, SAMARITANS, SHECHEM.)

GESHUR (2 Sam. xiii. 38)—a district (2 Sam. xv. 8) lying on the east of Jordan, north of Bashan, and near mount Hermon, a section of the country now called El-Lejah (Josh. xiii. 11, 13). The district above mentioned retained its independence in the time of David (2 Sam. xiii. 37). Travellers tell us of a bridge over the Jordan, between the sea of Tiberias and mount Hermon, called the Geshur (Jisr, or Jisser Beni-Jakub), "the bridge of the sons of Jacob."

GESHURITES (1 Sam. xxvii. 8)—a tribe inhabiting a country between Arabia and Philistia.

GETHSEMANE—*olive garden* (Matt. xxvi. 36)—a retired place, containing about half an acre of land, on the western side of mount Olivet, commanding a full view of the city of Jerusalem. The name indicates the fertility of the spot, especially in olives. It was called "a garden," though it was probably a grove laid out in walks and furnished with fountains, affording shade and seclusion to those who resorted thither from the noise and distraction of the adjacent city. It is about a stone's cast from the brook Cedron, and it now contains eight large and venerable-looking olives, whose trunks show their great antiquity. The spot is sandy and barren, and appears like a forsaken place. A low broken wall surrounds it. It is said that the monks, to whom this ground now belongs, preserve the kernels of the olives that grow there, to use as beads for rosaries. The identity of the spot cannot well be doubted. There, under the olive shade, the Son of God endured that pressure of unspeakable agony which caused him to exclaim, "My soul is exceeding sorrowful, even unto death;" and under which, in a cold evening, and in the open air, his sweat was as it were "great drops of blood falling down to the ground."

GEZER (Josh. xvi. 3)—an ancient city of Canaan. It lay on the southern border of Ephraim, north-west of Jerusalem. It remained in the possession of the Canaanites (Josh. x. 33; xvi. 10; Judg. i. 29) till the king of Egypt subdued it, and gave it to his daughter, the wife of Solomon (1 Ki. ix. 16). Solomon rebuilt it (1 Ki. ix. 17).

GHOST—a different form of the German word "geist," *principle of life* (Gen. xxv. 8). To "give up the ghost" is a common term in our version to express death. It is the yielding up of the spirit or soul to God who gave it.

GHOST, HOLY. (See GOD, SPIRIT.)

GIANT—*earth-born terrigena* (1 Chr. xx. 6). Sometimes this word is employed to denote men of great violence, cruelty, and crime; and at others it denotes men of extraordinary size or height. Both senses may be combined in Gen. vi. 4. The antediluvian giants were men of mighty strength and daring impiety, and seem to correspond to the Titans of Greek mythology. The sons of Anak were the most noted of the latter class which the sacred writers mention. They dwelt in Hebron, and were such mighty men that the Israelites thought of themselves as mere grasshoppers in comparison; an expression, however, by no means indicative of exact relative size, but simply denoting a fearful odds in strength and stature. The king of Bashan (Deut. iii. 11) and Goliath (1 Sam. xvii. 4) were men of extraordinary size. Persons and families of great tallness and strength have often been found in various parts of the world. (See EMIMS, REPHAIM, ZAMZUMMIMS.)

GIBBETHON (Josh. xxi. 23)—a city of the Philistines, within the tribe of Dan, where Baasha killed Nadab, son of Jeroboam (1 Ki. xv. 27.)

GIBEAH (the word is often rendered "hill" in our version, and often stands as a

proper name, 1 Sam. xiii. 2)—a city a few miles north of Jerusalem, called "Gibeah of (the children of) Benjamin" (2 Sam. xxiii. 29), in distinction from one in Judah (Josh. xv. 57). It was also called "Gibeah of Saul" (2 Sam. xxi. 6), because it was his birthplace and residence (1 Sam. x. 26; Isa. x. 29). Robinson finds it in the village of Jeba, which is little else than a mass of ruins. Its inhabitants were eminently wicked, as they evinced by their conduct, recorded Judg. xix. 30, to which Hosea refers as proverbial (Hos. ix. 9; x. 9). The city was terribly destroyed (Judg. xx. 46). Gibeah in or of the field (Judg. xx. 31) was a place adjoining Gibeah of Benjamin. Gibeah of Judah Robinson identifies with Jebah, 9 or 10 miles south-west from Jerusalem.

GIBEON (Josh. x. 2; 1 Chr. xvi. 39)—a great city in Benjamin, 5 to 7 miles north of Jerusalem, inhabited by Hivites, who secured the protection and alliance of Joshua by stratagem (Josh. ix. 4-15), and were consequently attacked by the five Canaanitish kings, but delivered by the aid of the Israelites (Josh. x. 10; Isa. xxviii. 21). In the close of David's and beginning of Solomon's reign the sanctuary was there (1 Chr. xvi. 39, 40; xxi. 29). Near to it was a pool—probably the "great waters" referred to by Jer. xli. 12—where Abner was defeated by Joab, and also a "great stone" or monumental pillar, perhaps to the twenty-four men of David and Ishbosheth who fell there (2 Sam. ii. 13; xx. 8). It is named Gabaon in Josephus, and is now called El-Jîb. It lies on the summit of a hill, and Robinson speaks of a fountain just below the ridge to the north.

The WILDERNESS OF GIBEON (2 Sam. ii. 24) was doubtless in the vicinity of the city of the same name; as was also the valley of Gibeon, famous for the victory over the five allied kings above described, and for the wonderful miracle performed there (Josh. x. 12).

It is supposed that the four cities named, Josh. ix. 17, enjoyed a sort of federal government (comp. Josh. x. 2; ix. 11).

GIBLITES (Josh. xiii. 5)—so called from Gebel. (See GEBAL.) The word is rendered "stone-squarers," 1 Ki. v. 18.

GIDEON—*breaker* (Judg. iv. 11)—the son of Joash the Abi-ezrite, and the same with Jerubbaal, the seventh Judge of Israel, a mighty man of valour, and peculiarly favoured with the presence of the Lord. He was a very humble man; and when the angel proposed to him to go in the strength of the Lord to save Israel from the hands of the Midianites, he replied, "Behold, my family is poor in Manasseh, and I am the least of my father's house." The Lord was pleased to favour Gideon with most remarkable tokens of his power and grace in the instance of the fleece and the dew, which are particularly mentioned in Judg. vi., vii., and viii. Gideon, by a simple stratagem, routed the Midianites, and nobly refused the proffered crown of Israel. The hero afterwards countenanced an infringement on the national worship, in the fabrication of an ephod, which "became a snare to him and his house." He ruled over the northern and eastern tribes for fifty years. He is honourably mentioned, Heb. xi. 32.

GIER-EAGLE. (See EAGLE.)

GIFT (Exod. xxiii. 8), GIFTS (Rom. xii. 6). The practice of making presents as a token of honour, respect, or affection, prevailed very extensively in eastern countries in early ages, and is still maintained. Hence to refuse making presents to a king was esteemed a mark of contempt (1 Sam. x. 27). Kings and princes often made splendid gifts of garments to their favourite officers, and to others whom they were disposed to honour (Gen. xlv. 22, 23).

The peculiar offerings under the law are spoken of as gifts (Deut. xvi. 17; Matt. v. 23, 24). (See CORBAN, OFFERING, SACRIFICE.) And it is with singular force that the blessings of the Gospel, and especially the great blessing of eternal life through Jesus Christ our Lord, are called gifts, inasmuch as they never could be purchased, and nothing can be given in return for them. The word *gifts* is also employed to describe those graces or qualities with which Christ only can endue his disciples (Eph. iv. 8, 11, 12). Some of those which were bestowed on the early apostles were miraculous, and designed to confirm their claims to apostolic authority; such as the gift of tongues, of prophecy, &c., and when the end of conferring them was answered, they ceased.

GIHON. 1. (Gen. ii. 13) One of the rivers of Eden, supposed by some to be the Araxes which empties into the Caspian Sea. *Gihon* signifies *impetuous;* and this is the course of the Araxes. Others suppose that the river known to modern geographers as the *Oxus*, which the Arabs at this day call *Jihon*, is the same with the Gihon.

2. (1 Ki. i. 23) A fountain or stream near the city of Jerusalem (2 Chr. xxxii. 30), beside which Solomon was anointed (1 Ki. i. 38, 39). There seems, anciently, to have been a fountain of this name outside the city to the west, which, to prevent its being found by an invading host, was covered over by Hezekiah, and brought by subterranean channels into the city (2 Chr. xxxii. 3, 4).

GILBOA (1 Sam. xxviii. 4)—a ridge of mountains west of the plain of Jordan, and south-east of the great plain of Esdraelon, which the Arabs of this day call *Djebel Gilbou.* It is memorable as the field of battle on which Saul and his three sons fell (1 Sam. xxxi. 8; 2 Sam. i. 21).

GILEAD—*heap of witness.* 1. A PLACE (2 Ki. x. 33), or GALEED (Gen. xxxi. 47, 48), so called because of the monument which was erected by Laban and Jacob to perpetuate the remembrance of their covenant, was a mountainous region, embracing Trachonitis, east of the Jordan. The term is used rather indefinitely by the sacred writers. The possessions of the tribe of Gad are described as "all the cities of Gilead, and half the land of the children of Ammon" (Josh. xiii. 25). And the half tribe of Manasseh are said to have

received, as part of their inheritance, "all Bashan and half Gilead" (Josh. xiii. 30, 31); and in Deut. iii. 12, 13, 16, half mount Gilead is said to have been given to Reuben and Gad, and the rest of Gilead to Manasseh; while in verse 15, we are told that Gilead was given to Machir. The possessions of Manasseh lay north of the Jabbok, and were divided between his two sons, Jair and Machir; the former taking the land of Argob, and the latter the land of Gilead, or the northern part of it; and the Reubenites and Gadites taking the tract between the Jabbok and the Arnon, including the southern section of Gilead.

GILEAD, THE LAND OF (Deut. xxxiv. 1), as used in this passage, probably denotes the whole country east of the Jordan to Arabia, including the modern Belka.

GILEAD, MOUNT, properly speaking, is the ridge or summit which rises 6 miles south of the Jabbok, and extends 5 or 6 miles from east to west. It is now called *Djelaad*. But there was a mountain of the same name west of the Jordan, at which part of Gideon's army deserted him (Judg. vii. 3).

There was a tree in Gilead, the gum of which (hence called "the balm of Gilead") possessed medicinal properties (Jer. viii. 22; xlvi. 11; li. 8), and was an important article of commerce (Gen. xxxvii. 25). Strabo, the prince of ancient geographers, speaks of a field near Jericho, in Palestine, which was full of these balsam trees. The sap is like viscid and tenacious milk, and coagulates rapidly. It was valuable for inflammations; and in the time of Alexander was estimated at twice its weight in silver. (See BALM.)

2. A PERSON (Num. xxvi. 29, 30; Judg. xi. 1, 2), in both which cases the name is probably derived from the fact that the individuals resided or had their inheritance in Gilead.

GILGAL—*rolled* (Josh. iv. 20). The origin of this name is given us in Josh. v. 9. It was a village in the plains of Jericho, east of that city and north-east of Jerusalem, and from 3 to 5 miles west of the river Jordan. It was the first place of encampment of the army of the Israelites after passing that river, and there the twelve stones were set up as a memorial of the miracle. It was the resting-place of the tabernacle until it was taken to Shiloh, whence it was again returned to Gilgal (1 Sam. x. 8; xv. 33), and also the seat of government, or place of rendezvous, during Joshua's wars with the Canaanites. In Samuel's day it was one of the places for holding a circuit court (1 Sam. vii. 16), but afterwards became devoted to idolatry (Hos. xii. 11; Amos iv. 4). A village called Jiljilieh is perhaps a corrupted pronunciation of the ancient name, and occupies the position of the old Gilgal.

The word *quarries* in Judg. iii. 19 is rendered *graven images* in the margin, and, if correctly rendered, shows the prevalence of idol worship there. Other interesting incidents connected with this place are recorded, 1 Sam. xi. 14, 15; xiii., xv.

There was another Gilgal "beside the plains of Moreh," not far from Shechem, and connected with the history of Elijah and Elisha. A chief conquered by Joshua is called king of the nations of Gilgal (Josh. xii. 23). In Josh. xv. 7 a Gilgal is mentioned as on the north border of Judah (Deut. xi. 30; Josh. xii. 23).

GILOH (2 Sam. xv. 12)—the town of Ahithophel, but nothing is known of it save that it was in Judah.

GIRD, GIRDLE. (See CLOTHES.)

GIRGASITE (Gen. x. 16), or GIRGASHITES (Gen. xv. 21)—a tribe of the Canaanites, or a sept of the Hivites, who are supposed to have inhabited a section of the country east of the Sea of Galilee; whence, as some suppose, with no good reason, came the name of the city of *Gergesa*.

GITTAH-HEPHER. (See GATH-HEPHER.)

GITTITES. (See GATH.)

GITTITH. Ps. viii., lxxxi., and lxxxiv. are inscribed "to the chief musician upon Gittith." The word may refer to a particular instrument of music—so called from being invented at Gath—or to a particular tune; or it may have relation to some circumstance in the time or occasion of its composition, which the word Gittith denotes, but which has not been preserved.

GLASS (1 Cor. xiii. 12). Glass is usually said to have been invented in the twelfth century; but the ancients probably used some semi-transparent substance, such as talc, through which a degree of light was admitted, and external objects very indistinctly seen. Specimens of such substances are often found among Roman antiquities. Looking-glasses (Exod. xxxviii. 8; Job xxxvii. 18) were doubtless made of polished metal. One of the latter is supposed to be meant in James i. 23, and one of the former in 1 Cor. xiii. 12. But glass was made in Egypt at a very remote period of its history—as remote as the period of Joseph and the Exodus—and the process of making it is represented on the monuments. Glass is also found among the ruins of Nineveh. Glass could not therefore be unknown to the Hebrews. Zebulun was promised "treasures hid in the sand"—a reference, perhaps, to glass, and in the very neighbourhood where, according to Pliny, the making of glass originated, or was re-discovered. (See CRYSTAL.)

GLEAN (Ruth ii. 2). In the joyful season of harvest the Jewish farmer was not allowed to forget the poor and the stranger. A special command was given (Lev. xix. 9, 10) that he should leave some of the fruits of fields and trees for them to gather.

GLEDE (Deut. xiv. 13)—a rapacious bird of the kite or vulture species. The original word is rendered *vulture* in Lev. xi. 14.

GLORY, GLORIFY (Ps. xlix. 16; Isa. xxiv. 15). These terms are of frequent occurrence throughout the Bible; and are so common that many fail to see how very significant they are.

To *glorify* is to render glorious (Dan. v. 23; Acts iii. 13; 2 Pet. i. 17). Hence the compre-

hensive precept of the apostle (1 Cor. vi. 19, 20), requiring the devotion of our whole powers and faculties to this one great end, "the glory of God" (1 Cor. x. 31), or making God glorious. The glory of God is displayed to his creatures in the works of creation, providence, and grace; so that they are without excuse who see only the things that are made, and the evidence they furnish of his eternal power and Godhead, and yet neglect or refuse to glorify him as God (Rom. i. 20-32).

Under the Mosaic economy the glory of God often appeared in some visible emblem, but dwelt especially within the vail, between the cherubim (1 Ki. viii. 11; Ps. lxxx. 1; Zech. ii. 5). It is, however, in the plan of redemption that we have exhibited to us at once a complete, consistent, and perfect display of the glory of the divine character, to which every other manifestation of it, whether in creation or providence, or in the former dispensations of his grace, were and are subservient.

The Hebrew formula, "give glory to God," means, make confession, tell the truth (Josh. vii. 19; John ix. 24). The words, "my glory," so often found in the Psalms, mean, "my liver," the seat of feeling, according to the Hebrew idea—"My heart is glad, and my liver rejoiceth." The Hebrew word rendered "glory" means *weight:* the liver is the heaviest of the viscera.

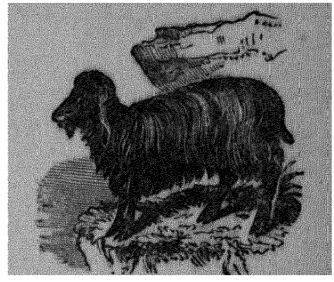
GNASH, GNASHING (Ps. cxii. 10; Matt. viii. 12)—a striking or grinding of the teeth in the paroxysms of anguish or despair.

GNAT (Matt. xxiii. 24)—a very small but troublesome insect, common in hot countries. In the passage cited the words *strain at* should rather be *strain out*, as in Archbishop Parker's Bible; the phrase will then better express the gross inconsistencies which our Saviour reproved.

GOAD (Judg. iii. 31). This was a rod or pole about 8 feet long, armed at the largest end with a piece of iron, with which the ploughshare was freed from clods and earth; and at the smallest with a small spike, by which the oxen were urged on in their labour.

Maundrell says,—"The country people were now everywhere at work ploughing in the fields, in order to sow cotton. It was observable that in ploughing they use goads of an extraordinary size. Upon the measuring of several, I found them about 8 feet long, and at the bigger end 6 inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him? (Judg. iii. 31.) I am confident that whoever should see one of these instruments would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen and also holds and manages the plough, which makes it necessary to use such a goad as is above described, to avoid the encumbrance of two instruments."

GOAT (Lev. iii. 12). Goats were among the chief possessions of the wealthy in the early ages of the world (Gen. xxvii. 9; 1 Sam. xxv. 2; 2 Chr. xvii. 11). Resembling the sheep in its general structure and appearance, it is



covered with hair instead of wool, and is much more active, bold, and wandering in its habits. It feeds on bark and tender twigs, and its feet are formed for leaping and climbing among rocks and mountains. Its milk is valuable for food. "Thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens" (Prov. xxvii. 27). The hair was used for manufactures of various kinds; it was spun by the Hebrew women for the curtains of the tabernacle (Exod. xxv. 4; Num. xxxi. 20; Heb. xi. 37). The skin was made into vessels or bottles (Josh. ix. 4; Ps. cxix. 83; Matt. ix. 17), and in modern times into leather (*morocco*). It was a clean animal by the Jewish law (Deut. xiv. 4), and was much used in sacrifices (Lev. iii. 12; Num. xv. 27; Ezra vi. 17). The peculiar qualities of goats occasion frequent figurative allusions to them. The boldness and strength of the leaders of the flocks are alluded to, Prov. xxx. 31; Zech. x. 3; and they are made to represent oppressors and wicked men generally, Ezek. xxxiv. 17; xxxix. 18; Matt. xxv. 33. In Daniel the he-goat is the symbol of the Macedonian empire.

WILD GOATS (Deut. xiv. 5), now called the ibex, or mountain goat, were of the same species; but being confined to the high and almost inaccessible summits of mountains, were seldom taken, and were of little domestic use. The mountain goat is still found in many parts of Syria, and the flesh is nearly of the flavour of venison. The Bedouins make bags or bottles of their skins, and rings of their horns. When they are found among the rocks, they usually elude the pursuit of the hunter, sometimes leaping twenty feet; but in the plains they are often taken. Their habits are alluded to, 1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18. (See SCAPE-GOAT.)

GOB (2 Sam. xxi. 18, 19)—a place or plain

where the Israelites fought two battles with the Philistines. It is supposed to be the same with Gezer (1 Chr. xx. 4). (See GEZER.)

GOBLET (Song vii. 2). (See CUP.) The word rendered "vial" in the Apocalypse means goblet—in shape like a sacramental cup.

GOD—*good* (Gen. i. 1)—the name of the uncreated Creator of all things. He is revealed to us in an endless variety of ways in his works and providential government (Rom. i. 10), but more fully in the Holy Scriptures, as a Spirit infinitely wise, holy, just, and benevolent. He is clothed with perfection, and he exists without change. He is enthroned on eternity, and he fills infinity. Self-existent and independent, he is the uncontrolled governor of the universe. Though he is truly and essentially one in his being, nature, and attributes, and the only proper object of religious worship (Deut. vi. 4; Isa. xliv. 8; xlv. 5, 6, 14, 18, 21, 22), yet he is clearly revealed to us as the Father, the Son, and the Holy Spirit (Isa. xlviii. 16, 17; Matt. xxviii. 19, 20; John i. 1-3; v. 23; x. 30; xiv. 23; Phil. ii. 6; 1 Tim. iii. 16). The Trinity is a prominent doctrine of revelation, and is not inconsistent with unity of essence. To each of the three persons of the Trinity are ascribed the essential attributes of the supreme God, while they are distinguished from each other in the sacred writings by all the acts and all the forms of speech by which men are accustomed to designate different persons. Among a multitude of passages the following may be cited:—Gen. i. 26; iii. 22; xi. 6, 7; Acts v. 3, 4; 2 Cor. xiii. 14; Col. ii. 9. This distinction in the Godhead is real, and not merely apparent or nominal. The error of supposing that there is no distinct personality in the Godhead not only contradicts the plain and palpable meaning of Scripture, but renders salvation by atonement impossible; for the Son made expiation, and the Father accepted it, and the Spirit applies its blessings. Holding different but equally erroneous views of the person of Christ, Unitarianism and Swedenborgianism are at opposite poles in denying the doctrine of the Trinity—are alike opposed to the language and theology of the baptismal formula and the apostolic benediction, which so distinctly and unmistakably teach a Triune Jehovah—the Father, the Son, and the Holy Ghost. As everything concerning the mode or manner of the divine existence must be necessarily and entirely a matter of divine revelation, it is to be received as such with the most profound and humble reverence. The student of the Bible, however, and especially the teacher, would do well to settle in his mind distinctly and definitely what are the facts or truths which the Bible makes known to us respecting this great mystery of our holy religion; and so to arrange and classify them, that they shall exhibit at one view, to his mind, and to the minds of those he teaches, exactly what is revealed, and no more; and in doing this, especially when the matter is of such great solemnity and importance, it is safest to abide as closely as possible by the language of inspiration.

God is, God preserves, God reigns, God will judge, God is to be adored, praised, trusted, loved, and obeyed. Atheism is an unnatural monstrosity, Pantheism a philosophical subtlety lying at the other extreme of error. To say that everything is God, is virtually saying there is no God. Our duty is to live to God, as we live by him.

The words *God* and *Gods* are frequently used to express the office, power, or excellence of some created being; as angels (Ps. xcvii. 7), magistrates (Exod. xxii. 28), the devil (2 Cor. iv. 4). (See CHRIST, ELOI, GENESIS, JEHOVAH, JESUS, SPIRIT.)

GOG (Ezekiel xxxviii and xxxix). Gog is in these chaps. the "prince of Meshech and Tubal" (which see). Magog, according to Gen. x. 2., is the second son of Japheth, and the name denotes in Ezekiel the people of Gog. The terms of the prophecy point to the fierce Scythian races "from the north," who in their terrible invasions used cavalry, and were armed with bows. Gog and Magog—prince and people—are the symbolic names of some great hostile power which is to afflict the church in the last time (Rev. xx. 8).

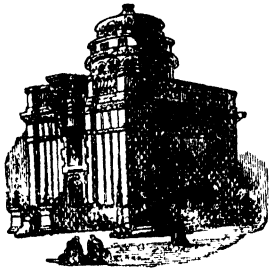
GOLAN (Joshua xx. 8), a considerable city of refuge belonging to the half tribe of Manasseh which occupied a portion of Bashan, giving the name *Gaulonitis* to the district, still called Janlân.

GOLD (Gen. ii. 11)—the heaviest and most malleable of metals. Several places are mentioned by the sacred writers as abounding in gold; such as Ophir (Job xxviii. 16), Parvaim, or Ceylon, as some suppose (2 Chr. iii. 6), and Sheba and Raamah (Ezek. xxvii. 24). The use of gold was very common among the Hebrews. Several parts of the temple, its furniture and utensils were overlaid with this precious metal (Exod. xxxvi. 34-38; 1 Ki. vii. 48-50); and many of the vessels of the wealthy, as well as their personal ornaments and insignia of office, were of gold. Its abundance in those early times almost exceeds belief. The Hebrews had various epithets to distinguish the kinds of gold—such as pure gold, wrought gold, gold in bullion (Gen. xli. 42; 1 Ki. x. 17-22; Esth. i. 6, 7; Dan. v. 29; Luke xv. 22; Jas. ii. 2).

GOLDEN CANDLESTICK. The phrase "golden candlestick" is a contradiction in terms. The word candlestick means a *stick* or piece of wood shaped and prepared for holding a candle. Our frugal ancestors did not employ metal as a lightholder. The word candlestick, at first literally and expressively correct, became so common in use that it did not cease to be employed when various metals, moulded and carved, carried the household lights upon them. For the form, design, and history of the sacred lampstand, the reader is referred to the article CANDLESTICK.

GOLDSMITH (Acts iii. 8). Metallurgic processes are referred to in several portions of Scripture (Ps. lxvi. 10; Prov. xvii. 3; Isa. xlvi. 6). Both gilding and plating are alluded to.

GOLGOTHA. For an account of the dispute as to the alleged site of Calvary or Golgotha, see CALVARY. The following cut represents the church which has been built



on the spot which tradition affirms to have been the place of our Lord's crucifixion and burial.

GOLIATH (1 Sam. xvii. 4)—a renowned champion of the Philistines. His native place was Gath. He was more than 9 feet in height (but the Septuagint and Josephus read four cubits only), and his armour corresponded with his stature and strength. The particulars of his defeat in single combat with David are given, 1 Sam. xvii.

In 2 Sam. xxi. 16-22 is an account of several contests, in one of which Elhanan, a Bethlehemite, is spoken of as having slain Goliath the Gittite. In another which occurred in Gath, a man of stature, with twelve fingers and twelve toes, is represented as having been slain by Jonathan, David's nephew. In a third, a giant named Saph was slain by Sibbechai, the Hushathite; and a fourth was between Ishi-benob and Abishai, in which the former was slain. These four, it is said, were born to the giant in Gath. The probability is, that some other giant than Goliath is intended in this verse, as one of the four persons named was his brother, and not his son, and that the true reading of 2 Sam. xxi. 19 is given in 1 Chr. xx. 5.

GOMER (Ezek. xxxviii. 6)—the eldest son of Japheth, whose posterity peopled a large district of Asia Minor, embracing Phrygia. From them came the natives of northern Europe. Hence, too, the Gauls and Celts, and *the bands of Gomer*, and in later times the people of Germany, France, and Britain. The Welsh words Kumero and Kumeraeg, denoting the people and the language, are evidently allied to Gomer; Cymmerii, Cymbri, Cambri, sufficiently attest their origin.

GOMORRAH. (See SODOM.)

GOODMAN OF THE HOUSE (Matt. xx. 11) means the master of the house, and was a word in common use when the authorized version was made. It is probably a corrupted form of the Anglo-Saxon *gumman*, the first syllable of which is preserved in the second syllable of bridegroom, in which the letter *r* is a corruption.

GOPHER WOOD (Gen. vi. 14). The ark was constructed of gopher wood. It has been supposed, judging from etymologies and ancient versions, that this may mean,—(1.) The wood of those trees which shoot out horizontal branches, such as fir, cedar, &c.; (2.) Squared timber; (3.) Smooth or planed timber; (4.) Any light floating wood; (5.) Any wood that does not readily corrupt; (6.) Pitched wood; (7.) Wicker or basket work, made of osier or other pliable materials of the same species; (8.) Or any of the kinds of wood that abound with resinous, inflammable juices. The weight of authority, or rather conjecture, is between the cypress and cedar. The Greek name of cypress bears a resemblance to the Hebrew of gopher. It was considered by the ancients as the most durable wood, least exposed to worms and natural decay; it abounded in Assyria, was used very commonly for shipbuilding, and was almost the only wood which could furnish suitable timber for so large a vessel. The cedar is light, incorruptible, and resinous. It was used by the Egyptians and Assyrians in the construction of ships; and some of the oldest rabbins suppose it was used for the ark.

GOSHEN. 1. (Gen. xlv. 10) A fertile section of pasture land in the north-eastern division of Egypt, between the Red Sea and the river Nile, or rather what is termed its Pelusiac arm, upon the southern border of Canaan, and was allotted by Joseph to his father and his brethren; where they dwelt for upwards of 200 years. It was, for grazing purposes, "the best of the land" (Gen. xlvii. 6, 11), and is found in the modern province esh-Shŭrkiyeh, extending from the neighbourhood of Abu Za'bel to the sea, and from the desert to the former Tanaitic branch of the Nile, thus including also the valley of the ancient canal of the Red Sea—the Wady-el-Tumeylâh. Settled upon the waters of the Nile, the Israelites practised irrigation; their land abounded with figs, vines, and pomegranates; the people ate of fish freely; while the enumeration of the articles for which they longed in the desert corresponds remarkably with the list given by Mr. Lane as the food of the modern Fellâhs. Thus the Israelites, when in Egypt, lived much as the Egyptians do now; and Goshen probably extended farther west, and more into the Delta, than has usually been supposed. They would seem to have lived interspersed among the Egyptians of that district, perhaps in separate villages, much as the Copts of the present day are mingled with the Mohammedans. This appears from the circumstance of their borrowing "jewels of gold and silver" from their Egyptian neighbours; and also from the fact that their houses were to be marked with blood, in order that they might be distinguished and spared in the last dread plague of the Egyptians. (See Robinson's *Biblical Researches in Palestine*, i., pp. 76, 77.) (See EGYPT.)

2. (Josh. xv. 51) A city in the territory of Judah, which gave the name of the land of Goshen to the country around it.

GOSPEL (Mark i. 1). The word which is

rendered "gospel"—*good-spell* or *news*—in this passage is elsewhere rendered "good" or "glad tidings" (Luke ii. 10; Acts xiii. 32). Hence, when we say, "the Gospel according to Matthew," we mean, the history of Jesus Christ the Son of God, and an account of the salvation offered by and through him, as the same was prepared, under the guidance of the Holy Ghost, by Matthew, one of our Saviour's disciples. The original term rendered gospel is not found in Matthew, nor Luke, nor John, but often in the epistles of Paul. A Harmony of the Gospels is an arrangement of these four histories in such a manner as to show their agreement with each other, and to present them, if possible, in connected chronological order.

The Gospels are the same in essence, but different in form. Matthew presents us with memorabilia occasionally grouped and classified, in order to prove that the scattered lineaments of ancient prophecy are embodied in Jesus of Nazareth; while Mark confines his Gospel especially to the actions of Christ, who went about doing good, whose days were spent in works of ceaseless and sublime benevolence. On the other hand, the biography of Luke breathes a catholic spirit, is more uniform in its progress, and more sustained in its character, exhibiting Jesus, not as the Messiah of the Jews, but the Saviour-God of the world. The composition of the beloved disciple is quite unique. The Saviour appears in it unbosoming himself as a friend, not delivering oracles as an instructor; his eye glistens with holy ardour and pathos, while words of marvellous power, thrilling the hearts of his audience with new solace and attachment, proceed from his lips. The "Acts of the Apostles" deals in facts without embellishment, and miracles without exaggeration, and portrays with graphic ease and fidelity the toil and travel of the earliest missionary enterprise. Thus the New Testament has histories of varied form and aim; four narratives of the life and actions of the same individual, contemplated in different points of view—as the realization of ancient prophecy—as the untiring beneficent wonder-worker—as the Redeemer of mankind in its various functions, and as the compassionate Son of God—a type of perfect humanity—an incarnation of truth, and love, and sympathy—one who, uniting his friends to himself in the mystic bond of faith, ascends with them to the bosom of his Father and their Father, of his God and their God.

"The gospel of peace" (Rom. x. 15), and "the word of reconciliation" (2 Cor. v. 19), show the only way in which man can be at peace with God through Jesus Christ; and hence the phrase, "the gospel of the grace of God" (Acts xx. 24), or a declaration of God's free favour and good-will towards those who are utterly worthless and undeserving.

The four Gospels were written by different men, each of whom was under the immediate inspiration of God, and was led to adopt a style and arrangement suited to the purpose he had in view. When it is considered what an endless variety of places, persons, and incidents are introduced into the sacred narratives, and what a variety of expressions are reported, on the accuracy of which, and the circumstances under which they were spoken, so much of their force depends; when we consider, moreover, the character and education of the writers, and the peculiar disadvantages of their situation, we shall be ready to admit the extraordinary claims of these books, and to allow that the immaterial discrepancies which they present confirm rather than invalidate those claims. There is no proof that they copied the one from the other, or took all of them from a common written source. Under the first supposition—that they took from one another—how can the discrepancies be accounted for? Nor is the second supposition necessary, for the similarities in the synoptical Gospels are found chiefly in the reports of the sayings of Christ and those round about him. Would not such an original Gospel as Marsh and others have contended for have been of the highest authority? But no one ever refers to it. The Gospels are independent narratives. Many spurious gospels were in early circulation. (See JOHN, LUKE, MARK, MATTHEW.)

GOURD (Jon. iv. 6)—a climbing vine of quick growth, allied to the family of the cucumber, melon, squash, &c. Its fruit is found in a hard ligneous shell, of which drinking cups and other household utensils are formed. It was cultivated from the earliest times in Asia and Africa. The pulp is eatable; and the lower classes in Egypt and Arabia boil it in vinegar, or make it into a sort of pudding, by filling the shell with rice and meat. In a wild state some species were probably poisonous (2 Ki. iv. 38-41). (See ELISHA.)

The gourd of Jonah was probably the *ricinus communis*, or *palma Christi*, which grows very rapidly, and shoots out very large leaves. It is the castor oil plant. The description of it—"son of the night it was, and as a son of the night it died"—does not compel us to believe that it grew in a single night, but, by a strong oriental figure, that it was of rapid growth. Nor are we bound to take the expression, "on the morrow," as strictly importing "the very next day," since the word has reference to much more distant time (Exod. xiii. 5; Deut. vi. 20; Josh. iv. 6). It might be simply taken as "afterwards." Its present name, *cicinum* (pronouncing the *c* hard like *k*), is sufficiently near the *kikiun* of Jonah.

GOVERNOR (Matt. xxvii. 2). After Judea became a province of the Roman empire, governors or procurators were appointed and sent thither from Rome. This was the office held by Pontius Pilate at the time of our Saviour's crucifixion. Sometimes the word governor is used as a general title for *ruler* (Gen. xlii. 6). (See FEAST, PILATE.)

GOZAN (1 Chr. v. 26)—a river which probably rises in Media, to the vicinity of which the captive Israelites were transported (2 Ki. xvii. 6). This river is identified by some with

the Kizzil Ozan, which flows into the Caspian Sea. There was also a province (and perhaps a city of the same name, Isa. xxxvii. 12), now called *Gausanitis*, lying between the Caspian Sea and the mountains which separate Media from Assyria—the country watered by the Khabour. (See HABOR.)

GRACE (1 Tim. i. 2). In its theological use this word denotes the free favour of God, bestowed upon men without any merit or claim on their part, and sometimes divine influence and its results upon the heart. The plan by which this grace is bestowed consistently with the divine attributes is called "the gospel of the grace of God" (Acts xx. 24). "Grace for grace" means, in all likelihood, grace in correspondence (*ἀντί*) to grace. Every grace in Christ has a correspondent miniature copy of itself in the hearts of believers.

GRAFF (Rom. xi. 17). To graff or graft is to insert a shoot or bud of one tree into the branch of another; the stock of the latter is usually inferior, the graft valuable. The sap of the natural tree, being conveyed into the graft, is, by a peculiar process, changed into the natural sap of the graft; and hence the fruit of the graft will be of its own kind, and the fruit of the natural tree of another kind. The force and beauty of the apostle's figure in the passage above cited are sufficiently obvious. The Gentiles were a wild plant, but God had engrafted them on the good olive, having previously broken off its own branches. But is it not natural for God to take these same broken-off scions that claim native alliance with the stock, and which are not, like the Gentiles, of foreign extraction, and reinstate them?

GRAIN. (See BARLEY, CORN, WHEAT.)

GRAPES (Gen. xlix. 11)—the fruit of the vine. When fully ripe and dried, they are called *raisins* (1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chr. xii. 40).

The soil and climate of Judea were well suited to the growth of the vine, and it was among the principal productions of the country. Particular districts of Judea were famed for the excellency of their grapes—as *Engedi*, and the vales of *Eshcol* and *Sorek*. The word *Sorek* is not only the name of a region, but also signifies the noblest variety of the vine and its clusters, which there abounded. This grape was white, with delicious juice, and with seeds so small and soft as to be almost imperceptible. In Persia the best raisins are made of this grape, and it is of this that the celebrated *Kishmish* wine of Schiraz is made. Very fine grapes were in old times, as at present, produced on mount Lebanon and Helbon. (See HELBON.) Travellers agree in relating that Palestine, even in its present state of subjugation to the Mussulmans, who are forbidden to use wine, produces clusters of 12 pounds weight each, the single grapes of which are as large as plums. They tell us that the clusters of Judea, a few miles westward from Jerusalem, are larger than any in Europe, and that they have often seen them of such size that it was impossible for a single man to carry one of them uninjured for any distance. It is pleasing to find this corroboration of the scriptural account (Num. xiii. 23). (See ESHCOL.) The grapes of the Holy Land, with the exception of the *Sorek* above mentioned, are mostly red or black. Hence the juice is called "the blood of the grape," translated in our version "red wine" (Isa. xxvii. 2).

The vines of the East attain a very great size, reaching the tops of the highest trees, and are sometimes much thicker in the trunk than a man's body. (See DRINK, FLAGONS, VINES, VINEYARDS, WINE, WINEPRESS.)

In the East at the present day the first produce of the vineyard is the green grape (Num. vi. 4). It is used for its verjuice, to give a tart taste to all articles of food that need it, and for making refreshing drinks. The manner of using it is various—either by putting the fresh green grapes into the food; or by drying them in the sun, and putting them up in bags like raisins; or by pressing out the juice, partially evaporating it in the sun, and carefully preserving it in bottles; or lastly, after having thoroughly dried the green grape, it is ground to powder in a mill, and the powder bottled. These various preparations give thus a fresh tart vegetable juice for all seasons of the year in cooking meat and vegetables for the table; and in regions where they are never accustomed to see a lemon, they supply the place of lemonade. The fresh ripe grape, in the regions where it is cultivated, may be had from three to five months in succession (Lev. xxvi. 5), owing to the difference of vines, soil, and climate of a particular district. During these months, and indeed for many following months, combined with bread, it is the main reliance of the people for food to eat; for theirs is a "land of bread and vineyards" (2 Ki. xviii. 32). Grapes are not sold in the interior towns at two or three shillings a pound, but at the astonishingly low price of a farthing and halfpenny a pound; and even in Constantinople, with all the causes of dearness, the common sorts of grapes can be had for about a penny a pound. They are so innocuous that in general one may eat of them with greater freedom than any other kind of fruit, even to satiety. It is not to be wondered at that so luscious a fruit, which can be obtained at a cheaper rate than potatoes by the poor in Ireland, should form in some districts, with oil and bread, the chief nourishment of the people, and that the vine should be extensively cultivated for the sake of its solid fruit merely. Fresh grapes are hung up in dry places in the shade, and preserved on the cluster, for the purpose of being eaten in winter; so that, in this manner, the time of fresh grapes is protracted for at least two months longer.

Raisins.—In the villages the grapes are hung in clusters on the side of the houses, or are strewed on blankets on the tops of the houses to dry, and thus they prolong the fruits of the vintage for the months when the hung grapes are gone. Of their use for all kinds of cakes in

cookery, as also for an accompaniment to bread, we need not speak, though it should be kept in mind, to aid in our estimate of the value of the whole gathering from the vine, when used in the form of the solid fruit. (See *Bibliotheca Sacra*, v., pp. 286, 287.) In these numerous forms do the orientals prepare the solid fruit of the vine; and perhaps more grapes are made use of in this way than in the manufacture of wine. Rev. E. Smith writes in reference to Syria:—"Wine is not the most important, but rather the least so, of all the objects for which the vine is cultivated;" and again, speaking of Bhamdun, "the wine made is an item of no consideration." Dr. Robinson says, "No wine is made from the very extensive vineyards of Hebron, except a little by the Jews."

The Jews were expressly required by their law not to gather the grapes until the vine was three years old (Lev. xix. 23), and to leave some on the vines and on the ground (Lev. xix. 10), and it was the privilege of the poor and dependent to gather these for their own use. They were not allowed to take any away, however (Deut. xxiii. 24). The grapes thus left were called "the gleanings;" and as they hung, here and there one, on the vines, or scattered on the ground, they were strikingly emblematical of the depopulation of a city or country (Isa. xvii. 6; xxiv. 13; Jer. vi. 9; xlix. 9; Obad. 5).

The proverb to which reference is made in Jer. xxxi. 29 is explained in the whole of Ezek. xviii. The Jews complained that they suffered because of the iniquity of their fathers. The prophet shows them their error and delusion, and triumphantly vindicates the divine proceedings. So in Isa. v. 2, before cited, the Jewish nation is represented to us under the figure of a vineyard favourably planted, and cultivated with the utmost skill and labour, while every preparation has been made for the vintage, but the husbandman's hopes are blasted; for instead of a full crop of genuine fruit, he finds upon the vines a bitter, poisonous, wild fruit, entirely unfit for use. A more striking illustration of the perverseness and ingratitude of the Israelites cannot be conceived.

GRASS (Isa. li. 12). This word is frequently applied in the Scriptures to herbage generally (Isa. xv. 6), though sometimes a distinction is made between such herbs as are used by man, as grain and vegetables, and such as are used chiefly by cattle (Ps. civ. 14).

The quick growth and tenderness of this species of vegetation furnish several of the most striking illustrations of the Scriptures. There is a melancholy pathos in the description of the psalmist (Ps. xc. 5, 6; xcii. 7; ciii. 15, 16; Isa. xl. 6-8; li. 12; Jas. i. 10; 1 Pet. i. 24). Nothing can exceed in beauty and appropriateness the gradation of images employed by the prophet. "They were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up" (2 Ki. xix. 26) Here we have the weakness and tenderness of the first shoots of any green herb, the frailty of the few spires of grass that sometimes spring up in the vegetable mould or shallow earth upon the house-top, or the withered blade of corn blasted before it rises into a stalk.

The dry stalks of herbs were often used, as faggots are now, for the purpose of heating ovens (Matt. vi. 30; xiii. 30; Luke xii. 28). (See COAL, DUNG, FUEL.)

GRASSHOPPER (Eccl. xii. 5)—an insect of the locust species, often mentioned in the sacred writings. The word rendered *grasshopper* in the above cited passage is rendered *locust* in 2 Chr. vii. 13. Grasshoppers were allowable food under the Jewish law (Lev. xi. 22). Their timidity is proverbial (Job xxxix. 20). They are often found in great multitudes (hence the figurative language, Judg. vi. 5; vii. 12; Jer. xlvi. 23), and they prove destructive to vegetation, especially in its early stages (Amos vii. 1).

There is a peculiar allusion in Nah. iii. 17 to a common habit of this insect. When benumbed with the cold they assemble in vast numbers upon the hedges or other shrubbery; and such is their multitude, that the places they occupy are darkened, and resemble the encamping ground of a great army. As soon, however, as they are revived by the warmth of the sun, they fly away no one knows whither.

The grasshopper is used to illustrate comparative insignificance (Num. xiii. 33; Isa. xl. 22); and in the passage from Ecclesiastes, first cited, reference is probably made to that degree of weakness and infirmity in old age which makes the weight or even the chirping of a grasshopper burdensome. (See LOCUST.)

GRATE, BRAZEN. (See ALTAR.)

GRAVE. (See BURIAL, ENGRAVE, HELL.)

GRAVEN IMAGE (Exod. xx. 4). (See IDOLATRY.)

GREAT SEA (Num. xxxiv. 6) is the same with the Mediterranean, and constitutes that large mass of waters between Europe, Asia, and Africa, which receives its name (*midland*) from its position, and has its only communication with the ocean by the straits of Gibraltar. It is also called the "utmost sea" (Joel ii. 20), and the "hinder sea" (Zech. xiv. 8), and was the western boundary of the promised land.

GREAVES. (See ARMOUR.)

GREECE (Zech. ix. 13), or GRECIA (Dan. viii. 21), was known to the Hebrews by the name of *Javan* (Isa. lxvi. 19; Ezek. xxvii. 13, 19). As used in the New Testament, it more generally comprehends Greece proper, Ionia, and Asia Minor. In the time of Alexander the Greeks were masters of Egypt, Syria, and the countries and provinces beyond the Euphrates; and hence the name Greek became somewhat indefinite, and was applied by the Jews to all Gentiles who were subject to Grecian power. Indeed, the word *Greek* was to the Jews synonymous with *Gentile* (Mark vii. 26); so that the world was divided by them between Jews and Greeks. All that were not Jews were Greeks (Acts xx. 21; Rom i. 16; 1

Cor. i. 22, 24); and to Greeks all else were barbarians. "Greece," as meaning Achaia (comp. 1 Thess. i. 7, 8), is opposed to Macedonia in Acts xx. 2. The New Testament was written originally in Greek. The invasion and conquest of the eastern nations by Alexander the Great, which took place about three centuries before the Christian era, led to a general use of the Greek language; and it is probable that a book designed for the world, as it then was and was likely to be, would find more readers in that language than in any other. The prevailing language of our Saviour and his apostles, and probably of the people of Judea, was Syriac, though the commercial intercourse of the Jews made them familiar with the Greek; indeed, it was as prevalent as the mother tongue. The Greek spoken in Palestine, and found in the New Testament, was the Greek of Alexandria, learned by conversation and from the Septuagint, modified by being made the vehicle of Hebrew thoughts. The mob in Jerusalem understood Greek, and were prepared to hear a Greek oration from Paul; but when they heard him use Hebrew or Syro-Chaldaic, naturally, as the historian testifies, "they kept the more silence." The term Grecian, in many portions of the Acts, does not signify natives of Greece, but Hellenists—Jews who used the Greek language. To them are opposed the Hebrews—Jews born in Palestine, and using the Aramaic. The contrast in reference to nation is Jews and Greeks; but in reference to language in the same nation, it is Hebrew and Hellenist. (See ACHAIA, BARBARIAN, CORINTH).

GREET. (See SALUTATION.)

GREYHOUND (Prov. xxx. 31). The motion of the animal known in modern times by this name is both graceful and fleet. It is by many supposed that the original words refer to some entirely different animal, as the horse, or leopard, or zebra. Others take it to be a wrestler girded for combat. The Hebrew words mean, "one girt about the loins," as the margin has it.

GRIND (Job xxxi. 10). This expression here denotes not only the lowest menial service, but also that the person of the patriarch's wife might be at the disposal of another, as female slaves in the East are at the present day. (See MILL.)

GRINDERS (Eccl. xii. 3). The "grinders ceasing because they are few," in Solomon's allegorical exhibition of the decline of life, is supposed to represent the loss of the teeth, or their failure to perform their office in masticating or grinding one's food.

GRIZZLED (Gen. xxxi. 10; Zech. vi. 3, 6)—connected with the German *greis*—gray, and was originally spelled *grisled*. Black and white intermingled in small spots.

GROVE (Judg. iii. 7). The word rendered "grove" in Gen. xxi. 33 means a tree, as it is rendered in the margin. The other term, *asherah*, is translated "grove," but may mean some form of idol. The sacred tree is a prominent Assyrian symbol. The idolatrous heathen worshipped their gods on the tops of hills and mountains, and in groves of trees (Deut. xii. 2, 3; Hos. iv. 13). The use of groves as places for religious worship seems to have been very early; and the selection of such scenes originated probably either in a desire to make the service more agreeable to the worshippers, or more inviting to the gods; or because the gloom of the forest is calculated to excite awe; or because the concealment of odious rites and impurities was more effectual; or because it was supposed that the spirits of the departed often hovered over the place where their bodies are buried; and as it was very common to bury under trees (Gen. xxxv. 8; 1 Sam. xxxi. 13), the erection of altars or places of devotion to their spirits, or to other spirits, good or evil, in or near such trees, was very natural. Hence it became common to plant groves (Deut. xvi. 21) with a view to idolatrous worship; and as these were constantly furnished with the images of the gods, the terms *grove* and *idol* became to some extent convertible (2 Ki. xxiii. 6). (See ASHTAROTH.)

GUARD-CHAMBER (1 Ki. xiv. 28)—the apartment occupied by the king's guard.

GUEST. (See FEAST.)

GUEST-CHAMBER. (See CHAMBER.)

GUR, GOING UP OF (2 Ki. ix. 27)—was a place on the road from Esdraelon to the modern Jenîn.

GUR-BAAL—*dwelling of Baal* (2 Chr. xxvi. 7)—an Arabian district, rendered in the Septuagint, Petra.

H

HABAKKUK—*one who embraces*—one of the twelve minor prophets, of whose birth we know neither the time nor place. Jewish traditions as to his birthplace, history, and death are not worth repetition. He lived probably in the reign of Josiah, and was of course contemporary with Jeremiah; and it is generally supposed he remained in Judea, and died there.

If we knew more of his career, we might find a new point and beauty in many of his allusions; but he lives in his prophecy, nor shall his memory perish—embalmed in a monument of sanctified genius. The man has faded from our view, but the rapt minstrel yet utters his wild, glowing periods. The Greek translators needed not, by their pedantic alteration, to make his name more sonorous, changing it into Ambakoum. It is picturesque, like his own oracles.

PROPHECY OF, is the thirty-fifth in the order of the books of the Old Testament. It was uttered about 600 years before Christ, and relates chiefly to the invasion of Judea by the Chaldeans, the overthrow of the Babylonish empire, and the final deliverance of God's faithful people. Some passages of this prophecy

are not surpassed in sublimity and simplicity of style, nor in the strength and fervour of piety which they express. The prophet begins by lamenting the wars which should come on his country, and which he was doomed to witness. He shrinks from the bloody and appalling spectacle. "Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention" (ch. i. 3). Yet, at God's command, he utters the terrible threatening of the Chaldean invasion,—of the awful inroad of that "bitter and hasty nation," whose squadrons of cavalry were swift as the leopard and ferocious as the evening wolf, the resistless impulse of whose attack should shatter and dash in pieces the faint resistance of a doomed and cowardly people. But such judgments were the result of no common iniquity—no ordinary provocation. The sins of the people are then described by the prophet in all their blackness and aggravation. They were trespasses against God and against their own felicity—pride that was insatiable—sensuality that was shameless—covetousness that was cruel in its exactions—and impiety which forgot that there was a God in the heavens, or a law of God upon the earth. The third and concluding chapter of Habakkuk's oracles contains his famous ode, which, for the boldness and rapidity of its flights, the sublimity and grasp of its conceptions, the magnificence of its imagery, and the music and melody of its rhythm, stands unsurpassed in the whole compass of Hebrew poetry. There is nothing nobler in Isaiah, more daring in Ezekiel, or more gorgeous in the latter sections of Job.

The dedication with which the prophecy closes—viz., "To the chief singer on my stringed instruments"—has reference solely to the ode or prayer which constitutes the third chapter. The word *neginoth* (*stringed instruments*) signifies an instrument that was played by friction or pulsation (as violins, harps, &c.), in contradistinction from wind instruments; and the composition was directed, as several of the psalms are (Ps. iv., vi., liv., lxi., lxvii., lxxvi., *title*), to the leader of some particular department of the temple music.

HABERGEON. (See ARMOUR.)

HABOR (2 Ki. xvii. 6), or the river Gozan —one of the places to which Tiglath-pileser first transported a part, and Shalmanezer afterwards the whole, of the ten tribes of Israel. Habor or Chabor is the river called Chaboras by Ptolemy, and now the Khabour, a large tributary of the Euphrates.

HACHILAH, HILL OF (1 Sam. xxiii. 19)—a stronghold at the southern extremity of the wilderness of Judea, where David concealed himself from his persecutors.

HADAD—*sun* (1 Ki. xi. 14)—a common name of the royal family of Edom. When David conquered that country (2 Sam. viii. 14), and cut off its male population, certain of the king's household escaped the general massacre, and fled, taking with them Hadad, then a little child. After a time they went into Egypt, and young Hadad was presented to the king, and probably his royal descent was made known. The king received him with great favour, and in process of time he married the queen's sister, and the families were afterwards on terms of the closest intimacy. After David's death, Hadad requested Pharaoh to let him return to Edom. And this he probably did, as we find him mentioned as Hadad the Edomite, and the adversary of Solomon (1 Ki. xi. 14-22). Other kings of Edom of the same name are mentioned—one in 1 Chr. i. 50, and another in Gen. xxxv. 25; also a son of Ishmael, Gen. xxv. 15.

HADADEZER (2 Sam. viii. 3), or HADAREZER (2 Sam. x. 16; 1 Chr. xviii. 3)—a Syrian king with whom David had several contests. In one of them he took 20,000 footmen and 700 horsemen of Hadadezer's army prisoners, besides chariots of war. On another occasion, when Hadadezer had formed an alliance with a neighbouring province, David again defeated him, and took 22,000 of his army prisoners. Among the spoils were gold shields, and a great quantity of brass or copper. Some years afterwards, Hadadezer and three other Syrian princes formed an alliance to assist the Ammonites against David; but the whole Syrian army was defeated on the east bank of the Jordan, by the Israelites, under the command of Joab. Between 40,000 and 50,000 of the enemy were killed, including their principal general; and they thenceforth became tributary to David, (1 Chr. xix.)

HADADRIMMON (Zech. xii. 11). From comparing this passage with 2 Chr. xxxv. 22-25, we infer that Hadadrimmon was a city or village in the valley of Megiddo, near which king Josiah was mortally wounded in battle against the Egyptians. The site has not been identified.

HADASSAH—*myrtle.* (See ESTHER.)

HADID (Ezra ii. 33)—a town or village near Lod, or Lydda. According to Van de Velde, it is represented by a village on the brow of a hill to the east of that city, and is still called el-Hadithch. It is not the Adida of Josephus, mentioned in his *Antiquities*, xxii., 6. 5; but it is apparently the place of the same name referred to in his *Wars*, ix., 1.

HADORAM. (See ADORAM.)

HADRACH, LAND OF (Zech. ix. 1)—a district in the vicinity of Damascus.

HAGAR—*stranger* (Gen. xvi. 1)—an Egyptian woman who lived in the family of Abraham as a servant or bondwoman. Who Hagar was it is needless to inquire. Perhaps the most probable tradition is, that she was one of the slaves given by the king of Egypt to Abraham. Sarah being childless, proposed to Abraham that he should receive Hagar as his wife; and when Hagar found herself about to receive the blessing which was denied to her mistress, she was very much elated, and treated Sarah disdainfully. Provoked by this conduct, Sarah used her with so great severity, that she was compelled to flee from the house. She made her way towards Egypt, her native country, as

far as the wilderness of Shur; and while resting herself near a fountain by the wayside, she was informed by an angel that the child which she was to have should be a son, and his name should be Ishmael; that he should be a wild man, that he should be hostile to everybody, and everybody hostile to him, and yet that he should dwell in the presence of his brethren, and that his posterity should be innumerable. The angel at the same time directed her to return home and submit herself to her mistress. This extraordinary interview happened at a watering-place south of Judea, which was hence called Beer-lahai-roi (meaning, "the well of him that liveth and seeth me").

When Ishmael was four years old, God reassured Abraham that the divine blessing should rest on the lad, and that he should be the founder of a great nation. In process of time Isaac was born, Ishmael being then fourteen years of age. At the age of two or three years the child was weaned, and Abraham celebrated the event by a great feast, and on that occasion Sarah saw Ishmael mocking or making sport of her child, and immediately requested Abraham to banish Ishmael and his mother from their home. Abraham, who seems to have been a stranger to the proud and vengeful feelings of his wife, was grieved at her request; but, being divinely admonished to comply, he rose up early in the morning, and supplying Hagar with bread and a bottle of water, sent her and her child away. She found her way to the wilderness of Beersheba; but her supply of water was exhausted, and she saw nothing before her and her orphan boy but famine and death. The lad, fatigued and hungry, lay down under a shrub, and his mother withdrew from him a little way and lifted up her voice and wept. The cries of the youth also, in this hour of his suffering and distress, came up before God. A fountain of water was disclosed to Hagar, at which she supplied her wants and those of her son, and there also received from God a promise that he would make of Ishmael a great nation. The lad grew up in the wilderness, became an archer, and married an Egyptian woman. (See ABRAHAM, AGAR, ISHMAEL.) Hagar is the type of the Jewish economy in the Epistle to the Galatians. (See ALLEGORY, ISHMAEL.)

HAGARENES (Ps. lxxxiii. 6), or HAGARITES (1 Chr. v. 10, 20), are the descendants of Hagar, and are of course the same with the Ishmaelites or Arabians, dwelling in the district called Hejer, and may be the Agraei of Strabo. They are sometimes joined with the Moabites, as in the first passage above cited.

HAGGAI—*one who keeps holiday.* Haggai was a Hebrew prophet, and supposed to have been born during the captivity, to have returned with Zerubbabel, and to have flourished under the reign of Darius Hystaspis. Little, however, is known of him personally, but his piety and inspiration have given him immortality (Hag. ii. 2).

PROPHECY OF, is the thirty-seventh in the order of the books of the Old Testament. It was uttered five hundred and twenty years before Christ, and of course after the return of the Jews to their own land. It is principally composed of keen reproof, and of affecting exhortations respecting the building of the second temple, which they had abandoned for fourteen or fifteen years, because of the opposition and intrigue of their enemies; and it also contains predictions of Christ and the universal establishment of his kingdom. There are in this book four oracles distinctly marked by the prophet himself, for he indicates the period of their delivery. The first is general in its nature, exhorting to the great national enterprise—the re-construction of the sacred edifice. The second is more precise, and contains a promise full of animating hope and consolation. The third intimates that the work had been begun, and commits the nation fully to the task; while the fourth contains a brief reiteration of some previous oracles, with a promise that the political changes menaced should not reach the present governor of Israel. It is supposed that the glory of the temple, which is predicted with great clearness (Hag. ii. 7-9), was to be occasioned by the coming of Christ; and, though Herod made important alterations in it, still the temple of Zerubbabel was always regarded as the second temple, and Christ, the desire of all nations, did appear and teach in it. It is known, moreover, that the Jews expected the true Messiah would appear in this temple, even until it was destroyed by Vespasian; and, to make their rejection of Jesus Christ consistent, they forced themselves to believe that a third temple is to be erected, of which their expected deliverer is to be the glory.

The style of Haggai is calm, but neither tame or lifeless. The thoughts are vivid, and the language lucid and energetic. The higher bursts of poetry occur not. The prophet's mind appears as if it had scarce recovered from the languor of a long captivity, and as if his harp yet drooped as when it hang on the willows by the streams of Babel. But the slighting opinions which many critics have passed upon his style are without foundation. It was plain advice, gentle encouragement, and not poetic rhapsody, that the nation needed in the age of Haggai, and by his time, too, the glory had departed from the language—its classical purity had been deeply tainted during the seventy years of its expatriation.

HAIL, or ALL HAIL. 1. (Luke i. 28) This word was used by way of salutation, and imported a wish for the health and universal prosperity of the individual addressed.

2. (Rev. viii. 7) A storm of hailstones was one of the plagues of Egypt, and is described, Exod. ix. 23, 32; Ps. lxxviii. 47; cv. 32, 33. It was employed for the destruction of Joshua's enemies (Josh. x. 11). Hence it is figuratively used to represent terrible judgments (Isa. xxviii. 2; Rev. xvi. 21).

HAIR (Num. vi. 5). The Hebrews were accustomed to cut the hair very much as we

do, except that they used a razor or knife, and not scissors (Isa. vii. 20; Ezek. v. 1). In the case of a vow or religious obligation to let it grow, as in the instance of the Nazarites, the hair was left unshorn (Judg. xiii. 5). (See NAZARITES.) The precept, Ezek. xliv. 20, required an avoidance of extremes; so that the Israelites should neither resemble the priests of the heathen gods, who shaved their hair close, nor yet the Nazarites, who did not cut the hair at all. It was prohibited (Lev. xix. 27) to round the corners of the head—that is, as it is generally understood, to shave off the hair about the temples. Such a prohibition was doubtless intended to prevent conformity in this respect to the customs of surrounding nations. In Osburn's *Ancient Egypt* it is shown that many of the ancient nations of Canaan shaved some parts of the head, but in various proportions. The hair (especially black or dark hair) was doubtless considered an ornament, and it was anointed with aromatic oil, particularly on festivals and other joyous occasions (Ps. xxiii. 5; xcii. 10; Eccl. ix. 8), and perhaps daily (Ruth iii. 3), and decorated with jewels and precious stones (1 Tim. ii. 9; 1 Pet. iii. 3). The hair of Samson was braided into seven locks. To the old gray hairs were a "crown of glory;" pure white hair was a symbol of the divine majesty (Dan. vii. 9; 1 Cor. xi. 14). (See BALDNESS.)

The hair is spoken of by the apostle as a natural veil or covering to women, which it is a shame to put off (1 Cor. xi. 15). It was plaited or braided, as is the custom at this day among the Asiatic women. In India the hair is never cut off by the women, except as a sign of widowhood. The Greeks were very fond of long hair, while the Egyptians, in ancient times, shaved it away. According to Josephus, the lifeguards of Solomon powdered their locks with gold dust. The expensive and wasteful decoration which eastern women bestowed upon their hair is reprehended in Scripture. In 1 Tim. ii. 9 the apostle Paul condemns "braided hair;" and the apostle Peter conveys his censure of "plaiting the hair" in 1 Pet. iii. 3. The practice referred to—the tedious process of twisting and adorning hair that reaches to the heels—may be seen in the East at the present day. It is to be borne in mind, however, that while Paul condemns extravagant expenditure of time and ornament, he also says that "long hair" is a "glory" to a woman (1 Cor. xi. 15).

The practice of shaving the head in token of great affliction, bereavement, and humiliation for sin, was common even as early as Job's day (Job i. 20). So that the exhortation to cut off the hair is equivalent to an exhortation to begin a course of deep mourning and sorrow (Jer. vii. 29). A change in the colour of the hair was one of the earliest indications of the leprosy; and hence the removal of the hair, as the seat of disease, was particularly enjoined (Lev. xiii. 4, 10, 31, 32; xiv. 8, 9).

HALAH (2 Ki. xvii. 6; xviii. 11)—a province of Assyria, supposed by some to be the same with Calah (Gen. x. 12); but the question cannot be satisfactorily settled. (See CALAH.)

HALAK, THE MOUNT (Josh. xi. 17)—was the southern limit of Joshua's conquests, and may apply to a range of cliffs to the south of the Dead Sea, which form a break in the Ghor.

HALHUL (Josh. xv. 58)—a town of Judah, and a hill to the north of Hebron called by the same name.

HALL. (See JUDGMENT HALL.)

HALLELUJAH—*praise ye the Lord*—a formula which has acquired the significance of a common term. (See ALLELUIA.)

HAM—*hot* (Gen. ix. 22)—a son of Noah. He had four sons, one of whom was the ancestor of the Canaanites. The empires of Assyria and Egypt were founded by the descendants of Ham; and the kingdoms of Tyre, Zidon, and Carthage were for ages the monuments of their commercial enterprise and prosperity. (See CANAAN.) Africa in general, and Egypt in particular, are called "the land of Ham" (Ps. lxxviii. 51; cv. 23; cvi. 22). (See EGYPT, NATIONS.) In the Indian Puranas the story of Ham's contemptuous conduct to his father, and the curse which fell upon him in consequence, are related with little variation of name or circumstances. A place called Ham is mentioned, Gen. xiv. 5, which may be the same with Am-mon; and the descendants of Ham are mentioned as having once occupied the southern border of the province of Canaan, assigned to the tribe of Simeon (1 Chr. iv. 40). (See NATIONS.)

HAMAN—*honourable* (Esth. iii. 1)—a wicked and ambitious courtier, who became prime minister of Ahasuerus, a Persian monarch. Because Mordecai, a Jew, in an humble station at court, refused to pay him the homage which his pride craved, Haman resolved on his destruction; and to accomplish it, was willing to sacrifice the whole body of Jews who were then scattered throughout the Persian dominions. He succeeded, by falsehood and intrigue, in obtaining a decree for this cruel purpose; but the queen, through the influence of Mordecai, was prompted to interpose for their deliverance; and Haman ended his career on the very gibbet which he had caused to be prepared for the execution of Mordecai. (See ESTHER.)

HAMATH (Num. xiii. 21) (called "Hamath the Great," Amos vi. 2) was a province of Syria, having a capital city of the same name on the Orontes. It was originally a residence of Canaanites (Gen. x. 18), and is frequently mentioned as the extreme limit of the Holy Land towards the north (Num. xxxiv. 8; Judg. iii. 3). Toi was its king in the days of David (2 Sam. viii. 9); but in Hezekiah's reign (B.C. 753) it fell into the hands of the Assyrians (2 Ki. xvii. 24; xviii. 34; Isa. x. 9). It was called Epiphania for some time, but has long since resumed, and now retains, its ancient name as Hamah. It was the residence of the celebrated Abulfeda, an Arabian prince and geographer, who describes it as one of the most agreeable towns in

Syria, fully supplied with the means of artificial irrigation. The western part of its territory is the granary of northern Syria.

By the phrase, "the entering in of Hamath" (Judg. iii. 3; 2 Ki. xiv. 25), is meant the narrow pass leading from the land of Canaan into Syria, which constitutes the northern boundary of Palestine.

HAMATH-ZOBAH. (See ZOBAH.)

HAMMATH (Josh. xix. 35). The word means *hot baths*, and they were near Tiberias. It is supposed to be the same with *Hamothdor* (Josh. xxi. 32).

HAMMEDATHA (Esth. iii. 1)—Haman's father. He is called the Agagite; and Josephus says he was a descendant from Amalek, and probably of the family or stock of Agag. If Agag was the common name of their kings, it is not improbable that an Amalekite would be called an Agagite, as one of the people of Agag. In one of the Apocryphal books Haman is called a Macedonian by disposition and birth.

HAMMER—a well-known instrument. It represents four different Hebrew words.

HAMOR. (See DINAH.)

HANANIAH. (See ABEDNEGO.) Various persons bore this favourite name, meaning the "grace of Jehovah." (See Jer. xxviii. 2.)

HANDBREADTH. (See MEASURES.)

HANDICRAFT—*a manual art* (Acts xviii. 3). (See APOTHECARY, BAKE, BRICK, CARPENTER, CHEESE, COPPER, DISTAFF, FLAX, GOLD, POTTER, SILVER, TENTMAKER, WEAVER.)

HANDKERCHIEF. (See BURIAL, CLOTHES.)

HANDS, LAYING ON OF (Heb. vi. 2). Both the hands of the high priest were laid on the head of the scape-goat when the sins of the people were publicly confessed. It was also a ceremony by which persons were inducted into sacred office, or were made the recipients of divine gifts (Num. viii. 10; xxvii. 18; Acts vi. 6; viii. 14-19; xiii. 3; xix. 1-6; 1 Tim. iv. 14). The various figurative uses of the word *hand*, by the sacred writers, are too obvious to require explanation. For example, to fill the hand, is to consecrate; to give the hand, was to pledge friendship; to lift it, was to swear; to wash it, was to assert innocency; to pour water on the hands of another, was a token of servitude (2 Ki. iii. 11). The stretching out of God's hand is the symbol of his chastenings. Hand joined to hand is the symbol of a confederacy. The "hand" of the Lord is often the phrase chosen to describe inspiring impulse. The right hand, in Hebrew geography, denotes the south, and the left hand, the north;—the Hebrew supposed himself to face the east when he spoke of the four quarters of the world. The right hand of God is,—1. The place of honour (Ps. cx. 1). 2. Of power (Matt. xxvi. 64). 3. Of happiness (Ps. xvi. 11).

HANDSTAVES (Ezek. xxxix. 9). These were weapons of war, resembling javelins. They were cast with the hand.

HANES (Isa. xxx. 4)—supposed to be a royal city south of Memphis. (See TAHAPANES.)

HANG (Deut. xxi. 22). Hanging on a tree or gibbet seems to have been a mark of infamy, inflicted on the dead bodies of criminals, rather than a punishment, as modern nations employ it. It implies that the offender is accursed of God, and an abomination in his sight (Deut. xxi. 22, 23). Yet such a curse, deserved by us as transgressors of the divine law, Christ bore for us in his own body (Acts v. 30; Gal. iii. 13; 1 Pet. ii. 24). (See CROSS.)

HANNAH, in Greek, Anna—*graciousness*. Elkanah of Ramathaim-zophim of mount Ephraim, a Levite, had two wives, Hannah and Peninnah. Hannah was most beloved by her husband; but she had no children. When Elkanah and his family offered the sacrifices in Shiloh, at the solemn feasts, year by year, he gave to his wives and to his sons their several portions; but unto Hannah he gave a worthier portion, for he loved her. This excited the envy of Peninnah towards her more favoured rival, whom she severely upbraided for her barrenness; so that the heart of Hannah was bitter within her, and she could not eat, though her husband assured her that his love was better to her than ten sons. In the depth of her despair she arose and poured out her soul before the Lord, and vowed that if the Lord of hosts would indeed look on her affliction, and but give her a son, she would devote the child to his service all the days of his life. While Hannah prayed, Eli, the high priest, observing her lips move, but hearing not her voice, supposed her to be filled with wine, and reproved her. But she, in meek submission, said, "No, my lord, I am a woman of a sorrowful spirit, and have poured out my soul before the Lord." Then Eli answered, "Go in peace: the Lord grant thee thy petition." Either from the almost prophetic declaration of Eli, or from some inward conviction that her prayer would be granted, she arose, and her countenance was no more sad.

When the time was come that her son was born, she named him Samuel, saying, "Because I have asked him of the Lord." When the child was about three years old, she repaired unto the house of God in Shiloh, and there presented him with an offering to the Lord, that he might minister before the Lord in his house for ever. This child of prayer became a mighty one in Israel. The Lord again visited Hannah and blessed her with three sons and two daughters. This pious mother expressed her gratitude in an exalted song which has its echo in the Magnificat of the Virgin. (See SAMUEL.)

HANUN (2 Sam. x. 2)—a king of the Ammonites. We are informed that David had received tokens of kindness from Nahash, the father and predecessor of Hanun. After the death of Nahash, David sent messengers to Hanun to comfort him, and to express his respect for the memory of the deceased king. But Hanun thought, or pretended to think, that David sent them as spies; so he took

them and shaved off one half their beards, and cut off their garments in the middle, and in this condition sent them home. David heard of their situation, and sent to meet them, with directions to stay at Jericho until their beards were grown. This ungenerous conduct of Hanun was the occasion of a long war, in which multitudes of the Ammonites and their allies, Syrians and others, were slain.

HARAN. 1. A PERSON (Gen. xi. 26). The son of Terah, brother of Abraham and the father of Lot.

2. A PLACE (Gen. xi. 32) situated in the north-east of Mesopotamia, and between the Euphrates and the Chebar, where Terah died and was buried (Acts xii. 4); in which passage it is called Charran. It was also the residence of Laban, Rebecca's brother (Gen. xxvii. 43; xxviii. 10). It had commercial intercourse with Tyre (Ezek. xxvii. 23), and was subdued by the Assyrian army (2 Ki. xix. 12; Isa. xxxvii. 12). It is still known by its ancient name, and was the Carrhae of the Romans. Dr. Beke, however, places it near Damascus; but his arguments, though plausible, are not conclusive.

HARE (Deut. xiv. 7). The hare, a common animal in Syria, was declared unclean by the Jewish law (Lev. xi. 6), because it divides not the hoof, though it chews the cud. The hare, indeed, is not a ruminant animal, but it has an action of the mouth (the whetting of its incisor teeth) very similar in general appearance to chewing the cud. Other nations besides the Jews abstained from eating the hare. Cæsar mentions that this animal was not eaten by the ancient British inhabitants.

HARLOT (Prov. xxix. 3). This term, though generally applied to an abandoned woman, is used figuratively by the sacred writers to denote the wicked and unchaste conduct of the Israelites in forsaking their covenant with God, and giving themselves up to idolatry and impurity (Isa. i. 21). (See RAHAB.)

HARNESS (1 Ki. xx. 11). In this passage and some others the word denotes armour. It might be supposed that the convenience of modern travelling, known as harness, was of very rude construction in the time of Solomon; but it seems from paintings found in Egyptian tombs, supposed to be upwards of 3,000 years old, that in general construction and use very little change has been made. The phrase, "made ready his chariot" (Exod. xiv. 6), literally means, in modern phraseology, "tackled," or "put to, his horses."

That bridles with bits were very early known as part of the harness of a horse is obvious from Isa. xxxvii. 29 and Jas. iii. 3. The word *harnessed* (Exod. xiii. 18) does not mean "by fives," but probably means furnished, arranged, armed, and governed according to the established usages and customs of caravans or travelling companies.

HAROD, WELL OF (Judg. vii. 1)—probably the well Ainjalûd—a fountain or watering-place in Jezreel, near the foot of mount Gilboa (1 Sam. xxix. 1), and near the native village of two of David's valiant men (2 Sam. xxiii. 25).

HAROSHETH (Judg. iv. 2, 13, 16)—the city of Sisera, the captain of Jabin's host, who was defeated by Deborah and Barak. It was in Naphtali, afterwards Galilee of the Gentiles, not far from Hazor. Thomson identifies it with a great mound called Harothieh, 8 miles from Megiddo (*Land and Book*, p. 436).

HARP (Gen. iv. 21)—a musical instrument, invented by Jubal, and used by the Jews when mirth and joy were expressed (Gen. xxxi. 27; Ps. lxxxi. 2; cxxxvii. 1, 2; Isa. xxiv. 8). David was particularly skilful in the use of it (1 Sam. xvi. 16, 23). (See PSALTERY.) The simplest form of the harp or lyre was this: the bones of animals formed the two sides and the upper connecting piece, and a tortoise shell was used for the foot. But probably we have no genuine figure of this ancient musical instrument extant. Another harp (perhaps the same with the "psaltery" and "instrument with ten strings," Ps. xcii. 3) was made in the form of the human ear.

The strings of the ancient harp were stretched over an oval sounding board, and played with a key. Sometimes it had only eight strings, and, as some suppose, was then called *sheminith* (1 Chr. xv. 21; Ps. vi., xii., *title*). It was light and portable, or it could not be used, as it doubtless often was, in the act of dancing (Exod. xv. 20; 1 Sam. xviii. 6). The instrument used by David was more properly a lyre, and might have been played with the hand or with a key (1 Sam. xvi. 23). (See MUSIC.)

HARROW (1 Chr. xx. 3). The harrow was a rude implement of Jewish husbandry, being, as is generally supposed, a mere plank or log of wood, upon which stones were heaped and the labourer sat, and which was drawn over the ground by oxen, to break in pieces the clods and level the surface (Isa. xxviii. 24, 25); or perhaps one or more branches of trees might be used in the same way. We know, however, that an implement of the kind was used for some purposes, which was wholly or in part of iron (2 Sam. xii. 31). (See PLOUGH.)

HART (Ps. xlii. 1). Deer is a general name of a class of quadrupeds, as the stag, fallow-deer, rein-deer, elk, &c.; but the animal is never mentioned by this generic name in the Bible.

The *fallow-deer* (1 Ki. iv. 23) was a clean animal by the Levitical law (Deut. xiv. 5). It is supposed to have resembled our red deer, or hart, in size and colour; whence the name of *fallow* (pale red or pale yellow). Some have supposed the buffalo of modern times is intended in the above passages. The hart is the male stag, and is one of the most graceful and beautiful of all animals. It was clean by the Levitical law (Deut. xii. 15; xiv. 5); and the grace and agility of its motions are alluded to in Song ii. 9; Isa. xxxv. 6. The stag lolls or pants like the dog, and is soon exhausted by hunger (Jer. xiv. 5; Lam. i. 6). The roe, or roe-buck, is another name for the hart; and its swiftness of foot and elegant form are often

alluded to in the Bible. "And Asahel was as light of foot as a wild roe" (2 Sam. ii. 18). The roe of the Scriptures is generally supposed to be the gazelle of later times, which is still found chiefly in Asia and Africa. It was a clean animal by the Levitical law (Deut. xii. 15), and a favourite of the chase (Prov. vi. 5; Isa. xiii. 14). Many allusions occur to this animal. Its agility and grace, and the beauty of its eyes, are famed in eastern poetry.

The hind is the female stag. She is smaller and weaker than her mate, the hart, and has no horns. She is sure and swift of foot, and leaps fearlessly among the rocks and precipices (2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19). The instinctive affection of the hart and hind are alluded to, Prov. v. 18, 19; Song ii. 7; iii. 5.

The figurative prediction of Jacob respecting Naphtali (Gen. xlix. 21) would be more appropriately rendered, "Naphtali is a deer roaming at large; he shooteth forth noble antlers." The antlers or horns indicate the strength and health of the stag; and the whole metaphor expresses the increase of the tribe, and the fertility of their portion in Judea.

HARVEST (Gen. viii. 22). Harvest in Palestine begins about the commencement of April and terminates in June; but in some parts of the high country it is later. Barley harvest preceded wheat harvest. The sickle was employed to cut it down, and it was often thrashed and winnowed in the open air. Gleanings and corners were left for the poor. The season was one of hard work, but of prevailing mirthfulness: the "joy of harvest" was proverbial. The wheat was collected into granaries, but the chaff was burned. Those who work in cutting down the grain and binding the sheaves "fill" with the one "their hand," and the other "their bosom" (Ps. cxxix. 7). The food of harvesters in Ruth's time was parched ears and common vine, or "vinegar."

There seems to have been a customary salutation among those who wrought in the harvest field, and such as passed them, or came among them. "Boaz said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee" (Ruth ii. 4). (See SEASONS.)

HATE (Gen. xxiv. 60), HATRED (Eccl. ix. 1), HATEFUL (Ps. xxxvi. 2). To hate is to abhor, to abominate, or to regard with a passion contrary to love (Jer. xliv. 4). God's hatred is towards all sinful thoughts and ways. It is a feeling of which all holy beings are conscious in view of sin, and is wholly unlike the hatred which is mentioned in the Scripture among the works of the flesh (Gal. v. 20). To hate sometimes means to love in a less degree. When our Saviour says that he who would follow him must "hate" father and mother, he means that even these dearest earthly friends must be loved in a subordinate degree; and in the same sense the follower of Christ is to hate his own life, or be willing to sacrifice it for the love and service of the Redeemer. A careful examination of the passages and connection in which these words occur will best show their true force and meaning.

HAURAN—*cave-land* (Ezek xlvii. 16, 18) (in Greek, *Auranitis*)—a district of country east of the Jordan, supposed by some to be the same with Iturea, and to have reached from a point opposite the sea of Tiberias, as far north as Damascus. In modern times its limits have been extended as far south as Bozrah, and the whole tract is represented as volcanic and porous, with numerous remains of towns, vegetation for the Arabs' pasturage, and very fertile plains. (See Porter's *Five Years in Damascus.*)

HAVILAH, LAND OF (Gen. ii. 11), where the sacred historian uses the name which was afterwards applied to this land, and which was probably derived from Havilah, the son of Cush (Gen. x. 7), whose descendants peopled it. It is supposed by some to be the same with Colchis, between the Black Sea and the Caspian. A country of this name may have lain between the Euphrates and Tigris, towards the Persian Gulf, where the Chavilah of later times is found. One of these provinces may have been settled by Havilah, the descendant of Joktan (Gen. x. 29). A third Havilah is supposed to be intended in Gen. xxv. 18, though that passage may also describe the vast region last mentioned, between the Persian Gulf on the east, and Shur by the Red Sea on the west.

The phrase, "from Havilah unto Shur," in Gen. xxv. 18 and 1 Sam. xv. 7, and many other passages, seems to be used to designate the opposite extremes of Arabia, in which sense Havilah may be regarded as the eastern border of the country inhabited by the Ishmaelites and Amalekites.

HAVOTH-JAIR—*cabins of Jair* (Num. xxxii. 41)—the general name of thirty villages in the land of Gilead, owned by the thirty sons of Jair, one of the judges of Israel (Judg. x. 2-4).

HAWK (Job xxxix. 26)—a fierce and rapacious bird of the falcon tribe, unclean by the Levitical law (Lev. xi. 16; Deut. xiv. 15), but so sacred among the Greeks and Egyptians, that to kill one, even unintentionally, was a capital crime. The allusion in the passage first cited is to God's providential care of birds of passage, providing them with instinct to determine the time and course of their flight to reach a warmer climate. Most of the *raptor* birds in Palestine are migratory.

HAY (Prov. xxvii. 25). We are not to suppose that this word, as used in the Bible, denotes dried grass, as it does with us. The management of grass by the Hebrews, as food for cattle, was entirely different from ours. It was cut green, as it was wanted; hence "mown grass" (Ps. lxxii. 6). So in Prov. xxvii. 25, the word translated "hay" means the first shoots of the grass; and the whole passage might better be rendered, "The grass appeareth, and the green herb showeth itself, and the plants of the mountains are gathered." And in Isa. xv. 6 hay is put for grass, and grass is put for the green herb. The tenderness of grass, the rapidity of its growth, and the early period at which it is cut down and consumed, afford the sacred writers some striking and beautiful illustrations (Ps. ciii. 15; Isa. xl. 6; Jas. i. 11). (See GRASS, MOWING.)

HAZAEL—*vision of God* (1 Ki. xix. 15)—an officer in the court of Syria, whom Elijah was commanded to anoint as successor to Benhadad, and at the same time to anoint Jehu to be king of Israel. Several years afterwards, Benhadad, residing at Damascus and being taken sick, instructed Hazael to take a princely present to the prophet Elisha, and consult him as to the issue of his sickness. The prophet informed Hazael that his royal master's disease would not prove mortal, but still that he would not live; and he proceeded to predict the elevation of Hazael to the throne of Syria, and a series of the most horrible cruelties of which he would be guilty towards the children of Israel. Hazael expressed the utmost abhorrence of such conduct; but the very next day he stifled Benhadad to death, took the throne, and in process of time perpetrated all the barbarities that the prophet had described (2 Ki. x. 32, 33; xii. 17, 18; xiii. 3, 7, 22; 2 Chr. xxiv. 23).

HAZAR, HAZER, or HAZOR—a word meaning village, or an open place rudely fortified—is often found in the Old Testament, belonging especially to the territory of Judah and Simeon. (See HAZOR.) Hazar is often joined to other words—as names of places.

HAZAR-ADDAR—*village of beauty* (Num. xxxiv. 4)—a place on the southern boundary of the country, called Adar in Josh. xv. 3.

HAZAR-ENAN—*village of fountains* (Num. xxxiv. 9)—on the north-eastern boundary, and supposed by Porter to be a place between Damascus and Palmyra.

HAZAR-GADDAH—*village of kids or of fortune* (Josh. xv. 27)—in the southern district of Judah.

HAZAR-HATTICON—*middle village* (Ezek. xlvii. 16)—on the borders of the Hauran. (See HAURAN.)

HAZARMAVETH—*village of death* (Gen. x. 26)—the third son of Joktan. The word is yet found in the Arabian name of Hadramaut. (See Palgrave's *Arabia*.)

HAZAR-SHUAL—*village of foxes* (Josh. xv. 28)—a place usually mentioned along with Beersheba.

HAZAR-SUSAH—or plural, SUSIM—*village of horses* (Josh. xix. 5; 1 Chr. iv. 31). This place, which was given to Simeon in the south, is not identified, but its mention along with Bethmarcaboth—*house of chariots*—suggests that it may have been one of the stations or depots between Palestine and Egypt, by which the merchandise passing between the two countries was transported.

HAZEL (Gen. xxx. 37). It is supposed that the almond tree is intended in this passage. The original word is susceptible of this rendering, or it may mean any tree that produces nuts.

HAZERIM—*villages*. In Deut. ii. 23 the phrase rendered, "the Avims which dwelt in Hazerim," should be, "the Avim which dwelt in villages."

HAZEROTH—*villages* (Num. xi. 35)—a station in the desert, not yet fully identified, though some find it in Hudhera, west of the gulf of Akaba.

HAZEZON-TAMAR. (See ENGEDI.)

HAZOR (Josh. xi. 10)—a capital city of the Canaanites, where Jabin dwelt, and which was subdued and burnt by Joshua (Josh. xi. 1-13). It was, however, rebuilt, and governed by a king of the same name, whose army was routed by Barak (Judg. iv. 2-16). It was fortified by Solomon (1 Ki. ix. 15); and in the general invasion of the country by Tiglath-pileser, it fell into his hands (2 Ki. xv. 29), and its inhabitants were carried into Assyria. It may be represented by Tell-Khuraibeh. There is a remarkable prophecy respecting Hazor in Jer. xlix. 28-33, and the connection shows it to have been a place of great importance. Two towns of this name lay in the south of Judah. (See TOWN.)

HEAD. The word is a contraction of the participle *heaved*, and signifies what is lifted up or exalted. Besides its ordinary meaning, it has various figurative acceptations in Scripture. The crown was worn upon the head—it was anointed with oil—or it was strewn with ashes in token of grief. Head means also chief, principal, or ruler. Christ is Head of the church, man is head of the woman. "The head," or capital, "of Syria is Damascus." (See ASHES, BALDNESS, CLOTHES, HAIR, HANDS, HORN.)

HEAL (Eccl. iii. 3), HEALING (Mal. iv. 2), HEALTH (Gen. xliii. 28). To heal all manner of sickness and diseases by the word of his own power was the divine prerogative of our Redeemer (Matt. iv. 23), and the power to heal was among the gifts conferred on his early apostles (1 Cor. xii. 28). The various figurative uses of these words are sufficiently explained by their connection.

HEAP. (See STONE.)

HEART (Acts xvi. 14)—the seat of the affections, desires, and motives; though, as it is often employed by the sacred writers, it embraces all the powers and faculties of man as a moral, intellectual, and accountable being (Matt. xv. 19). Thus, when God is said to shine into the hearts of men, to give the light of the knowledge of his glory in the face of Jesus Christ (2 Cor. iv. 6), the term is used in an enlarged sense, and the whole passage

teaches us that God causes the understandings of men to be enlightened or informed by the Holy Spirit in the knowledge of his glory as it is made known in Jesus Christ; and that the will and affections thus come under the influence of spiritual knowledge, and the soul is transformed into the divine image.

The prophet says, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvii. 9.) And, as if in reply to this emphatic question, God immediately declares his prerogative, "I the Lord search the heart; I try the reins" (*v.* 10).

HEARTH (Gen. xviii. 6). On the hearth the fire was kindled, and bread required in haste was rapidly cooked and fired upon it. The floor being sufficiently heated, was swept—the fire being shoved to a side—the bread was laid upon it, and covered up with the glowing ashes. (See BAKE, BREAD, OVENS.)

HEATH (Jer. xvii. 6)—a plant peculiar to wild and barren wastes. It is used in some countries as fuel, and also to stuff beds and thatch houses. Its place in the desert, in parched and uncultivated ground, is alluded to in the above passage, and makes but a part of the beautiful figure by which the opposite conditions of the righteous and wicked are illustrated. But the juniper may be the plant intended (Jer. xvii. 5-8). The same word is used, Jer. xlviii. 6; and whether it denotes in this passage the plant, or some blasted naked tree, or an animal of the desert, the idea conveyed is the same—viz., that the Moabites should seek the solitude of the desert to elude the pursuit of their enemies. The Seventy make it in this place the wild ass.

HEATHEN (Ps. ii. 1). This term is applied by the sacred writers sometimes to unbelievers (Jer. x. 25), but generally in the same sense with Gentiles. In modern times it denotes all those who are without the knowledge of the Gospel, and embraces three-fourths of the human race. (See GENTILE, GREECE.)

HEAVEN—what is *heaved up* or high (Gen. xlix. 25), and represents four different Hebrew terms. The Jews seem to have considered the region of the air, dew, clouds, and wind as the first heaven (Job xxxv. 11); the place which the heavenly bodies occupied as the second heaven; and the place where God, and Christ, and angels dwell, as the third heaven, and invisible to mortal eyes (2 Cor. xii. 2, 4).

The opinion has always prevailed among Jews and Christians, Greeks and Romans, and seems to be fully confirmed by the Scriptures (Luke i. 19), that there is a place in the universe where God's presence is made manifest by some visible display of his transcendent glory in the presence of the holy company that are admitted to dwell there. To such a place Paul was admitted (2 Cor. xii. 2), and thither Jesus ascended (Luke xxiv. 51; Eph. iv. 10; Heb. viii. 1); and there he now sits upon his throne (Heb. x. 12) as king of Zion, and there he continually officiates as our advocate and intercessor (Heb. ix. 15, 24-28); there is his Father's house, in which are many mansions prepared for Christ's friends and followers to inhabit when the earthly house of this tabernacle shall be dissolved; and there will be gathered together, in one blessed indissoluble society, all the redeemed of the Lord, out of every kingdom, and people, and tongue, and nation, whose endless and rapturous employment it will be to admire and adore the riches of the divine grace and glory. No effects of sin will be found in heaven. No curse is there, and life immortal is the happy privilege of all its population. The redeemed are clothed in perfect holiness, and enjoy unending felicity. Jesus is there, the object of corporeal vision—gladdening the sight and filling the bosoms of countless myriads. They serve God—every spirit rejoices in obedience—the mind has on it no cloud and the heart no stain; and the body, raised from the grave and etherealized by the power of God, feels no longer the menace of disease or the weakness of age, the exhaustion of effort or the pang of death. The gift of God is eternal life through Jesus Christ our Lord.

The *heaven of heavens* (2 Chr. vi. 18) is the highest heaven, as the song of songs is the most excellent song; the God of gods or the Lord of lords, the greatest of gods or the supreme of lords.

The *third* heaven (2 Cor. xii. 2) is the same as the *highest* heaven, and both are used to express the idea of the highest exaltation and glory (Luke ii. 15)—that is, God dwells not only in heaven, but above the heavens, in the third or very highest heaven. The rabbins and the Mohammedans make seven heavens. (Comp. 2 Cor. xii. 2; Eph. iv. 10; Heb. vii. 26.)

HEAVEN, KINGDOM OF. (See KINGDOM.)

HEAVE OFFERING. (See OFFERING.)

HEBER (Judg. iv. 17-21) was of the family of Jethro, and was distinguished as the husband of Jael, who killed Sisera. Six persons of this name are found in the Old Testament. (See EBER, HEBREWS.)

HEBREWS (Gen. xiv. 13). This term is used to denote the people descended from Abraham. The derivation of it is either from Heber, one of the ancestors of Abraham, or from the Hebrew word Eber, which signifies *from the other side.* Abraham was named *Abraham haibri*, Abraham the passenger, or Abraham the emigrant, as he had emigrated from Mesopotamia. The people who are known by the name Hebrews came "from the other side," as we say of a foreigner that he is from beyond seas; and hence the Canaanites might very naturally call them Hebrews, or people from the other side. They were not called Jews until a much later period of their history; and this name was derived from Judah. Jew is a corruption of *Judahite*, one of the tribes of Judah. Hebrew was the ordinary or political name; Israel was the internal or religious designation.

In the present article we can give but a very general outline of the history of this extraordinary people.

1. *Their Origin.*—A man of wealth, wisdom, and integrity was selected by God to be the

father and founder of the Hebrew nation, and was favoured with many visions and revelations, promises and covenants, all tending to show him the greatness and glory of his posterity. Among other things, he was told that his descendants should be very numerous, be taken into peculiar relation by God to himself, and should subdue and possess a most fertile and beautiful country. (See ABRAHAM.) About 200 years after Abraham was appointed to this distinction, we find Joseph, his great-grandson, holding one of the principal offices in the government of Egypt; and by a train of remarkable providences, his father Jacob, together with his eleven brethren, also became inhabitants of that country. (See EGYPT, JOSEPH, MOSES.)

Up to this period they had lived under a patriarchal form of government, some traces of which remained through succeeding ages (see PATRIARCHS); but during their eventful journey from Egypt God established a government for them, the elements or grand principles of which are found in the law of the ten commandments, promulgated from mount Sinai. This perfect and admirable constitution or code, embracing, as it did, all that pertains to the civil as well as the religious rights and obligations of the people, was formed by God himself, and by him administered, as emphatically lawgiver, judge, and king of Israel; and hence it is called a *theocracy*. This theocratic form of government, under various modifications, existed even to the coming of the Messiah. The Jewish kings were mere viceroys, bound to govern by certain laws, and fearfully punished for disobedience. They were raised up and displaced by the immediate and frequently visible direction of God (Hos. xiii. 11), they were subject to his authority (Deut. xvii. 14-20), and the prophets in their long and glorious succession were appointed to maintain the intercourse between God and his peculiar people, and to reprove and rebuke the kings of Judah and Israel for all their rebellion against him. Hence it is justly inferred that the shocks and revolutions in the Jewish government, however it might interrupt or modify, never destroyed the theocratic relation subsisting between God and the seed of Abraham, until the light of the glorious Gospel arose, and salvation for all, Jews and Gentiles, was proclaimed through the blood of Christ. (See CANAAN.) During their earlier occupancy of Canaan the land was subdivided; each family had its own allotted portion of the soil and territory. There were probably 15,000,000 acres in Canaan, and every Israelite able to carry arms might have about 20 acres set apart to him as his own possession. *Quatuor jugera*, or 4 acres, was the Roman phrase for a rural competence in the best days of the commonwealth, and at an earlier period only 2 acres were given to the soldier. But the Hebrew yeomanry had a more ample patrimony than the boasted liberality of Rome could afford.

2. *Their Religion.*—It was evidently the design of God that the Hebrews should be entirely separated and distinguished from all other nations, and to this end their religion and laws were most wisely adapted; and, besides this, the rites and ceremonies which they were required to observe were of the most significant import, and perfectly fitted to engage the attention of such a people. There was a body of men set apart, to whom was committed all matters relating to religion and law, which, under this singular government, were one and the same thing. To these persons, who officiated as priests, judges, and a board of health, &c., was allowed one-tenth of all the produce of the land. The Levites, as the sacred tribe, had a portion of the lands assigned them, with forty-eight cities, and thus formed a connecting link between the priests and the cultivators of the soil. Commerce was necessarily very limited, as, by the very nature of their institutions, all connection with other nations and societies was in a great measure made impracticable. And yet the feasts and festivals which were periodically celebrated, and upon the most important of which the whole nation was required to attend in a body, effectually preserved their social character and habits. (See FEASTS.) This constitution and these laws were given chiefly at or near mount Sinai. And thus, in the wastes of Arabia, and long before any lawgiver arose of which the world has now any knowledge, a system of laws and a form of government were prescribed for the children of Israel which has been the wonder of succeeding ages, and has exerted a boundless influence on the minds and institutions of all succeeding generations of mankind.

3. *Their Political History.*—After forty years' continuance in the wilderness, during which time every individual but two of the race that left Egypt had died, and given place to their children, they were brought into the land of Canaan. After the death of Joshua, the administration of the government was committed to a body of men called "judges." This was a species of dictatorship; and it would seem that these judges were appointed only for extraordinary occasions and for specific purposes (Judg. iii. 8-10, 14, 15; vi. 33, 36). Their power, however, was very great, (Judg. viii.) Of these rulers there were in all fifteen from Othniel to Samuel, in whose time the government was changed. (See JUDGES.) When the Hebrews had fallen into idolatrous practices, God suffered their enemies to prevail against them; and as they came to be involved in wars with the neighbouring nations, they felt the necessity of a military leader, or some more efficient government; and they asked for a king. Saul was given to them in this relation; but, though victorious in many battles, he displeased God, and David, the son of Jesse, was anointed to the throne in his place. Under his reign Jerusalem was adorned and fortified, and made the seat of government; the empire was greatly extended, and the prospects of the nation were never more glorious. He was succeeded by his son Solomon, whose reign forms the most splendid period of the Jewish history, and it was dis-

tinguished by the erection of the temple at Jerusalem. His costly palace and magnificent court could not be maintained without heavy contributions from the people; and upon his death, and the succession of his son Rehoboam, they demanded some relief from these heavy burdens. This being refused in a very offensive manner, ten of the twelve tribes revolted under Jeroboam, and were called the "kingdom of Israel." Judah and Benjamin adhered to Rehoboam, and were called the "kingdom of Judah." The subjects of the kingdom of Judah were probably called Jews from this time till the kingdom of Israel, as such, was destroyed; and then the word Jews became the common name for all the descendants of Jacob. After a series of wars between Judah and Israel, and between them and other nations, for a period of two hundred and fifty years, the kingdom of Israel was at length subverted, the territory fell into the hands of strangers, and the people of the ten revolted tribes which composed it were carried captive into Assyria, never as a body to return, (2 Kings xvii.) The kingdom of Judah, too, soon after met a similar fate, her people being carried into Babylon by Nebuchadnezzar.

Seventy long years of bondage passed away before any relief came to them; but Cyrus, king of Persia, subdued Babylon, and permitted the Jews, then in captivity, to return to their country; but they went back with not a few foreign customs and dogmas with which they had become familiar in the time of their exile. The lofty aspiration, the simple piety, and pure morality of their better days, were not with them; the subtle and self-righteous Pharisee, and worldly-minded Sadducee, and a variety of other sects, sprang up; and error, corruption, and superstition prevailed in every form. Our information concerning this period of Jewish history is derived chiefly from Josephus and the books of the Maccabees. (See BABYLON, PERSIA.)

The kingdom never reached its former glory. While Nehemiah lived, indeed, the nation continued to prosper; but soon after his death the country ceased to be considered a distinct portion of the Persian empire, and was joined to the province of Syria. The direct management of civil affairs was committed to the priests; but these were appointed to their high office by the Syrian governors. This was diametrically opposed to the ordinances of the Jewish state, and was most pernicious in its results. The people, indeed, remained faithful to the Persian government till the close of its existence, and were on this account permitted to live at peace with their neighbours. But the office of the high priesthood, being at the disposal of the Syrian viceroys, now became the object of worldly ambition, and was sought after chiefly by those means which are most efficacious with worldly rulers. Four high priests—Jeshua, Joachim, Eliashib, and Joiada—had held the sacred office, and been removed by death from it, since the return from Babylon. Johanan now succeeded his father, Joiada, in the pontificate. But Joshua, another son of Joiada, had received the appointment from Bagoses, governor of Syria; and hence he demanded the office from his brother. Johanan refused, and slew Joshua in the inner court of the temple, where he had made the offensive demand. For this insult to his authority Bagoses censured the Jews severely, upbraided them with polluting the temple by an act of murder, and imposed a tax upon all the lambs offered in sacrifice, which was exacted till the recall of Bagoses, about seven years afterwards.

Jaddua, son of Johanan, the next high priest, did much to advance and maintain the moral and social improvement of the people. In his time the Samaritans, who had long been denied access to the temple of Jerusalem, built a temple for themselves on mount Gerizim. This increased the enmity which already existed between the Jews and Samaritans, and led to that entire alienation which was afterwards displayed. Soon after this the Persian government was overturned by Alexander the Great, and Israel was brought under the sway of the Macedonians. The high priest is said to have won the favour of Alexander by showing him the prophecies of Daniel concerning his rapid and extensive victories (Dan. viii. 7; xi. 3); and hence the people of Judea were permitted to enjoy their peculiar national privileges, and were freed from taxes every seventh year. But the Samaritans were compelled to retire to Shechem, between mount Ebal and Gerizim, and Samaria was re-peopled by a colony of Macedonians.

After Alexander's death, his dominions being divided among his four generals, the province of Syria, embracing Palestine, fell to the lot of Laomedon. Judea, soon after this, came into the hands of Ptolemy Lagus, king of Egypt, and many of the people were sent thither as colonists, which accounts for the number of Jews which afterwards abounded in Alexandria, Lybia, Cyrene, and other places. Jaddua, the high priest, was succeeded by Onias, and he by Simon the Just, during the reign of Ptolemy. Simon repaired and fortified the city and temple, and is said to have also completed the Old Testament canon, by adding the writings of Ezra and Nehemiah, the books of Chronicles and Esther, and the prophecies of Malachi. Under the Egyptian kings the Jews enjoyed prosperity for a considerable time. The days of Antiochus IV. are remarkable as a period of dreadful calamities to the Jewish people. Having taken offence at their conduct in the dispute between Jason and his brother Menelaus about the priesthood, he came upon them with tremendous violence. For three days the city of Jerusalem was given up to the rage of a brutal soldiery. Four thousand of the people were slain, and as many more sold into slavery. Menelaus led the impious king into the temple, whence he carried off 1,800 talents of silver and gold; and, to crown all, the religious feelings of Israel were outraged, and the God of all the earth insulted, by the sacrifice of a large swine upon the altar

of burnt offering. Leaving Menelaus in the pontificate, Antiochus *Epiphanes* (the *illustrious*) returned to Antioch.

About a year after this he was compelled by the Romans to desist from another attack upon Egypt, and took the opportunity as he returned of venting his rage on the defenceless Jews. Jerusalem was assaulted by Apollonius, the leader of the Syrian army, on Sabbath, while the inhabitants were engaged in divine worship. Multitudes were slain, 10,000 were sent into captivity, and the city was plundered, set on fire, and its walls destroyed. The services of the temple were discontinued, the daily sacrifices ceased, and the city of Jerusalem was nearly left desolate (B. C. 168). Subsequently the statue of Jupiter Xenius was received by the Samaritans into the temple on mount Gerizim; and the "holy and beautiful house" of Jehovah on mount Moriah was dedicated to Jupiter, and the sacred courts were defiled by the images and offerings of heathen idolatry. The very reading of the law of God was prohibited, and every copy of the sacred volume demanded from the devoted servants of the Most High. This edict was disobeyed, and Antiochus inflicted on all recusants the most cruel tortures and agonizing deaths to which men could be subjected. But even in these circumstances there were men of faith who defied the monster and his cruelties, and died triumphantly, in the assurance that God would avenge his people, and that speedily.

Nor was it long till deliverance was brought to the suffering Hebrews, by the hands of Mattathias and his sons, generally styled the Maccabees. They were descendants of Aaron, by his son Eleazar, and were at this time a family of some note and influence in their city, Modin. Mattathias refused to apostatize at the mandate of the king's commissioner; and in a burst of virtuous indignation, slew one of his countrymen who was about to obey the idolatrous command. This was the turning point of Jewish misery. The standard of resistance was raised, the sons* of Mattathias and many of the people gathered round it, slew the commissioner and his attendants on the spot, organized themselves and numbers who daily joined them into a regular army, and ceased not their noble patriotic exertions till Judea had been freed from the tyrant of Syria, and their civil and religious liberties to a great extent restored. At the end of the first year of the revolt Mattathias died, and the command devolved upon Judas, surnamed Maccabeus. The young leader, with his small but resolute army, routed the forces of Antiochus in several engagements, slew thousands of the Syrians, gained possession of the city and temple of Jerusalem, purified them from every vestige of heathenism, and restored the daily sacrifice and the services of the temple, after they had been interrupted for a period of three years. About this time Antiochus died in Persia, and is said to have confessed that he was smitten by the hand of God for his cruelties to the chosen people.

Judas Maccabeus was then recognized as governor of Judea in the year 163 B.C. The reign of the Asmonean* princes was by no means one of peace. The disloyalty of some of their own countrymen, the ambitious intrigues of the Syrians, and the interference of neighbouring powers, kept the nation in almost perpetual turmoil. After Judas, the most distinguished of these princes, were Jonathan and Simon, the brothers of Judas, who completed "the freedom of Jerusalem," and did much to strengthen and improve the kingdom; John Hyrcanus, son of Simon, who, by a series of successful wars with the Syrians, Samaritans, and Idumeans, so enriched the nation and confirmed his government that the kingdom reached a degree of prosperity unknown since the return from Babylon; Alexander Jannæus, against whom the nation revolted, and kept up hostilities for nine years, in which conflict 50,000 persons perished; and Aristobulus, under whom, after various vicissitudes of misfortune, Jerusalem was taken by Pompey, and the Jews made tributary to Rome. Thus ended the Asmonean dynasty, after a subsistence of one hundred and twenty-six years, when it made way for the Idumean princes.

Herod the Great, son of Antipater of Idumea, now acquired the kingdom through the influence of Mark Antony, and was the first Gentile who filled the Jewish throne. The sceptre was now about to depart from Judah. The birth of Messiah was at hand. Herod was *great* in ambition, and, as the result of this, in jealousy, cruelty, and prodigality. Every one who could possibly be suspected of aspiring to the throne was put to death. He rebuilt and adorned the temple at immense labour and expense, and undertook and completed many other public works. When the power of Antony declined in Rome, he sought and found favour with Octavius, the first Cæsar Augustus, and by his assistance enlarged the bounds of his kingdom, till the whole country from Dan to Beersheba, and much beyond Jordan, was added to his dominions.

But the advent of a greater than Herod was at hand. In the thirty-second year of his reign was born John the Baptist, the forerunner of the Messiah, who had been long expected by the pious Hebrews, and was needed by the entire world; and six months afterwards the Saviour appeared in Bethlehem of Judea.

The reign of Herod terminated in the first year of our Saviour's life, and he divided his kingdom by will among his three sons, Archelaus, Antipas, and Philip. In a little more than forty years, however, this dynasty came to an end, Judea sunk to a minor province, and thenceforward governors were sent from Rome until the destruction of their once holy and beautiful city, Jerusalem. After this mournful event the Jews remained subject to

* John, Simon, Judas, Eleazar, and Jonathan.

* Asmonean, from Asmoneus, the great-grandfather of Mattathias.

the Roman government until Adrian became emperor of Rome, A.D. 76, when they rebelled, and were entirely dispersed, and so remain to this day.

Literature of the Jews.—Their inspired literature is found in the Old Testament, and no nation can boast of so sacred a treasure. Take it as mere literature, it has no equal in the simplicity of its prose and sublimity of its poetry, the freshness of its descriptions, the raciness of its annals, and the ardour of its devotion. It has claims far surpassing that of civilized antiquity. It is the composition of many writers of many ages and countries. Some sections of it were composed in Arabia, and others in the dungeons of Rome. Some portions of it were written in the times of the Pharaohs, and others in the era of the Cæsars. It tells of expeditions prior to those of Jason and the Argonauts. It describes national adventures long before Achilles and Troy. Its ethical system precedes Thales and Pythagoras. Its muse was vocal before Orpheus or Hesiod. Above all, it is the accredited revelation of the true and merciful Jehovah, able to make "wise unto salvation, by faith that is in Christ Jesus." There is nothing about the Bible which is not hallowed. Its structure, its style, the life of its authors,—the contents of its history, the figures and allusions of its poetry, the gorgeous scenes and visions of its prophecies,—the examples it records, and the acts of glowing devotion which it has narrated,—its gradual formation into one canonical book, its wonderful preservation in manuscripts, its early versions and modern translations, its various editions and its first printed copies,—the remarks of good men on its religion, and of learned men on its literature,—its reception among barbarous tribes, and the effect which it has produced,—all that has been written about it and upon it, collated texts, biblical grammars, dictionaries and concordances, erudite comments, practical remarks, pious reflections;—all is sacred, all is venerated by the sanctified scholar; for it refines the heart as well as delights the imagination. The Hebrew language, too, cognate with the northern and rougher Aramaic and the southern and more polished Arabic, has a freshness, simplicity, and energy about it which belong to few modern tongues. It is all nature and fire—pure in Moses, refined in David, but somewhat tainted in the period of Malachi. In antiquity, it is the tongue of Adam; in sanctity, the tongue of God.

The literature of the Hebrews, not contained in Scripture, is of a very different character. Some of it is learned, but much of it is only laborious trifling. Many of the rabbis, such as the Masorets, busied themselves with the text of Scripture; others in the middle ages wrote grammars, lexicons, and commentaries. The principal schools of learning were at Tiberias and Babylon. The great repository of Jewish learning is the Talmud. This consists of two parts, the Mishna and the Gemara,—the one is the text, and the other the comment upon it. The Mishna (which word means *repetition*) contains the oral law, or traditions of the Jews, and was compiled by Rabbi Judah the holy, about the middle of the second century.

1. The first part is entitled Zeraim (of seeds), and treats of agriculture and the laws relating to it.

2. The second is called Moed (of festivals), and treats of the observance of the Sabbath and other holidays.

3. The third is called Nashim (of women), and treats of the ceremonies of marriage and divorce, and of other matters relative to the intercourse between the sexes.

4. The fourth is called Nezikin (of damages), and treats of the laws regulating the conduct of men in civilized communities, and of the punishment due to their infraction.

5. The fifth is called Kodashim (of things holy), and treats of offerings.

6. The sixth is called Tahoroth (of purifications), and treats of the mode in which persons and things become unclean, and of the ceremonies to be observed in their purification.

The reasons for this order, as laid down by Maimonides in his preface to the Talmud, are as follows:—The work commences with the laws respecting agriculture, because on this depends the very existence of man, who without food would not be able to serve the Lord. These are succeeded by the laws relative to festivals, because that is the order observed in the Bible (Lev. xxv. 5, 6). For the same reason the part which treats of the rights of women is made to precede the laws concerning damages (see Exod. xxi. 7, 12). The four first Sedarim are thus made to include those subjects which are chiefly treated of in the book of Exodus, and the remaining two are occupied with the matter discussed in Leviticus. The six parts of the Mishna are each divided into treatises or books, these again into chapters, and the latter into single decisions.

Nothing can appear more striking than the effects produced upon the world at large by the opinions and events which originated among the Jewish people. A pastoral family, neither so numerous, so warlike, nor so well instructed in the arts of civilized life, as many others in the same quarter of the globe, gradually increased into a powerful community, became distinguished by a system of doctrines and usages different from those of all the surrounding tribes; retaining it, too, amid the numerous changes of fortune to which they were subjected, and finally impressing its leading principles upon the most enlightened nations of Asia and of Europe. At a remote era Abraham crosses the Euphrates, a solitary traveller, not knowing whither he went, but obeying a divine voice, which called him from among idolaters to become the father of a new people and of a purer faith, at a distance from his native country. His grandson Jacob, a "Syrian ready to perish," goes down into Egypt with a few individuals, where his descendants, although evil entreated and afflicted,

became a "nation, great, mighty, and populous," and whence they were delivered by the special interposition of Heaven. In prosperity and adversity they are still the objects of the same vigilant providence which has reserved them for a great purpose to be accomplished in the latter days; while the Israelites themselves, as if conscious that their election was to be crowned with momentous results, still kept their thoughts fixed on Palestine, as the theatre of their glory, not less than as the possession of their tribes.

At one period they are in bondage, the victims of a relentless tyranny, and menaced with complete extirpation; but the hope of enjoying the land promised to their fathers never ceased to animate their hearts; for they trusted that God would surely visit them in the house of their affliction, and, in his appointed time, carry them into the inheritance of peace and rest. At a later epoch they are swept away as captives by the hands of idolaters, who used all the motives which spring from fear and from interest to secure their compliance with a foreign worship; but, rejecting all such inducements, they still continued a separate people, steadily resisting the operation of those causes which, in almost every other instance, have been found sufficient to melt down a vanquished horde into the population and habits of their masters. At length they appear as the instruments of a dispensation which embraces the dearest interests of all the sons of Adam; and which, in happier circumstances than ever fell to their own lot, has already modified and greatly exalted the character, the institutions, and the prospects of the most improved portion of mankind in both hemispheres of the globe.

Connected with Christianity, indeed, the history of the Hebrews rises before the reflecting mind in a very singular point of view; for, in opposition to their own wishes, they laid the foundation of a religion which has not only superseded their peculiar rites, but is rapidly advancing towards that universal acceptation which they were wont to anticipate in favour of their own ancient law. In spite of themselves, they have been as the little leaven which was destined to leaven the whole lump; and in performing this office, they have proceeded with nearly the same absence of intention and consciousness as the latent principle of fermentation, to which the metaphor quoted bears allusion; they aimed at one thing, and have accomplished another: but while we compare the means with the ends, whether in their physical or moral relations, it must be admitted that we therein examine one of the most remarkable events recorded in the annals of the human race. (See CANAAN, CAPTIVITY, JEWS, TRIBE.)

HEBREW OF THE HEBREWS (Phil. iii. 5) has been supposed by some to denote that the individual so called had both a Hebrew father and mother; but others take it to mean that he was a Hebrew both by nation and language—which many of Abraham's descendants were not—or a Hebrew Jew performing worship in the original Hebrew tongue, and of course more truly honourable in a Jew's eyes than one born out of Judea, and speaking the Greek or any other than the Hebrew language.

HEBREWS, EPISTLE TO THE. There is probable evidence that this epistle was written by Paul about the year 62-3, in the Greek language, and that it was addressed to the believing Jews of Palestine.

This important portion of the New Testament is designed to show the divine character and offices of the Redeemer, the superiority of the Gospel to the law, and the true design and import of the Mosaic institutions; the fortitude and perseverance to which the Gospel promises were calculated to excite the Hebrew converts, and the course of life to which such evangelical hopes and anticipations should lead. It exhibits the divine character of the Redeemer, establishes his infinite superiority to Moses as an apostle, and to the Aaronic family as a priest. It contrasts the grandeur, the efficacy, and the perpetuity of new-covenant privileges, worship, and promises, with the earthliness, the feebleness, and the temporary nature of the figurative economy; and it enforces the awful responsibility which attaches to the profession of Christianity, by considerations derived from all that is fitted to elevate hope and to give energy to godly fear. It is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial, arrangements. It brings to view the soul that animated the whole body of its ceremonies, and which gives them all their importance; and by the light it affords, we are enabled to enter into the darkest places of that extraordinary edifice, to see the wisdom of its proportions, and the admirable adaptation of all its parts to their design. It was calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name; because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial.

And there is a regular method in this elaborate composition. Its special purpose was to warn the believing Hebrews against apostasy. To attach them still more to Christianity, the apostle describes its superior glory:—

1. Its author is higher than the angels, and the angels were the loftiest beings revealed in Scripture. Jesus is the Son; they are but the servants, nay, his servants (Heb. i. 6, 13, 14). But it may be objected that Jesus was not superior to angels, for he was a man. The reply of the apostle is, "Be it so; he became man, stooped from his high estate, but now he is crowned with glory and honour."

2. The founder of Christianity was higher than Moses. Moses was a servant; Christ is the Son, leading us to a nobler rest than the Hebrews enjoyed in Canaan.

3. Christ is superior to Aaron, for his priesthood is after the order of Melchizedec. Aaron

had sins of his own to atone for; Christ had none. Aaron's priesthood offered worthless animals, often, for they had no moral efficacy; Jesus presented himself on the altar, and but once. One priest after another approached the Jewish altar; but Jesus, the one High Priest, ever liveth, and hath not left the Holy place into which he entered. Each section of the epistle is followed up by an appeal against apostasy; and the sustaining faith of early worthies, honoured by a place in the record of Scripture, is rehearsed with multiplied examples.

The epistle is anonymous, but the weight of external evidence is in favour of Paul. Other authors have often been named, but the tone, doctrine, and illustration, as well as the historical testimony of the Church, had led the majority to Paul as the inspired composer. It is ascribed to Paul in the early Syriac version, and by Clement in the second century. Origen records the strong traditional authority in favour of Paul. Eusebius declares that fourteen epistles are clearly and decidedly Paul's. Doubts, indeed, seem to have prevailed in the western church; but they arose from polemical reasons, which have no critical weight. Some have ascribed it to Apollos—as Luther, Bleek, and others; others—as Tertullian and Wieseler—to Barnabas. As Origen said long ago, the thoughts are Paul's, but the language is another's; and that other appears from the style to be Luke, the apostle's companion, who may have composed it under the apostle's superintendence. There is no reason for supposing that the epistle was written in Hebrew and afterwards translated into Greek.

HEBRON (Num. xiii. 22)—so called after a son of Caleb—was one of the most ancient cities of Judea, and was originally called Kirjath-arba, or the city of Arba, from its being the residence of a famous giant of that name (Josh. xiv. 15). Moses calls it Mamre (Gen. xxiii. 19; xxxv. 27). It was situated on an eminence less than 20 miles south of Jerusalem, and nearly 100 from Nazareth (Luke i. 39), and is still known as the flourishing town of Habroun, or El-khulil—which means, "the friend," meaning Abraham (2 Chr. xx. 7)—and is celebrated for the manufacture of glass.

Hebron is one of the very oldest cities in the world. It was built seven years before Zoan in Egypt (Num. xiii. 22).

This frontier town of Palestine, and the capital of the "hill country," is built of square, rough stones, the common limestone, of which the mountains around it are composed. The houses are usually not above two storeys high, covered with flat roofs or domes formed of stone, and coated with plaster or cement. Many are in a dilapidated state, and uninhabited. There are gates, not only at the entrance of the city, but in different parts of the interior, which are closed at night to intercept communication between the different districts, and for the better preservation of order.

The mosque contains the tombs of Abraham, Isaac, and Jacob, with their wives, Sarah, Rebecca, and Leah. They are known, on Scripture authority, to have been interred in Hebron, "in the cave of the field of Machpelah, before Mamre, the same is Hebron" (Gen. xxiii. 19). The cave was in the end of the "field before Mamre, which is Hebron." The present city stands on the slope of the hills, as well as on the plain; and the harem, or mosque, which stands just at the termination of the slope that rises beyond it, is in a position that accords well with that of the cemetery—"in the cave at the end of the field before Mamre."

Hebron is associated with some of the most interesting passages of sacred history. The valley of Eshcol (Num. xiii. 24, 25) is supposed to have been in its vicinity—and "the vale of Hebron" was at one time the residence of Jacob (Gen. xxxvii. 14). Abraham's abode was also here (Gen. xiii. 18), and his family burying-place (Gen. xxiii. 2, 3, 19; xxv. 10; xlix. 29-33; l. 12, 13). Upon the conquest of Canaan, Hebron was assigned to Caleb as part of his portion (Num. xiii. 30-33; xiv. 5, 24; Josh. xiv. 6-14), though it was finally a city of refuge, and among the possessions of the priests (Josh. xx. 7; xxi. 11, 13). Hebron was the residence of David until Jerusalem was made the capital (2 Sam. ii. 1; v. 4. 9); but we find it among the cities of Judah at the time of the revolt (2 Chr. xi. 10). (For a visit made to the mosque by the Prince of Wales, in 1862, see *Stanley's Lectures on the Jewish Church.*)

HEDGE (Hos. ii. 6). Travellers tell us that such hedges as are mentioned in this passage are often found in eastern countries at this day, and that they are especially useful as defences against the incursions of the Arabs on horseback. The hedge is sometimes figuratively used to denote protection (comp. Job i. 10; Ps. xxxiv. 7).

HEIFER (Hos. x. 11). The heifer was used in sacrifice on a particular occasion (Num. xix. 1-10; comp. Heb. ix. 13, 14), the manner and design of which are fully stated in the passage cited. The animal to be selected was of red colour, and red was the symbol of sin. It was then slain, its body burnt without the camp, and the ashes mingled with water were sprinkled on the people. This was an impressive sin offering; and the apostle argues from it to show the superior efficacy of the sacrifice of Christ. (See MURDER.)

The figurative allusions of the sacred writers to the wildness, sportiveness, and indocility of this animal, especially when well fed, are very striking (Jer. xlvi. 20; l. 11; Hos. iv. 16). In Isa. xv. 5 allusion is probably made to the lowing of a heifer—a mournful sound that can be heard at a great distance: so should the lamentation of the Moabites be in the day of their visitation.

HEIR. (See ADOPTION, CONCUBINE, INHERITANCE.)

HELBON (Ezek. xxvii. 18). This place has been usually identified with a Syrian city of great opulence and antiquity, celebrated for its wines—Aleppo (or, as the Arabs say,

Alep or Halab). But Mr. Porter has made it very probable that Helbon is a village of the same name a few miles from Damascus, and still famous for the fineness of its grapes. (*Handbook*, p. 495).

HELI (Luke iii. 23)—supposed by many to be the father of Joseph, husband of the Virgin Mary, and by others supposed to be the brother of Jacob, father of the Virgin. A third party make Joseph son-in-law of Heli, or his adopted son.

HELL (Deut. xxxii. 22). This word is the representative of the Hebrew sheol and the Greek hades, and of another Greek word which is also translated hell, but literally means "the valley of Hinnom" (2 Chr. xxxiii. 6), where the most abominable idolatries were practised; called also "Topheth" (2 Ki. xxiii. 10), from *toph* (a drum), because that instrument was used there to drown the cries of victims. Hinnom or Topheth thus became a fit emblem of hell.

Some maintain that hades means neither the grave nor the place of punishment, but some separate region of incarcerated spirits. In the Old Testament sheol is used sixty-six times, if Fürst's *Concordance* be correct. The older philologists derived it from a root signifying to ask:—"orcus rapax" (*Catullus*, 2-28). The more modern ones, with more probability, derive it from a root signifying to be hollow. It is, according to Fürst, Gesenius, Botcher, Ewald, and Maurer, an etymon of the same family with the Gothic halja, and the German hölle, the Anglo-Saxon hal, or halle, and the English hell. Its general signification is the grave, or, properly, the under world, and sometimes it denotes the place of wo. Our translators have, in thirty instances, rendered it "the grave;" in three instances they have rendered it "the pit;" and in the rest, it is translated "hell."

It signifies the grave in the following places, and they are but a specimen:—Gen. xlii. 38: "Ye shall bring down my gray hairs with sorrow to (sheol) the grave." Gray hairs go not into the world of spirits. Gen. xliv. 29, 31: "The gray hairs of thy servant, our father, with sorrow to the grave." 1 Sam. ii. 6; 1 Ki. ii. 9: in the two last instances sheol seems to mean the grave, into which the bloody corpses of Joab and Shimei should be cast. Job xvii. 16: "They shall go down to the bars of the pit (sheol), where our rest together is in the dust." The second clause explains the first. It is probable that our translators used the word pit in a literal sense, as synonymous with the grave. Ps. xlix. 14: "Like sheep they are laid in the grave (sheol)." And it is added, "their beauty shall consume in the grave (sheol)." Ps. cxli. 7: "Our bones are scattered at the mouth of the grave (sheol)." Isa. xxxviii. 18: "The grave (sheol) cannot praise thee."

Sheol sometimes means the place of punishment, as in Deut. xxxii. 22: "a fire is kindled in mine anger, which shall burn down to the lowest hell (sheol)." Does it not point to the place "where the fire is never quenched?" Ps. ix. 17: "The wicked shall be turned into hell (sheol), and the nations that forget God." Will any one suppose that this commination is so pointless as to contain no more than an assertion that the wicked shall die! Prov. xxiii. 14: "Thou shalt beat him with a rod, and shalt deliver his soul from hell (sheol)." The chastisement of a perverse child keeps him from sin, and preserves him from future punishment.

There are also many popular uses of sheol, in which it is personified and its qualities are described. It is sheol—world of the dead—the region of the Rephaim. "They are dead, they shall not live; they are Rephaim" (Isa. xxvi. 14). "The earth shall cast out her Rephaim" (Isa. xxvi. 19).

In the New Testament the use of the term "hades" came from the Septuagint, where it in general stands as the representative of sheol. A glance at Tromm's *Concordance* will show, however, a few variations, such as 2 Sam. xxii. 6, where it is rendered "death." The Seventy also employ hades as the Greek substitute of other Hebrew terms. It is used in Isa. xiv. 19, in translating the phrase "stones of the pit," where the discourse is of those buried in caves and covered with stones.

What, then, is the meaning of the following passages?—

Matt. xi. 23: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (hades)." Did our Saviour mean to say that the perverse rejection of Christian privileges would expose men to ordinary death or departure to the world of shades? Or did he not mean to menace them with the wrath of God? Hades, says Olshausen, has here the same meaning as gehenna. The opinions of Grotius, Wetstein, Rosenmüller, Kuinoel, Stuart, and others, who suppose that this phrase has its origin in the lofty situation of the town on a hill, or that our Saviour merely threatens temporal calamities from the Roman invasion, are not worth special refutation.

Luke xvi. 23: "In hell (hades) he lifted up his eyes, being in torments." What better version could be given? Is not hades in this place the same as the burning gehenna: "I am tormented in this flame."

But great attention is given to Ps. xvi. 10, with the Greek quotations in Acts ii. 27, &c. A very little attention to the laws of Hebrew grammar, and principles of Hebrew poetry and parallelism, will at once render plain the meaning of this prophecy. The sixteenth psalm undoubtedly refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he was no less assured that the Father whom he served would raise him from the dead, the law being satisfied and his work being concluded. "My flesh also shall rest in hope," for

> "Thou wilt not abandon my soul to sheol,
> Nor permit thy Holy One to see corruption."

The two lines form what is usually termed a parallelism, the last hemistich echoing the sentiment of the former. The words "my soul" mean myself. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, "that he chided his heart or himself—*κράδιην*." The latter makes the Olympic victor address *φίλον ἦτορ*, his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius and Nordheimer illustrate such usages at considerable length. Nouns of this nature are used because the Hebrew has no intensive or reflexive pronouns. Now, what is meant by sheol? It is explained in the second clause. It is the place where corruption is seen—the region of the dead. So the apostles understood it. Though Messiah was to die, death's power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition.

In the preceding remarks about sheol and hades, we do not mean to affirm that they are the same with the Hebrew or Greek terms usually translated grave or sepulchre. They are more *generic* in signification. The usage is somewhat the same as in our language. We say, A man has gone to his grave: so said the Jews. We do not say, A man has gone to *his* world of spirits, or *his* other world;—neither do the writers of Scripture. Sheol and hades do not mean that narrow bed in which one corpse is laid; but in this relation they signify that region of darkness and insensibility in which all the dead repose. One corpse is lowered into its *keber*—all of them lie in *shcol*.

Hades, then, sometimes means the grave, or general receptacle of the dead; sometimes the place of punishment; and oftener that condition which follows after death, and in which the good and bad participate alike—that condition in which spirit and body are separate—a condition only temporary, for Jesus at the last day is to bring it to a termination. This condition is occasionally imaged as an empire or underworld; and hades, personified as the king of this dim realm, is to be "cast into the lake of fire."

It is generally easy to see from the connection, in any given case, in what sense the word is used. Thus, in Ps. ix. 17; Matt. xxiii. 33; Mark ix. 43-48; 2 Pet. ii. 4, the word *hell* evidently denotes the place of the future and everlasting misery of the ungodly, consisting, in part at least, in the eternal separation of the soul from God, and from the presence of his glory, and in the suffering of inconceivable anguish and remorse for ever and ever. These sufferings are described with all the force and vividness which language or imagination can supply.

HELL, GATES OF (Matt. xvi. 18)—a figurative expression, denoting the power of wicked spirits or of death. (See GATE.)

HELMET. (See ARM, ARMS.)

HEM. (See FRINGES.)

HEMAN. The best known of the name is the "singer" (1 Chr. vi. 33), and "the king's seer in the matters of God," (1 Chr. xxv.) He was a Kohathite, and grandson of Samuel the prophet. The Heman to whom Ps. lxxxviii. is ascribed may have been a different person of the family of Zerah. (See DARDA, ETHAN.)

HEMLOCK (Hos. x. 4)—a well-known bitter and poisonous herb. The word rendered hemlock in the above passage, and in Amos vi. 12, is elsewhere rendered *gall*, or *wormwood*. The figurative use of it is explained by comparing the above passages with Deut. xxix. 18; Amos v. 7; Heb. xii. 15. The evils of perverted judgment resemble the springing up of useless and poisonous plants where we look for and expect valuable and nutritious vegetation. (See GALL.)

HEN. Our Lord's pathetic allusion to the natural affection of this fowl is known to every reader of Scripture (Matt. xxiii. 37). Hens in the East are kept in continual alarm, because birds of prey are so plentiful, and so frequently annoy them. Our Lord knew that the Roman eagle was soon to appear and scare the terrified brood at Jerusalem, and he therefore wished to save and protect them both from human cruelty and from divine indignation.

HENA (2 Ki. xix. 13)—supposed to be the same as Ana on the Euphrates, not far from Sippara or Mosaib.

HERD. (See CATTLE, OX, SHEEP.)

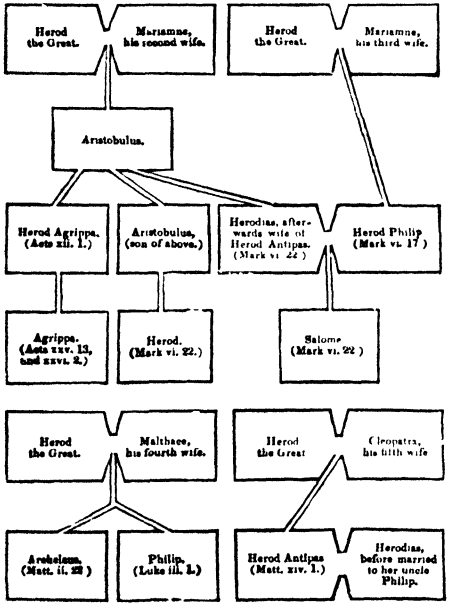
HERES. The phrase, "City of Destruction" (Isa. xix. 18), should probably be "City of Heres," or "the sun," as in the margin. This implies, however, a slight difference in the Hebrew spelling. The city of the sun was called in Greek Heliopolis.

HERESY (Acts xxiv. 14), HERETIC (Tit. iii. 10). These terms, as they are generally used by the sacred writers, imply no judgment respecting the truth or error of religious sentiments, but mean simply sects, or a peculiar system of opinions; so that when the word *sect* is used, the word *heresy* would be equally appropriate, as in Acts v. 17; xxiv. 5; xxvi. 5; and xxviii. 22. In the epistles, where the word is usually employed without reference to any particular class by name, it imports either differences which led to divisions in the Christian Church—and which were greatly to the reproach of the faith—or corruptions of the true faith (1 Cor. xi. 19); and it is in this last sense that the term is commonly applied at the present day.

HERMON—*lofty peak* (Deut. iii. 8)—a mountain branching off south-east from Anti-Lebanon, and running between Damascus and the Sea of Tiberias, called by the Sidonians *Sirion*, and by the Amorites *Shenir*, and also *Sion* (Deut. iii. 9; iv. 48). It is not to be confounded with a mountain south of Tabor, to which the same name has been sometimes given. For the name Hermon was given to this latter mountain only in post-biblical times,

and was the result of a desire to reconcile such passages as Ps. xlii. 6; lxxxix. 12. The real mount Hermon is now called Jebel es-Sheikh, "the chief mountain," and is the highest of all the mountains of Lebanon—perhaps 10,000 feet in height. In Raumer's *Contributions to Biblical Geography* it is placed 10,000 Paris feet above the level of the sea. One traveller says,—"Whatever is lovely in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness. Old Jebel es-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Huleh. What a constellation of venerable names!—Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Huleh, with its hundred streams, glittering like silver lace on robes of green, and its thousand pools sparkling in the morning sun." (See BAAL-GAD.)

HEROD (Matt. ii. 1), surnamed the Great, was the ancestor of several of the same name mentioned in the New Testament. He was governor of Judea (then a Roman province) at the time of our Saviour's birth. Though he was called king, he was subject to the Roman emperor, and was distinguished for savage cruelty.



The preceding table shows at a glance the chief connections of this family, so far as they are mentioned in the sacred history.

In the thirty-third year of the reign of Herod the Great Christ was born in Bethlehem. Fearing that this event might in some way affect his interests, and not knowing precisely the age of the supposed pretender to his throne, and having attempted in vain to ascertain the precise period of his birth, Herod issued a decree, requiring the indiscriminate massacre of all the children of Bethlehem, of two years old and under. This decree was executed. The murder of the infants in a Jewish village is quite in keeping with the character of the man who killed his own wife and his two sons. Herod died a most dreadful death at Jericho, distributing the government of the province among his three sons: Judea to Archelaus; Galilee and Perea to Herod Antipas; and the three upper districts east of the Jordan (Batanea, Auranitis, and Trachonitis) to Philip (Luke iii. 1).

Archelaus held the government about nine years, and was then banished for high crimes; and Judea became completely subject to Rome, and received its governors or procurators directly from the emperor, and probably for limited periods. Pontius Pilate was in this office when John the Baptist appeared. The other sons of Herod the Great remained in possession of their provinces as at the death of their father. (See AGRIPPA, ARCHELAUS JOHN THE BAPTIST, JESUS CHRIST.)

HERODIANS (Matt. xxii. 16)—a Jewish sect or party originating probably in a political partiality towards the Roman emperor and Herod his deputy. It is generally supposed that the great body of the Jews, and especially the Pharisees, held that the law of Moses (Deut. xvii. 15) forbade their subjection to a foreign power; while Herod and his party (the Herodians) regarded that law as forbidding a voluntary subjection; but if they were reduced to subjection by force of arms, they considered it lawful to avow their allegiance and pay tribute; and they not only paid it themselves, but urged others to pay it, and to submit cheerfully to Rome. Hence the difficulty of the question proposed to Christ (Matt. xxii. 17). The Herodians also held that it was on the same principle lawful to comply with the customs and adopt the rites of the conquering nation. This is probably the "leaven of Herod" (Mark viii. 15). Some have inferred, from a comparison of Mark viii. 15 and Matt. xvi. 6, that the Herodians were chiefly Sadducees.

HERODIAS (Matt. xiv. 3)—the granddaughter of Herod the Great, and sister of Herod Agrippa. She first married her uncle, Herod Philip, and afterwards Herod Antipas, another uncle, and that, too, during her first husband's lifetime. For this unlawful and scandalous connection John the Baptist faithfully reproved the parties; and his fidelity cost him his life (Matt. xiv. 3-10). (See JOHN THE BAPTIST.)

HERON (Lev. xi. 19)—an unclean bird, but of what species is quite uncertain. The original word seems to denote an irritable bird—a goose or parrot. The Seventy make it sand-piper, from another derivation; and the Arabic and the Talmud regard it as some kind of eagle.

HESHBON (Num. xxi. 25)—a royal city of the Amorites. It was given first to Reuben (Josh. xiii. 17), then transferred to Gad (Josh. xxi. 39), and in the time of Isaiah and Jeremiah recovered by the Moabites, to whom it had before belonged (Isa. xv. 4; Jer. xlviii. 2). It exists now under the name of *Heshbân*, and lies east of mount Nebo, about 20 miles from the Jordan, at its mouth. Near it are wells and ponds hewn out of the rock, referred to in Song vii. 4.

HETH (Gen. x. 15) was the eldest son of Canaan, and the ancestor of the Hittites. (See HITTITES.)

HEZEKIAH—*strength of Jehovah* (2 Chr. xxix. 1)—a distinguished king of Judah, was the son and successor of Ahaz. He was twenty-five years of age when he came to the throne, and he immediately took measures to break up the idolatrous customs into which the people had fallen during the reign of Ahaz; to bring them back to the temple and worship of their fathers, and to repair the losses and defeats they had suffered. Early in his reign the Assyrians invaded the neighbouring kingdom of Israel, and carried the ten tribes into bondage. Notwithstanding this threatening position of affairs, Hezekiah, not willing to acknowledge any subjection to Assyria, refused to pay the tribute which had been imposed and paid during the reign of his father, in consequence of which the Assyrian army, under Sennacherib, invaded his territory. This event happened in the fourteenth year of Hezekiah's reign, and is described, with all the interesting details, in Isa. xxxvi. 1-22. The Assyrian army was so far reduced in a single night by the immediate judgment of God as to be obliged to make a precipitate retreat. (See SENNACHERIB.) Soon after this signal deliverance Hezekiah was seized with a severe illness, perhaps to prevent him from being exalted above measure, but the fatal termination of which was averted in answer to his prayers. Fifteen years longer were promised him; and the promise was confirmed by a miraculous sign. (See DIAL.) His gratitude is expressed in the most affecting language (Isa. xxxviii. 10-20); and yet we find him afterwards greatly elated by a message of congratulation from Baladan, king of Babylon, before whose ambassadors he made a vain and pompous display of his possessions. To punish this pride and vanity, he was informed by a special message from God that his wealth should, at a future day, be transported to Babylon, and his own sons become servants in the palace of her king. The latter years of his life were passed in tranquillity, and he was succeeded by his son Manasseh.

Hezekiah was a man of great virtue and religion. The spirit of David animated him, both in its piety and patriotism. He honoured God and faithfully served his country, labouring to purify and restore the temple worship, and at the same time he planned and carried out public works of national utility.

HIDDEKEL (Gen. ii. 14; Dan. x. 4). Universally acknowledged to be the Tigris, which divided Assyria from Mesopotamia, and its names of Dekel or Diglath are manifestly derived from the ancient one. It rises about 15 miles from the source of the Euphrates, and was anciently connected with it by means of canals which irrigated and beautified the intervening country.

HIEL—*God liveth.* After Jericho had been overthrown under Joshua, an awful curse was pronounced upon the man who should attempt to rebuild it (Josh. vi. 26). In the degenerate days of Ahab did Hiel brave this old malediction, and commence and rebuild the fated city. But "God lived," as the transgressor's name implied, lived to inflict the anathema which Joshua had long ago pronounced (1 Ki. xvi. 34).

HIERAPOLIS (Col. iv. 13)—a city of Phrygia, in the neighbourhood of Colosse and Laodicea, about 5 miles from the latter. It was formerly famous for its hot baths and mineral waters, described by ancient geographers. It is supposed to have derived its name (which signifies *holy city*) from the multitude of temples which it contained, the ruins of which are still visible. It is now called Pambuk-kalesi, or cotton castle, from the whiteness of the rock on which it stands. Nothing but the hot baths could have furnished a motive for building a great city on a spot so sterile.

HIGGAION—found three times in the Psalms (Ps. ix. 16; xix. 15; xcii. 4)—signifies meditation, and may call for extraordinary attention and reflection to the passage; perhaps like a ☞ or *N.B.* in modern writings.

HIGH PLACES (1 Sam. ix. 12) were places upon hills and mountains, appropriated sometimes to the true service of God, but generally to idolatrous worship. The most elevated places seem to have been chosen from the earliest period for the erection of altars (Gen. xii. 7, 8; xxii. 2; xxxi. 54). Before the temple furnished a fixed place of worship, it seems to have been considered proper to erect altars on such places (Judg. vi. 25, 26; 1 Sam. ix. 12, 19, 25; 1 Chr. xvi. 39; xxi. 29). After the temple was built, such places became an abomination. They became so universally the scene of idolatrous worship that the sacred historian says of a particular king, that he did that which was right, &c., "yet the high places were not taken away" (2 Ki. xv. 35). Mountains or high places were held sacred in all the eastern religions—spots above the world, and midway from heaven to earth.

The high places mentioned in Scripture are—Gibeon (1 Ki. iii. 4), Arnon (Num. xxi. 28), Baal (Num. xxii. 41), Tophet (Jer. vii. 31), Bamah (Ezek. xx. 29), Aven (Hos. x. 8). Such high places were built by Solomon (1 Ki. xi. 7), Jeroboam (1 Ki. xii. 31), Jehoram (2 Chr. xxi.

11), Ahaz (2 Chr. xxviii. 25), Manasseh (2 Ki. xxi. 3; 2 Chr. xxxiii. 3), people of Judah (1 Ki. xiv. 23), people of Israel (2 Ki. xvii. 9); and were destroyed by Asa, partially (2 Chr. xiv. 3, 5, with 2 Chr. xv. 17), Jehoshaphat (2 Chr. xvii. 6), Hezekiah (2 Ki. xviii. 4; 2 Chr. xxxi. 1), Josiah (2 Ki. xxiii. 8; 2 Chr. xxxiv. 3); but not removed by Jehoash (2 Ki. xii. 3), Amaziah (2 Ki. xiv. 4), Azariah (2 Ki. xv. 4), and Jotham (2 Ki. xv. 35).

HIGH PRIEST (Lev. xxi. 10)—the head of the Jewish priesthood. All the male descendants of Aaron were by divine appointment consecrated to the priesthood; and the first-born of the family, in regular succession, was consecrated in the same manner to the office of high priest. The ordinance of consecration was alike for both, and is particularly described in Exod. xxiv. The ceremony was minute and impressive, and typical of the character and work of Him who is the great High Priest of our profession.

The dress of the high priest was much more costly and magnificent than that of the inferior order of priests. It is described, Exod. xxxix. 1-9. It consisted of the robe and ephod, the latter of which was outermost of all, and was curiously wrought with gold wire, and blue, purple, and scarlet thread. Upon each shoulder was an onyx stone, on each of which were engraved the names of six of the tribes of Israel. The breastplate was formed with a wrought chain of gold attached to each corner, passing under the arms and over the shoulder, and had upon it Urim and Thummim, with the four rows of jewels. (See BREASTPLATE.) The mitre, or head-dress, was formed of 8 yards of fine linen, in circular folds, and inscribed in front, upon a plate of pure gold, HOLINESS TO THE LORD. The fringe, or hem of the robe, and the bells suspended from it, were a distinctive portion of the pontifical garments.

The dress of the high priest, on the day of expiation, was very plain and simple, consisting only of plain linen, with a sash or girdle.

Hence these were called by the Jews the priest's "white garments," &c.; the former, "garments of gold."

The office of the high priest was originally held for life; but this, as well as the right of the first-born, were disregarded in the later ages of that dispensation, and the sacred place was sometimes occupied by the worst of men, among whom was Caiaphas. The high priest's most solemn, peculiar, and exclusive duty was to officiate in the most holy place on the great day of atonement. In Lev. xvi. we have a full account of this most interesting service, and the imposing ceremonies which preceded it. The high priest might at any time perform the duties assigned to the ordinary priests. The high priest is supposed to have had an assistant, to occupy his place in case of his incompetency from sickness, defilement, or otherwise (2 Ki. xxv. 18; Jer. lii. 24). The office of the high priest was the loftiest ever held on earth. No honour could be greater. He was the prince of the priests, and he alone could come into the holiest of all. He stood in God's presence, nearer to him than any mortal durst venture, and pleaded for Israel. He was a "days-man between heaven and earth"—the appointed type of God's own Son, who with his own blood has entered in once into the holy place, for he has passed through the heavens into the presence of God for us. (See HEBREWS, EPISTLE TO THE, PRIEST, SCAPE-GOAT.)

HIGHWAYS (Lev. xxvi. 22), sometimes simply *ways* (Ps. lxxxiv. 5; Prov. xvi. 17, metaphorically), means any public way or high-road, in distinction from a private walk or footpath. (See CAUSEWAY.)

HILKIAH (2 Ki. xxii. 4)—the best known of the name; for as high priest in the reign of Josiah, he was concerned in the great reformation and the keeping of the unrivalled passover. He found also in the temple what was probably the autograph copy of the law of Moses—supposed by many to mean only the book of Deuteronomy—which, as a compend, could be easily read to the assembled people.

HILL-COUNTRY (Luke i. 39). This term was applied to the country in the vicinity and to the south of Jerusalem.

HILL OF ZION (Ps. ii. 6) and HOLY HILL (Ps. iii. 4) both refer to the eminence on which the temple of Jerusalem was erected, and in which God was supposed to manifest his presence in a peculiar manner. (Comp. Ps. xlviii. 1, 2.) (See ZION.)

HILLS. (See MOUNTAIN, ROCK.)

HIN. (See MEASURES.)

HIND. (See HART.)

HINGES. (See DWELLINGS.)

HINNOM. This was a deep valley on the south-west of Jerusalem. It is sometimes called Ben-Hinnom, son of Hinnom, and sometimes Ge-Hinnom, valley of Hinnom. A small stream flows through it into the Kedron. It is more than half a mile in length, and is often 50 yards broad. It is 20 feet deep. It was the scene of fearful idolatrous cruelties; hence the Jews defiled it, so that it became the gathering-place of all kinds of filth from the city, which fed fires for ever smouldering in its corruption. It thus became a type of the penalty and pollution of hell. (See HELL, TOPHET.)

HIRAM, or HURAM. 1. (2 Sam. v. 11, 12) A distinguished king of Tyre. He was contemporary with David and Solomon, and on terms of the strictest political and personal friendship with them. Under his reign the city of Tyre became celebrated for its wealth and magnificence; and the vast supplies he furnished to the kings of Israel show the greatness of his resources (1 Ki. ix. 14; x. 22). (See CABUL, TYRE.)

2. (1 Ki. vii. 13) An eminent architect of Tyre, who was employed by Solomon in the erection of the temple.

HIRELING (Job vii. 1)—one who is employed on hire for a limited time, as a day or year. By the Levitical law such an one was to be paid his wages daily (Lev. xix. 13). "He is poor," says the lawgiver, "and setteth his heart upon it." The circumstance that the time is limited suggests the figurative language in Job vii. 1 and xiv. 6; and the little interest which would be felt by such a temporary labourer, compared with that of the shepherd or permanent keeper of the flock, furnishes a striking illustration in one of our Lord's parabolic discourses (John x. 12, 13). The hired servant will not risk his life for what is not his own property.

HIS, HER, are invariably used instead of "its," as the latter, in its proper sense, does not occur in our translation, not belonging at that period to the language.

HISS (1 Ki. ix. 8). To hiss at one is an expression of insult and contempt (Jer. xix. 8; Ezek. xxvii. 36; Mic. vi. 16); and to call any one with a hiss denotes power and authority over him (Isa. v. 26; vii. 18; Zech. x. 8)—as if it should be said, "He will come at my beck or nod."

HITTITES (1 Ki. xi. 1)—the posterity of Heth, the second son of Canaan. Their settlements were in the southern part of Judea, near Hebron (Gen. xxiii. 3). Esau's two wives were Hittites, and two Hittites are mentioned in David's body-guard. They are also spoken of as inhabiting the mountains of Judah (Num. xiii. 29), and again as in the neighbourhood of Bethel (Judg. i. 26). Probably they maintained a sort of independence (1 Ki. x. 29; 2 Ki. vii. 6); and they seem to have retained their distinctive name to a late period (Ezra ix. 1, 2). Hittites, as a powerful and warlike race—not wholly, perhaps, children of Heth—are often mentioned on the Egyptian monuments. Reference is made to a strong band of them on the Orontes; and they seem to be called Khatti in the Assyrian inscriptions.

HIVITES (Gen. x. 17)—a horde of the Canaanites, elsewhere called Avims (Deut. ii. 23). (See AVIM, HAZERIM.) In Jacob's time they had possession of Shechem, and afterwards they are found "under Hermon, in the land of Mizpeh" (Josh. xi. 3), and in mount Lebanon (Gen. xxxiv. 2; Josh. xi. 3, 19; Judg. iii. 3).

HOBAB (Num. x. 29-32)—the son of Jethro, and brother-in-law of Moses; but some identify him with Jethro (see Judg. iv. 11). Moses did not disdain human assistance, and he selected Hobab to march with the tribes through the desert: "Thou mayest be to us instead of eyes" (Num. x. 31).

HOBAH (Gen. xiv. 15)—a place north of Damascus, where a hill is still shown to travellers, bearing the same name, and alleged to occupy the same site.

HOLY, HOLINESS (Exod. xv. 11; Lev. xxvii. 14). Holiness, or perfect freedom from sin, and infinite purity, is one of the distinguishing attributes of the divine nature (Isa. vi. 3). These words, which in their primitive meaning imply a separation or setting apart to God, are sometimes used to denote the purity of the angelic nature (Matt. xxv. 31), the comparative freedom from sin which results from the sanctification of the human heart—as in the case of prophets (Rev. xxii. 6), apostles (Rev. xviii. 20), ministers (Tit. i. 8), Christians (Heb. iii. 1)—and the consecrated character of things (Exod. xxx. 25; Lev. xvi. 4) and places (2 Pet. i. 18). Holiness is not so much one grace as the union and concentration of all—as all the prismatic colours blended form pure light.

HOLY CITY. (See JERUSALEM.)

HOLY DAY. (See FEASTS.)

HOLY GHOST, HOLY SPIRIT. (See SPIRIT.)

HOLY LAND. (See CANAAN.)

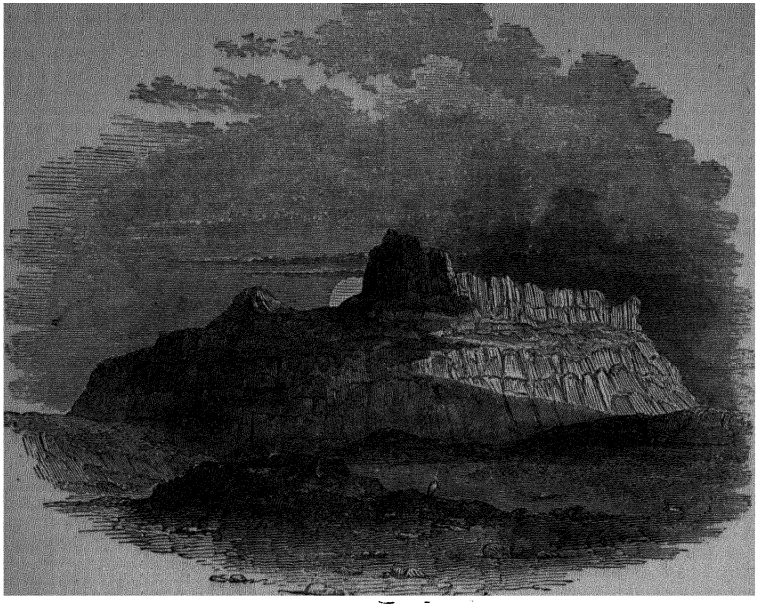
HOME-BORN SLAVE. (See SERVANT.)

HOMER. (See MEASURES.)

HONEY, HONEY-COMB (Ps. xix. 10). Honey is not secreted by bees from the food they eat, but is only collected by them from the nectar of flowers, carried home to the hive, and deposited in the comb. The abundance of honey in the land of Judea may be inferred from a variety of passages in the Bible, as well as from the accounts of modern travellers. It was, almost without metaphor, "a land flowing with milk and honey" (Exod. iii. 8, 17). The wild honey on which John the Baptist lived was perhaps such as he could gather from rocks and hollow trees.

The syrup obtained from dates and other saccharine fruits is supposed to be sometimes intended by the word honey—*dibs* (2 Chr. xxxi. 5). Robinson says,—"The finest grapes are dried as raisins; and the rest being trodden and pressed, the juice is boiled down to a syrup, which, under the name of *dibs* (debesh, in Hebrew, signifying honey and syrup of grapes), is much used by all classes, wherever vineyards are found, as a condiment with their food. It resembles thin molasses, but is more pleasant to the taste." And we are told of a tree, found in some parts of the East, upon the leaves and twigs of which a sweet substance collects, and is gathered and used by the Arabs, which at first strongly resembles honey.

The figurative allusions of the sacred writers to honey and the honey-comb are striking and beautiful (Ps. xix. 10; Prov. v. 3; xxvii. 7). Milk and honey were the chief dainties of the earlier ages, as they are now of the Bedouins; and butter and honey are also mentioned among articles of food (2 Sam. xvii. 29; Isa. vii. 15). In South Africa bees deposit their honey on the surface of the cliffs of rocks,



MOUNT HOR.

and for its protection cover it with a dark-coloured wax. This, by the action of the weather, becomes hard, and of the complexion of the rock. The traveller makes an incision in this wax-covering, and, by applying his mouth to the aperture, sucks out as much honey as he wants (Deut. xxxii. 13). They also cover trees in the same manner. Honey was not allowed to be offered with sacrifices. (See BEE.)

HOOD. (See CLOTHES.)

HONEST, as in Phil. iii. 8, &c., means fair, becoming, or honourable, as often also in Shakspeare and other contemporary writers. Thus the word "uncomely," in 1 Cor. xii. 23, is in Wycliffe "unhonest."

HOPHNI. (See ELI.)

HOR (Num. xx. 22, 25)—a celebrated mountain, 4,800 feet above the Mediterranean, and 6,000 above the Dead Sea. It lies on the border of Idumea, about half-way between the Dead Sea and the Red Sea, where Aaron was buried. (See SEIR.) It is now called Jebel-Nebi-Harûn, Mount of the Prophet. It rises up in bleak grandeur far above the other mountains of Seir. Aaron's tomb is yet shown on its summit.

"The view from the top of this edifice is very extensive in every direction; but there is no part of the landscape which the eye wanders over with more curiosity and delight than the crags of mount Hor itself, which stand up on every side in the most rugged and fantastic forms: sometimes strangely piled one on the other, and sometimes as strangely yawning in clefts of a frightful depth."—Irby and Mangles' *Travels*, pp. 134, 135.

Mount Lebanon is also called *mount Hor* (Num. xxxiv. 7, 8).

HOREB. (See SINAI.)

HORIMS (Deut. ii. 1, 22)—a general name for dwellers in caves, and perhaps the same with the Horites (Gen. xiv. 6), an ancient and powerful people who dwelt in mount Seir (Gen. xxxvi. 20-30). Such dwellings are found in Petra. (See CAVE, PETRA.)

HORMAH—*destruction* (Judg. i. 17)—a city in the south of Canaan conquered by Joshua. This name may have been symbolic; and its older name was Zephath, supposed by some to be found in Es-Sebata, 25 miles south-west of Beersheba. But there is also a pass called Es-Sufa 40 miles to the east of it.

HORN (1 Sam. ii. 1, 10). This word is employed in the Old Testament as an emblem of power, honour, or glory (Deut. xxxiii. 17; Job xvi. 15; Luke i. 69). Hence it is frequently employed in prophetic visions, instead of kings and kingdoms (Dan. vii. 20-24). Horns were used as vessels for liquids, especially oil and perfumes (1 Sam. xvi. 1; 1 Ki. i. 39), and also for trumpets (Josh. vi. 8, 13). The horn being the chief defence and strength of many beasts, to break or cut off the horn of a king or people is to abridge or destroy their power; and to raise or exalt the horn is to establish or increase power and prosperity. So also among the aborigines of North America a like custom

prevailed. The chief of the council which negotiated the treaty with William Penn opened the business by placing on his own head a crown with a horn in it, significant of that supreme authority by which the covenants of the treaty were made binding.

Peculiar uses of the word occur in some passages of Scripture (1 Sam. ii. 1). Hannah says, —"My horn is exalted in the Lord;" "God shall exalt the horn of his anointed" (*v.* 10). "I have sewed sackcloth upon my skin, and defiled my horn in the dust" (Job xvi. 15). "He also exalteth the horn of his people" (Ps. cxlviii. 14). "He hath raised up an horn of salvation for us in the house of his servant David" (Luke i. 69). Some have supposed that in those passages allusion is made to a hollow silver horn, 4 or 5 inches in diameter at the root, and rising obliquely from the forehead, which was worn as an ornament by oriental women, warriors, and distinguished men. Such ornaments are yet in general use by women in the East, and especially among the Druses of mount Lebanon. They are noticed by travellers as worn also by Abyssinian chiefs, and on the military caps of sepoys of India.

HORNS OF THE ALTAR. (See ALTAR).

HORNET (Deut. vii. 20)—a very large, strong, and bold species of the wasp, remarkable for their irritability, and for the severity of their sting. Hornets were employed as instruments of the divine judgments upon the enemies of Israel. (Comp. Exod. xxiii. 28; Josh. xxiv. 12.) Tribes in old times, as Aelian tells us, fled from their habitations before such plagues. Cattle run mad with distraction on the hum of the approaching swarms, and when the hornet appears among them, they scamper up and down till they sink and die. Modern travellers make similar assertions.

HORSE (Gen. xlix. 17). In the early periods of the world the labouring beasts were chiefly oxen and asses, while horses, either mounted or harnessed to chariots, were used by kings and warriors (Exod. xiv. 9, 23; Esth. vi. 8). The horse was therefore esteemed an animal of great value; and we know that in Egypt it was given to Joseph by the people in exchange for necessary sustenance. Egypt, in ancient periods, was famous for its breed of horses. But the use of horses by the Israelites was discouraged. "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses" (Deut. xvii. 16; Josh. xi. 6). The reason is again explained in Isa. xxxi. 1, 3. The people would have been brought into immediate contact with Egypt. (See CHARIOTS.) The hilly nature of the country prevented any extensive use of cavalry. In Solomon's time, however, horses were common among them, and he probably imported them from Syria and Egypt (1 Ki. iv. 26; x. 26, 29; 2 Chr. i. 14-17; ix. 25). Horses were consecrated to idol-gods (2 Ki. xxiii. 11), and are often employed by the prophets, under a description of their different colours, to denote the character of future dispensations. Zechariah depicts them as red, bay, and white (Zech. i. 8; vi. 2-6). Angelic protection is represented under the figure of horses (2 Ki. ii. 11; vi. 15-17), because of the characteristic strength, fleetness, and courage of that animal. In Song i. 9 the spouse compares her lover to a company of horses in Pharaoh's chariots—a comparison which, to an oriental imagination, suggested ideas of stateliness, beauty, and gallant demeanour. The finest horses, of slender form and delicate limb, are to be found in Arabia.

The hoof of the horse in rocky countries, where smooth pathways are few, needs to be hard. Isaiah thus says of the Assyrian invaders, that their "horses' hoofs shall be counted like flint." Riding upon a horse is in the East a mark of dignity (Eccl. x. 7). The Hebrews had various words signifying horses—denoting respectively their strength, their swiftness, their harnessed preparation for riding, or for chariots of war. And because they were not to multiply these animals, when they took them as plunder in war, they were to destroy them. "Thou shalt hough their horses, and burn their chariots with fire" (Josh. xi. 6). Job's description of the war horse is picturesque and magnificent.

HORSE-LEECH. "The horse-leech hath two daughters," being thus named—"Give, give" (Prov. xxx. 15). It is a well-known insect of the water, resembling a worm, and remarkable for its thirst for blood, which is never satisfied until its body is completely filled. The figure in the above passage may illustrate the insatiable craving of lust, avarice, and cruelty. The ingenious learning of Bochart has attempted to set aside the ordinary meaning attached to the clause quoted from Proverbs. But the ingenuity is misplaced, and the learning misapplied. The same kind of figure was a common one among the ancients, and naturally suggests itself to any one who knows the habits of this greedy and voracious creature. Plautus and Cicero both employ the figure of the horse-leech.

HOSANNA—*save now* (Matt. xxi. 9)—is used either as a form of blessing or an ascription of praise. Thus, when "Hosanna" was cried, in the passage just cited, it was as if the people had shouted in joyful acclamations on every side, "Lord, preserve this Son of David; heap favours and blessings upon him, and through him on us." The same exclamation is supposed to have been used in the procession at the feast of tabernacles.

HOSEA—*saving* —PROPHECY OF, is supposed

to have been uttered about 700 or 800 years before Christ. This prophet was a son of Beeri, and lived in Samaria; and if we construe the title of the prophecy literally (Hos. i. 1), we should infer that his prophecy embraced a period of at least eighty years. From Jeroboam's death to Hezekiah's accession to the throne are about sixty years; and Hosea's public ministry may have filled this period. He was contemporary with Isaiah, and may have been preceded by Joel, Jonah, and Amos. He is placed the first among the twelve minor prophets, probably because of the peculiarly national character which belongs to his oracles.

The years of Hosea's life were dark and foreboding. The vials of the wrath of heaven were about to be poured out on his apostate people. The nation suffered under the evils of that schism which was effected by the craft of him who has been branded with the indelible stigma—"Jeroboam who made Israel to sin." The obligations of law had been relaxed, and the claims of religion disregarded; Baal became the rival of Jehovah, and in the dark recesses of the groves were practised the impure and murderous rites of heathen deities; peace and prosperity had fled the land, which was harassed by foreign invasion and domestic broils; might and murder became the twin sentinels of the throne; alliances were formed with other nations, which brought with them seductions to paganism; captivity and insult were heaped upon Israel by the uncircumcised; the nation was thoroughly debased, and but a fraction of its population maintained itsspiritual allegiance (2 Ki. xix. 18). The death of Jeroboam II. was followed by an interregnum of ten years. At the expiry of this period his son Zechariah assumed the sovereignty, and was slain by Shallum, after the short space of six months (2 Ki. xv. 10). In four weeks Shallum was assassinated by Menahem. The assassin, during a disturbed reign of ten years, became tributary to the Assyrian Pul. His successor, Pekahiah, wore the crown but two years, when he was murdered by Pekah. Pekah, after swaying his bloody sceptre for twenty years, met a similar fate in the conspiracy of Hoshea. Hoshea, the last of the usurpers, after another interregnum of eight years, ascended the throne; and his administration of nine years ended in the overthrow of his kingdom and the expatriation of his people. "So was Israel carried away out of their own land to Assyria unto this day" (2 Ki. xvii. 18, 23).

The prophecies of Hosea were directed especially against the people whose sin had brought upon it such disasters—prolonged anarchy and final captivity. Israel, or Ephraim, is the people especially addressed. Their homicides and fornications, their perjury and theft, their idolatry and impiety, are censured and satirized with a faithful severity. Judah is sometimes, indeed, introduced, warned, and admonished. But the prophet's mind was intensely interested in the destinies of his own people. The nations around him are unheeded; his prophetic eye beholds the crisis approaching his country, and sees its cantons ravaged, its tribes murdered or enslaved. No wonder that his rebukes were so terrible, his menaces so alarming, that his soul poured forth its strength in an ecstasy of grief and affection. Invitations, replete with tenderness and pathos, are interspersed with his warnings and expostulations. Now we are startled with a vision of the throne, at first shrouded in darkness, and sending forth lightnings, thunders, and voices; but while we gaze it becomes encircled with a rainbow, which gradually expands till it is lost in that universal brilliancy which itself had originated (chs. xi., xiv).

The peculiar mode of instruction which the prophet details in the first and third chapters of his oracles has given rise to many disputed theories. We refer to the command expressed in ch. i. 2—"The Lord said unto Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms," &c.; ch. iii. 1—"Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress," &c. What was the precise nature of the transactions here recorded? Were they real events, the result of divine injunctions literally understood and as literally fulfilled? or were these intimations to the prophet only intended to be pictorial illustrations of the apostasy and spiritual folly and unfaithfulness of Israel? The former view—viz., that the prophet actually and literally entered into this impure connubial alliance—was advocated in ancient times by Cyril, Theodoret, Basil, and Augustine; and has likewise been maintained by Mercer, Grotius, Houbigant, Manger, Horsley, Stuck, and Pusey. Fanciful theories are also rife on this subject. Luther supposed the prophet to perform a kind of drama in view of the people, giving his lawful wife and children these mystical appellations. Newcome thinks that a wife of fornication means merely an Israelite, a woman of apostate and adulterous Israel. Hengstenberg supposes the prophet to relate actions which happened, indeed, actually, but not outwardly. Some, with Maimonides (*Moreh Nevochim*, part ii.), imagine it to be a nocturnal vision; while others make it wholly an allegory, as the Chaldee Paraphrast, Jerome, Drusius, Bauer, Rosenmüller, Kuinoel, and Lowth. The view of Hengstenberg, and such as have held his theory, is not materially different from the last to which we have referred. Both agree in condemning the first opinion, which Horsley so strenuously maintained. Hengstenberg, at great length, and with much force, has refuted this strange hypothesis (*Christology*). Besides other arguments resting on the impurity and loathsomeness of the supposed nuptial contract, it may be argued against the external reality of the event, that it must have required several years for its completion, and that the impressiveness of the symbol would therefore be weakened and obliterated. Other prophetic transactions of a similar nature might be referred to. Jerome (*Comment. in loc.*) has

referred to Ezek. iv. 4. But it is not to be supposed, as has sometimes been argued, that the prophet was commanded to commit fornication. The divine injunction was to marry —"Scortum, aliquis, ducere potest sine peccato, scortari non item," (Drusius, *Com. in loc. in Critici Sacri*, tom. v.) Whichever way this question may be solved; whether these occurrences be regarded as a real and external transaction, or as a piece of spiritual scenery, or only, as is most probable, an allegorical description, it is agreed on all hands that the actions are typical; that they are, as Jerome calls them, *sacramenta futurorum*.

The peculiarities of Hosea's style have been often remarked. "His style," says De Wette, "is abrupt, unrounded, and ebullient; his rhythm hard, leaping, and violent. The language is peculiar and difficult" (*Einleitung*, § 228). Lowth (*Prælect.* 21) speaks of him as the most difficult and perplexed of the prophets. Bishop Horsley has remarked his peculiar idioms—his change of person, anomalies of gender and number, and use of the nominative absolute, (*Works*, vol. iii.) Eichorn says (*Einleitung*, § 555)—"His discourse is like a garland woven of a multiplicity of flowers: images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower, and throws it down, that he may directly break off another. Like a bee he flies from one flower-bed to another, that he may suck his honey from the most varied blossoms. It is a natural consequence that his figures sometimes form strings of pearls. Often is he prone to approach to allegory—often he sinks down in obscurity" (comp. chs. v. 9; vi. 3; vii. 8; xiii. 3, 7, 8, 16).

The allusions in Hosea to the Messiah are not frequent; and yet many of his prophecies rest on the idea of a coming deliverer. He took for granted the promise of a Redeemer, and delighted to portray its blessed results. Many of his words and phrases are taken from the Pentateuch, or are based on its language. Hosea is several times referred to in the New Testament.

HOSEN (Dan. viii. 21)—an old English plural of hose. (See CLOTHES.)

HOSHEA. 1. (Deut. xxxii. 44) The same with Joshua.

2. (2 Ki. xv. 30) The son of Elah, and the nineteenth and last king of Israel. In the ninth year of his reign the Assyrian king, provoked by an attempt which Hoshea made to form an alliance with Egypt, and so throw off the Assyrian yoke, marched against Samaria, and, after a siege of three years, took it, and carried the people away into Assyria. Such was the melancholy end of the ten tribes of Israel as a separate kingdom (2 Ki. xvii. 1-6; Hos. xiii. 16; Mic. i. 6).

HOSPITALITY. (See STRANGER.)

HOSTAGES. In 2 Ki. xiv. 14, and in 2 Chr. xxv. 24, the words so rendered fully explain themselves. The Hebrew significantly reads, *children of pledges*.

HOUGH (Josh. xi. 6, 9)—to disable by cutting the sinews of the ham (*hamstring*).

HOUR (Matt. xxv. 13)—a division of time known among us as the twenty-fourth part of a day. One of the earliest divisions of the day was into morning, heat of the day, mid-day, and evening; and the night, into first, second, and third watch. The first use of the word *hour* by the sacred writers occurs, Dan. iii. 6; but the length of the time denoted by it was not a fixed period. The third, sixth, and ninth hours of the day, counting from 6 A.M., were especially hours of prayer. The hours varied with the length of the day, as they were measured from sunrise to sunset. The Egyptians had twelve hours both of the day and of the night.

HOUSE. (See DWELLINGS.) The word *house* is also used to denote a family (Gen. xii. 17; 1 Tim. v. 8), a race or lineage (Luke ii. 4), and property (1 Ki. xiii. 8).

House, in the New Testament, as some suppose, signifies the immediate family of the householder; while *household* includes all who dwell under his roof.

HOUSE OF THE ROLLS (Ezra. vi. 1), and HOUSE, TREASURE (Ezra v. 17), are both expressions supposed to relate to the same apartment, and denote the public depository of books. (See ACHMETHA, MEDIA, PERSIA.)

HOUSE-TOP. (See DWELLINGS.)

HULDAH. (See COLLEGE.)

HUMILITY (Prov. xv. 33) is the opposite of pride, and one of the cardinal graces of the renewed heart. It consists in a man's not thinking of himself more highly than he ought to think; and is urged with great force upon all who profess to be Christ's disciples (1 Pet. v. 5). In this, as in all other respects, our divine Saviour's life furnishes us with a perfect example (Phil. ii. 5-8); and the sacred Scriptures abound with promises of grace and favour to the humble, and threatenings of sorrow and punishment to the proud.

HUNGER (Matt. xii. 1). In Palestine still, as in the days of our Lord, the hungry traveller plucks the ears of corn. Robinson says—"The wheat was now ripening, and we had a beautiful illustration of Scripture. Our Arabs 'were an hungered,' and, going into the fields, 'they plucked the ears of corn, and did eat, rubbing them with their hands.' On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances."

HUR (Exod. xvii. 10) was, according to Josephus, the husband of Miriam, the son of Caleb, and one of the chief men of the Israelites. Also one of the kings of Midian (Num. xxxi. 8; Exod. xxiv. 14).

HUSBAND (Matt. i. 16)—a married man, and, as some derive it, the *house-band*, or one who connects the family and keeps it together. A man betrothed, but not married, was called a husband, as the espousals were considered sacred and inviolable.

"The husband is the head of the wife" (Eph. v. 23), inasmuch as he is the head of the household (though she is associated with him), and, as such, he is entitled to the respect and affection of all. (See BETROTH, MARRIAGE.)

HUSBANDMAN (John xv. 1) — one whose profession and labour is to cultivate the ground. It is among the most ancient and honourable occupations (Gen. ix. 20; Isa. xxviii. 24-28). All the Jews who were not consecrated to religious offices were agriculturists or shepherds. The force and appropriateness of the figurative uses of this term by the sacred writers are sufficiently obvious from their connection.

HUSHAI (2 Sam. xv. 32) — an Archite (Josh. xvi. 2), and a particular and faithful friend of David (2 Sam. xvi. 16).

HUSKS (Luke xv. 16). The term refers to the fruit of the carob tree, which is common in Palestine, and is used for food by the poor, and for the fattening of cattle and swine. It has a dark hard pod or capsule, about 3 inches in length, with seeds (eight or ten) that rattle in the case gently when shaken, and with a noise resembling that of a rattlesnake. Each seed is about the size of an ordinary dry pea, not perfectly round, but flattened; hard, and of a dark reddish colour. The taste of the pod is poor, but not entirely disagreeable; being sweetish, somewhat nutritious even in its dry form, and probably much more palatable and proper for food in its earlier or green state. The shape is slightly curved, so that the pod resembles a small horn, from which in Greek its name seems to be derived. The whole show of them on the tree, especially at some seasons of the year, would better suggest probably the idea of horns, as if the tree were full of them. Both the Greek κεράτιον and the Latin *siliqua* signify specially the fruit of this carob tree—a tree very common yet, not only in the Levant, but also in the southern parts of Europe, as Spain and Italy. The Syriac and Arabic words are of the same import. This fruit still continues to be used for the same purposes,—the feeding of swine. It is also called *St. John's Bread*, from the opinion that the Baptist used it in the wilderness.

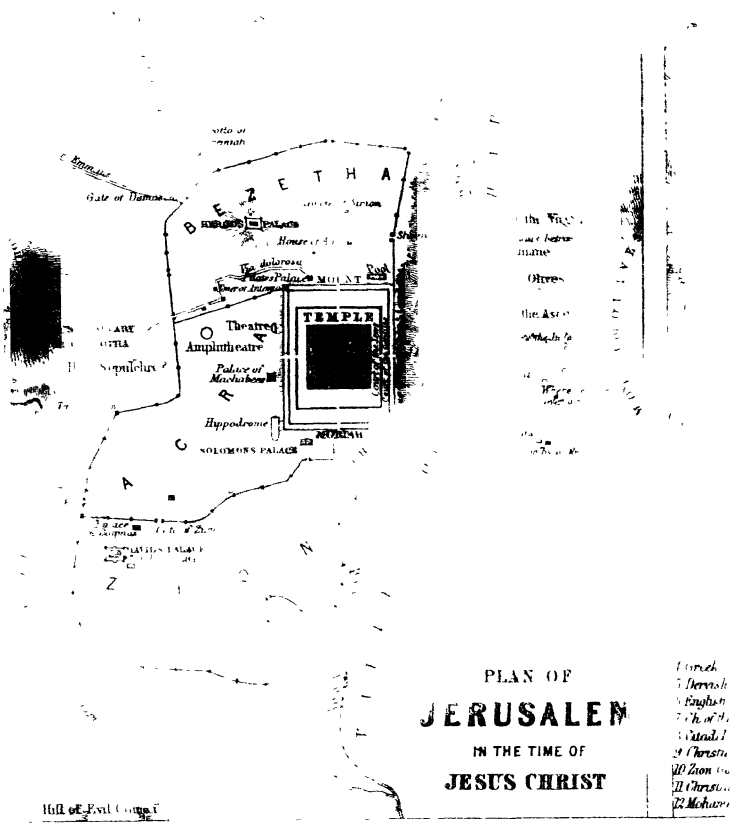
HUZZAB (Nah. ii. 7)—supposed, as in the Targums, by some to be the queen of Nineveh when Nahum delivered his prophecy; others take it as a common word "that which was established," as in the margin. But it may be either a symbolic name of Nineveh, or it may refer to the Zab country, in which the Assyrian capital was situated.

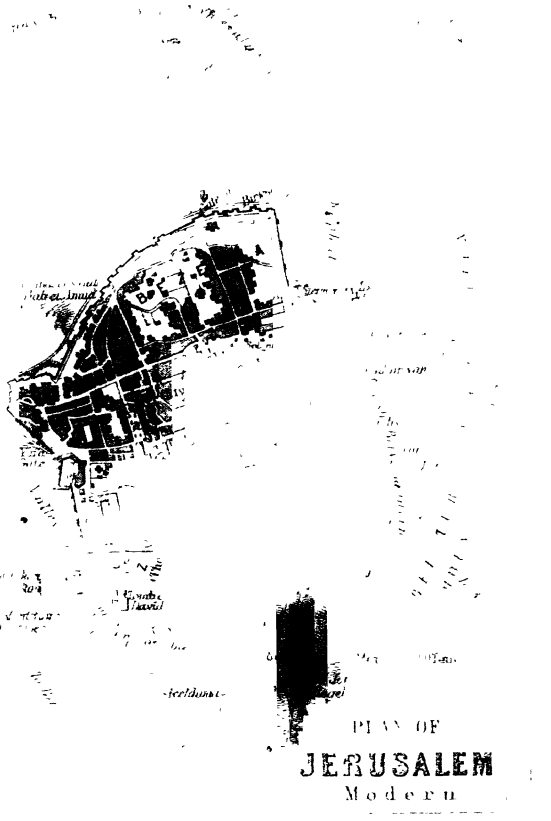
HYMENÆUS (2 Tim. ii. 17). This name is mentioned once with Alexander and once with Philetus. He was probably an early denier of the doctrine of a future corporeal resurrection, and was given up to Satan (1 Tim. i. 20; comp. 1 Cor. v. 5). This error is stated by the apostle thus—"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. ii. 18). They seem to have identified the resurrection of the body with the regeneration of the soul—were the abettors of an early and spurious spiritualism.

HYMN (Matt. xxvi. 30). This Hymn was the great Hallel sung at the passover, consisting of Ps. cxiii.-cxviii. The hymn was a sacred composition, the primary purpose of which is the ascription of praise. (See PSALMS.)

HYPOCRISY (Luke xii. 1). The word is only the English form of a Greek term which originally denoted a stage-player—one who assumes a character not his own. This odious sin is condemned again and again in the New Testament. It may deceive men, but it cannot impose upon God. After all, it is easier to be than to seem. There is constant toil and terror in keeping up appearances when there is no reality.

HYSSOP (Exod. xii. 22). The precise plant referred to under this appellation in Scripture has been disputed. The Hebrew word *esob*, from its similarity in sound to the word hyssop, has been generally supposed to denote this shrub. The hyssop has bushy stalks, growing a foot and a half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers, of different colours in the varieties of the plant. The leaves have an aromatic smell and a warm pungent taste. It grows in great plenty on the mountains near Jerusalem. The hyssop was used for sprinkling the people with the purifying water; and the spunge filled with vinegar held up to the Saviour on the cross (John xix. 29) was put upon hyssop. But was the stalk of the plant commonly called hyssop long enough for such purposes? Solomon, it is recorded, spake of "the hyssop that springeth out of the wall,"—language which would seem to imply that at least one kind of hyssop had not very tall stalks. Some identify it with the caper plant. Such is the view of Dr. Boyle; and the Arabic name of the caper plant—*asub*—seems only another form of the Hebrew *esob*. Bochart took it to be marjoram; and his view is in accordance with the traditionary opinions on the subject. Such opposite statements show us that we cannot yet say with certainty of what species of plant the hyssop was. Its use in the ceremonial law explains the clause, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. li. 7).


Gate of Damascus
BEZETHA
HEROD'S PALACE
House of Caiaphas
Piscina Probatica
Tower of Antonia
MOUNT
TEMPLE
Theatre
Amphitheatre
Sepulchers
Palace of Machabees
Hippodrome
ROMAN
SOLOMON'S PALACE
ACRA
Z
N
PLAN OF
JERUSALEM
IN THE TIME OF
JESUS CHRIST
Hill of Evil Counsel


PLAN OF
JERUSALEM
Modern

I AM (Exod. iii. 14). (See JEHOVAH.)

IBLEAM (Judg. i. 27)—a town of Manasseh, close on "the going up to Gur" (2 Ki. ix. 27), perhaps near the modern Joppa.

IBZAN (Judg. xii. 8)—a judge who succeeded Jephthah, had a very numerous family, and was buried at Bethlehem in Zebulun.

ICE. (See CRYSTAL.)

ICHABOD—*where is the glory?* (1 Sam. iv. 21, 22)—the son of Phinehas, and grandson of Eli the high priest. He was born just after his mother received the sad tidings that her husband and father-in-law were dead, and the ark of God taken by the Philistines. Such was the effect of these tidings upon her, that she died immediately upon the birth of her child, giving him the significant name *Ichabod.*

ICONIUM (Acts xiii. 51)—the capital of ancient Lycaonia, in Asia Minor, at the foot of mount Taurus, now called *Konieh*, on the great road between Ephesus and the western coast. It was visited by Paul and Barnabas, who preached the Gospel there, and were so persecuted in consequence of it as to be obliged to leave the place (Acts xiv. 1-6). Iconium is mentioned by several ancient historians.

IDDO—*his hand* (2 Chr. ix. 29). In this passage are mentioned the *visions* of Iddo the seer against Jeroboam, &c.; and in 2 Chr. xii. 15 is mentioned the *book* of Iddo the seer concerning genealogies: and again, it is said, 2 Chr. xiii. 22, that the rest of the acts of Abijah, and his ways and his sayings, are written in the *story* of the prophet Iddo. These expressions may all refer to one and the same volume. Iddo was probably a prophet and annalist of some distinction, and is supposed by many, on the authority of Josephus, to have been the person who was slain by a lion, as recorded 1 Ki. xiii. Several others of the same name are mentioned as the father, or rather grandfather, of Zechariah, the leader of the second party of captives from Babylon.

IDLE (Matt. xii. 36). In this connection it means pernicious, calumnious, but especially false words—words spoken not in sincerity—words spoken against conviction. Such was the sin against the Holy Ghost. (See BLASPHEMY.)

IDOL (1 Ki. xv. 13), **IDOLATRY** (Acts xvii. 16). Whatever receives the worship which is due only to God is an idol. In a figurative sense the word denotes anything which draws the affections from God (Col. iii. 5); and in a restricted sense it denotes the visible image or figure to which religious worship is paid (Deut. xxix. 17).

Idolatry consists—1. In worshipping, as the true God, some other person or thing besides Jehovah; and, 2. Worshipping the true God under some image, as the golden calf (Exod. xxxii. 4, 5).

When the worship of idols commenced is uncertain. It was prevalent at a very early period of the world. The pagans worshipped universal nature; the soul of the world; life and reproduction under male and female forms; angels, demons, and the souls of departed men, either separate and alone or in union with some star or other body. They worshipped the heavens, and in them both particular luminaries and constellations; the atmosphere, and in it the meteors and fowls of the air; the earth, and in it beasts, birds, insects, plants, groves, and hills, together with divers fossils, and fire. They worshipped the water, and in it the sea and rivers; and in them fishes, serpents, and insects, together with such creatures as live in either element. They worshipped men, both living and dead; and in them the faculties and endowments of the soul, as well as the several accidents and conditions of life. Nay, they worshipped the images of animals, even the most hateful; such as serpents, dragons, crocodiles, &c.; and at last descended so low as to pay a religious regard to things inanimate, herbs and plants, and the most offensive vegetables. No wonder that the commandment which touches this point should so particularly specify the objects which should not be represented in the form of graven images (Exod. xx. 4).

Objects of physical glory, which the eye of sense might look on as representatives of divinity, seem to have been the first sharers in man's homage. They were worshipped originally as emblems of God; but soon, and by a natural process of declension, they came to be regarded as actual gods. The Hebrew idolaters said to the golden calf, "These be thy gods—that brought thee out of Egypt;" and they named their superstitious revelry a feast to Jehovah. Many motives seem to have recommended the old world to their selections of objects of idolatrous worship. (See AARON.)

Usefulness was the common, but it was not the only quality that determined the object of idolatry; for we find that whatever delighted with its transcendent beauty, whatever affrighted with its malignant power, whatever astonished with its uncommon greatness—whatever, in short, was beautiful, hurtful, or majestic—became a deity, as well as what was profitable for its use. The sun, it was soon perceived, had all these powers and properties united in it: its beauty was glorious to behold; its motion wonderful to consider; its heat occasioned different effects, barrenness in some places and fruitfulness in others; and the immense globe of its light appeared highly exalted and riding in triumph as it were round the world. The moon, it was seen, supplied the absence of the sun by night; gave a friendly light to the earth; and, besides the great variety of its phases, had a wonderful influence over the sea and other humid bodies. The stars were admired for their height and magnitude, the order of their positions, and celerity of their motions; and the people were persuaded,

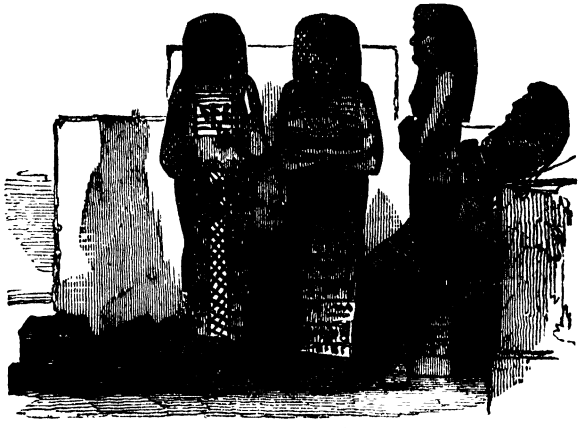
either that some celestial vigour or other resided in them, or that the souls of their heroes and great men were translated into them when they died; and upon these and similar presumptions, they believed all celestial bodies to be deities. The force of fire, the serenity of air, the usefulness of water, as well as the terror and dreadfulness of thunder and lightning, gave rise to the consecration of the meteors and elements. The sea, swelling with its proud surface, and roaring with its mighty billows, was such an awful sight, and the earth, dedecked with all its plants, flowers, and fruits, such a lovely one, as might well draw forth a pagan's veneration, when for similar motives—viz., their beneficial, hurtful, delightful, or astonishing properties—beasts, birds, fishes, insects, and even vegetables themselves, came to be adored.

The pride and pomp of the great, and the abject spirits of the mean, occasioned first the flattery, and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations or cities, or the inventors of useful arts and sciences, were reverenced while they lived, and after death canonized. The prevailing notion of the soul's immortality made them imagine that the spirits of such excellent persons either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble, they might be prevailed with to come down and inhabit it. The ancestors of Abraham beyond the Euphrates were idolaters (Josh. xxiv. 2).

Whether the idolatry of image-worship originated in Chaldea or in Egypt we have no data from history to determine; but wherever it had its origin, the apostle Paul has sufficiently accounted for the grounds and reasons of it, when he says of men, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 21, 22, 23).

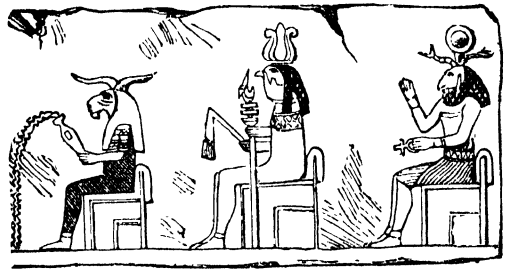
The bestial worship of Egypt is an awful comment on the truth of the apostle's language. Salt thus groups the Egyptian divinities—

> "The wildest images, unheard of, strange.
> That ever puzzled antiquarians' brains:
> Genii with heads of birds, hawks, ibis, drakes,
> Of lions, foxes, cats, fish, frogs, and snakes,
> Bulls, rams, and monkeys; hippopotami,
> With knife in paw, suspended from the sky;
> Gods germinating men, and men turn'd gods,
> Seated in honour with gilt crooks and rods;
> Vast scarabæi, globes by hands upheld,
> From chaos springing, 'mid an endless field
> Of forms grotesque, the sphinx, the crocodile,
> And other reptiles from the slime of Nile."



Wooden Gods of Egypt.

Pliny says that in Egypt they worshipped onions and garlic; and the poet Juvenal has not spared such follies in his satires.



Egyptian Gods.

Such is the strong tendency of depraved nature to fall into this sin, that the Israelites, the chosen people of God, were subjected to a twofold restraint. God was their king, and hence idolatry with them was not only impiety, but treason. The positive precepts and severe punishments with which the Jewish law met every approach to idolatry, and the rigorous prohibition of all intercourse with the idolatrous nations which surrounded them, show plainly how abominable the sin of idolatry is

in the sight of God: so that customs which might excite or entice to idolatrous practices, and which in any other view might seem perfectly innocent, were strictly forbidden, (Deut. xii., xiii.) Probably many peculiar provisions of the Jewish law, which seem to us arbitrary or trifling, may have originated in this very circumstance. Notwithstanding all that was done to guard them against it, the people of Israel fell into some of the most cruel and shocking practices of idolatry. Even the sacrifice of children, forbidden as it was under the most severe and summary penalties (Lev. xx. 2), was very common; and Jeremiah and Ezekiel both speak of it as a practice prevailing in or near their time (Jer. vii. 31; Ezek. xvi. 21).

The rites of idolatry were often impure and obscene in the highest degree. The priests and the gods were alike the slaves and the patrons of the most scandalous and filthy practices; and hence the word whoredom is often used as synonymous with idolatry. Indeed, the present state of the heathen world, as it is represented by modern missionaries, who have seen and heard with their own senses, shows conclusively that debasement of mind, utter alienation of the heart from everything pure and holy, the grossest immoralities, and the most licentious practices, are inseparable from idolatry.

The idols mentioned in Scripture are,—Adrammelech (2 Ki. xvii. 31), Anammelech (2 Ki. xvii. 31), Ashima (2 Ki. xvii. 30), Ashtoreth (Judg. ii. 13; 1 Ki. xi. 33), Baal (Judg. ii. 11-13; vi. 25), Baal-berith (Judg. viii. 33; ix. 4, 46), Baal-peor (Num. xxv. 1-3), Baal-zebub (2 Ki. i. 2, 16), Baal-zephon (Exod. xiv. 2), Bel (Jer. l. 2; li. 44), Chemosh (Num. xxi. 29; 1 Ki. xi. 33), Chiun (Amos v. 26), Dagon (Judg. xvi. 23; 1 Sam. v. 1-3), Diana (Acts xix. 24, 27), Huzzab (Nah. ii. 7), Jupiter (Acts xiv. 12), Mercury (Acts xiv. 12), Molech or Milcom (Lev. xviii. 21; 1 Ki. xi. 5, 33), Merodach (Jer. l. 2), Nergal (2 Ki. xvii. 30), Nebo (Isa. xlvi. 1), Nibhaz and Tartak (2 Ki. xvii. 31), Nisroch (2 Ki. xix. 37), Queen of heaven (Jer. xliv. 17, 25), Remphan (Acts vii. 43), Rimmon (2 Ki. v. 18), Succoth-benoth (2 Ki. xvii. 30), Tammuz (Ezek. viii. 14). So prevalent was idolatry, and so multiform its character, that the objects of idol-worship receive a great variety of contemptuous names,—'Atzebh and 'Etzebh, carved images (Ps. xlviii. 5; Jer. xxii. 28); Aven, emptiness or vanity (Isa. lxvi. 3); Bosheth, shame; Chammanim, probably images of the Sun-god (2 Chr. xxxiv. 7); Elilim, vanities (Lev. xix. 4); Elim, false gods (Isa. lvii. 5); Emim, terrors (Jer. l. 38); Gillulim, blocks (Ezek. xviii. 12); Mascith, hieroglyphed stone (Lev. xxvi. 1); Miphletzeth, objects of fear (1 Ki. xv. 13); Matzebah, stature (1 Sam. vii. 12); Nesec, molten image (Isa. xli. 29); Pesel, graven image (Isa. xl. 19); Semel, a figure or likeness (2 Chr. xxxiii. 7, 15); Shikkutz, abomination (2 Chr. xv. 8); Teraphim, images or household gods, like the Latin penates (Zech. x. 2); Tselem, likeness (1 Sam. vi. 5); Tzerim, figures or representations (Isa. xlv. 16), &c.

Sometimes idol temples were the repositories of treasure (Judg. ix. 4), and were protected by a tower (Judg. ix. 46).

IDUMEA. (See EDOM.)

IJE-ABARIM. (See ABARIM.)

ILLYRICUM (Rom. xv. 19)—a province north-west of Macedonia, lying along the Adriatic Sea, having Italy and Germany on the north, and Macedonia on the east. Its southern portion was the Dalmatia which Titus visited (2 Tim. iv. 10). Taking Jerusalem as a centre, it will appear that Illyricum was nearly the extreme north-western province of what was then no small part of the known world. Perhaps Paul went into Illyricum; but he speaks here only of having preached the Gospel unto its borders.

IMAGE (Gen. i. 26, 27). We are told that God "created man in his own image;" and Christ is said to be "the image of God" (Col. i. 15; Heb. i. 3). The term imports a complete and exact likeness, like that which exists between a seal and its impression, when the original is perfectly preserved in the representation. Man originally possessed the image of God in knowledge, purity, and felicity. The higher spiritual features of this image have been obliterated by the fall, but many features yet distinguish fallen humanity, in intellect, personality, dominion over the lower creatures, and immortality (Gen. ix. 6; Jas. iii. 9). Christ enjoys all the glories of God, and so is the express image of the Father's person. The word is usually employed to denote an object of idolatrous worship. (See IDOL, MAN.)

IMMANUEL (Isa. vii. 14)—a Hebrew word signifying "God with us," and used as one of the distinctive titles of the Messiah. (See AHAZ, CHRIST.)

IMMORTAL, IMMORTALITY (1 Cor. xv. 53; 1 Tim. i. 17)—a state of being not subject to death. It is one of the attributes of the Supreme Being.

The bodies which we inhabit while in this world are corruptible, exposed to sickness, pain, and death; but the soul can never die as the body dies. Its very nature is immortal. Many arguments for the immortality of the soul might be adduced from Natural Theology, but they need the confirmatory evidence and authority of Scripture. There is a sense in which the state of being on which the souls of all men enter at death is immortal. But the Scriptures speak of the future existence of the righteous as a state of immortality or eternal life, in distinction from the state of the wicked (Matt. xxv. 46; Rom. ii. 7); and it is obvious that the phrase "eternal death" might be employed to express forcibly the nature of that punishment—that living death—to which the wicked will be doomed in the world to come. (See DAMNATION, ETERNAL, HEAVEN, HELL.)

IMPUTE (Rom. v. 13). By comparing *v.* 18 of the epistle to Philemon with Rom. iv. 5-13, we shall see the force of this term. The words translated "put that on mine account"

in the former passage, and that which is rendered by the words *counted*, *impute*, and *imputed*, in the other, have a common origin and meaning. The plain Christian sees and feels the force of the expression; and though he may be ignorant of technical distinctions, yet while he believes on ONE that justifieth the ungodly, he feels the blessedness of him to whom the Lord will not impute sin. The great principle involved is, that the sinner who accepts Christ is delivered from the guilt, power, and punishment of sin, and is clothed with a righteousness which is not his own, but the gift of God through Jesus Christ. His sins are put to the account of another who bore, and another's righteousness is put to his account by faith. Christ bore his guilt, and he is saved by Christ's merits. (See JUSTIFY.)

INCENSE (Exod. xxx. 8) was a compound of frankincense and other gums or spices; the materials and manufacture of which are particularly prescribed (Exod. xxx. 34-36). (See FRANKINCENSE.) It was the business of the priest to burn it morning and evening upon a golden altar specially erected for this purpose, and thence called the "altar of incense." The preparation of it for common use was positively forbidden; neither could any other composition be offered as incense on this altar, nor could this be offered by any but the priest. (See ALTAR, CENSER.)

INCHANTERS, INCHANTMENTS (Exod. vii. 11; Deut. xviii. 10). Inchanters were persons who pretended to possess the power of charming animals, &c. The practice of enchantment is allied to witchcraft and sorcery; and both the practice and practisers are decidedly condemned by God's law (Deut. xviii. 9-12). It is unquestionably true that persons have sometimes obtained a wonderful influence, particularly over serpents of the most deadly species; instances of which are often stated by eastern travellers. (See ADDER, ASP, CHARM, DIVINATION.)

INDIA (Esth. i. 1; viii. 9). It is only mentioned, and that generally, as the eastern boundary of the dominions of Ahasuerus, as Ethiopia was the western. In this place it probably means the country of the river Indus —the Punjaub. (See OPHIR.)

INGATHERING, FEAST OF. (See FEASTS.)

INHERITANCE (Gen. xxxi. 14). In the modern use of this word it denotes the estate to which one succeeds on the death of the present possessor, and who is hence called his heir. In eastern countries, however, the portions of children were often distributed to them by the father during his lifetime. Among the Hindoos, the father is bound to make an equal distribution of his property whenever his children in a body apply for it. Hence the legitimacy of the application which the prodigal son and his brother made, and which resulted in the father's dividing unto them his living (Luke. xv. 12).

The word *inheritance* is also used, in a more general sense, to denote property or participation. (Comp. Ezek. xxxiii. 24 with Acts vii. 5.)

The laws of inheritance, by the statutes of Moses, and the ordinary tenure of property, were very simple among the Hebrews. (See FIRST-BORN, BIRTHRIGHT.) Land might be mortgaged, but could not be alienated: the only permanent right to property was by heritage or lineal succession. The eldest son had a double portion. Females had not territorial possession; and if a man left no sons his daughters inherited, but on condition of not marrying, not merely out of the tribe, but even out of that family of the tribe to which the deceased parent belonged. If a man had no children, his land passed to distant relatives in the following order:—"If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall gave his inheritance unto his kinsman that is next to him of his family" (Num. xxvii. 8-11). Moveable property only could be willed away as the testator thought fit.

INIQUITY (Gen. xv. 16)—whatever is done against the law of God. Sin is the transgression of the law: iniquity is a contempt or disregard of the law (Ps. li. 2, 9; ciii. 10). To "bear the iniquity of the congregation" (Lev. x. 17) is to make that expiation or atonement which is an essential pre-requisite to their forgiveness (Isa. liii. 6).

INK, INKHORN (Jer. xxxvi. 18; Ezek. ix. 2). It is supposed that the common ink of early ages was made of water and pulverized charcoal, or the black of burnt ivory, with the addition of some kind of gum. Other substances were doubtless used both for writing and colouring matter. The Romans used a dark purple liquid which was obtained from a species of fish for this purpose. The ink in common use at this day has been known for several centuries in European countries, and is usually made of nutgalls, vitriol, and gum. Ancient ink was more caustic, and less liable to fade or decay. Chinese ink is of the same quality. The professed writers or scribes carried with them, as they do at the present day in eastern countries, the implements of their business; and among these was an *inkhorn*, thrust into the girdle at the side. (See BOOK.)

INN (Luke x. 34). In the earliest ages an inn was nothing more than the well or other convenient place where the company of travellers and their weary beasts reposed for rest and refreshment. At a later period it was the caravansary—a very comfortless, temporary enclosure, without rooms or doors. Afterwards the inn became what the caravansaries of Persia are at the present day—a place where travellers may get lodging, food, and fuel. This was perhaps such an inn as accommodated the poor wounded man, in the beautiful story of the good Samaritan, for the kind Samaritan paid for the reception of the wounded traveller, and also pledged himself to defray all necessary expenses It was to the stable or out-building of such an

inn that Mary was obliged to resort with the infant Saviour, because the general enrolment had brought so many strangers to the place as to fill the house before they arrived. Dr. Kitto's description of an inn, in the *Pictorial Bible*, is both graphic and correct:—"A khan, then, usually presents, externally, the appearance of a square, formed by strong and lofty walls, with a high and often handsome gateway, which offers an entrance to the interior. On passing through this, the traveller finds himself in a large open quadrangle, surrounded on all sides

Eastern Inn or Caravansary

by a number of distinct recesses, the back walls of which contain doors leading to the small cells or rooms which afford to travellers the accommodation they require. Every apartment is thus perfectly detached, consisting of the room and the recess in front. In the latter the occupant usually sits till the day has declined, and there he often prefers to sleep at night. Besides these private apartments, there is usually in the centre of one or more of the sides of the quadrangle a large and lofty hall, where the principal persons may meet for conversation or entertainment. The floors of all these apartments—the recesses, rooms, and halls—are raised 2 or 3 feet above the level of the court which they surround, upon a platform or bank of earth faced with masonry. In the centre of the court is a well or cistern, offering to the travellers that most essential of conveniencies in a warm climate—pure water.

"Many caravansaries are without stables, the cattle being accommodated in the open area. But the most complete establishments have very excellent stables in covered avenues which extend behind the ranges of apartments—that is, between the back walls of these ranges of building and the external wall of the khan; and the entrance to it is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the buildings by the height of the platform on which they stand. Nevertheless, this platform is allowed to project behind into the stable, so as to form a bench, to which the horses' heads are turned, and on which they can, if they like, rest the nose-bag, of haircloth, from which they eat, to enable them to reach the bottom when its contents get low. It also often happens that not only this bench exists in the stable, but there are also recesses corresponding to those in front of the apartments, and formed by the side walls which divide the rooms being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable, or the bench, if there are no recesses, furnish accommodation to the servants or others who have charge of the beasts: and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold or the season inclement."

The ancient or the existing usages of the East supply no greater probability than that the Saviour of the world was born in such a stable as this.

INSPIRATION (2 Tim. iii. 16) is a supernatural divine influence exerted upon the human mind, by means of which the individual is made to know certainly, and to speak truly, what could not have been so known in the ordinary exercise of the faculties and without any such influence. When this influence is so exerted as absolutely to exclude uncertainty and all mixture of error in a declaration of doctrines or facts, it is called a plenary or full inspiration; and the book written under such an influence, though it may contain many things which the author might have known and recorded by the use of his natural faculties, is properly said to be an inspired book. Nor is it necessary that the particular style and method of the writer should be abandoned. God may have wise purposes to answer in preserving this, while he secures through its agency an infallible declaration of his will. So that style, manner, &c., may be of the author's own choice, provided the facts stated and the doctrines taught as of divine authority, are stated and taught under an immediate divine influence, without the possibility of error. And even if it should appear that the copies of such a book now in the world have suffered from the injuries of time and the carelessness of transcribers and printers, so that inaccuracies and discrepancies of unessential importance might be detected, still, if the substance of the book—if the grand system of truth or duty revealed—is evidently, as a whole, the result of such divine inspiration, it is to be received, and may be entirely credited, as an inspired book.

The process by which God has given us the knowledge of his will is usually called inspiration, and it is expressed by various figures in

Scripture. By revelation a prophet received knowledge from God, and by inspiration he imparted it to men. Now, if any of his own thoughts were allowed to mingle with the oracle he delivered, it was soiled in its purity and robbed of its authority. How, in such a case, could we distinguish between what is his own and what is God's? and if we could not make such a distinction, then our faith and submission must be weakened, if not destroyed. The message must come to us as wholly God's, without any human admixture. It is human in its vehicle, but all divine in its nature and substance. Then, again, as the prophet or apostle must communicate to men divine truth as fully and as clearly as he received it from God, as he must give it out to us as correctly as it was given in to him, inspiration must be verbal; or, the inspired man must be infallibly guided in his selection of words,—not, however, by any mechanical dictation. Were he left to choose his own words, he might fail to tell us precisely the truths which God had told to him. But "holy men of God spake as they were moved by the Holy Ghost." The Bible does not consist only of God's ideas, but also of God's words. Can we suppose that God would allow his own thoughts to be injured in beauty or power by unsuitable language? "His word," says the dying psalmist, "was in my tongue." "Thus shalt thou speak unto the children of Israel," was the charge to Moses. "Thus saith the Lord," is a common affirmation. "It is written," is another mode of declaring that language as well as ideas have been God's special gift to men in the oracles of truth. Words and thoughts are so closely associated that we cannot think but in words. To give us thoughts is also to give us certain words; for in words they are conveyed. Thus "all Scripture is given by inspiration of God."

Theological writers speak of the *inspiration of elevation* by which the natural faculties are endued with supernatural power, and rise to those sublime conceptions of divine things which their natural force could not attain; and also of the *inspiration of suggestion*, by which the truth is suggested directly to the mind by the Spirit of God, and also the language in which it is to be declared to others. Such was the revelation to John in the Isle of Patmos. All these various degrees or kinds of inspiration are supposed to occur in our Scriptures, and sometimes they are combined. But there is really no need of resorting to such distinctions. They are not scriptural, neither do they throw much light on the subject to which they are applied. (See PROPHECY, REVELATION, SCRIPTURE.)

INSTRUMENTS OF MUSIC. (See MUSIC.)

INTERCESSION, INTERCESSOR (Isa. liii. 12; lix. 16). To *intercede* for another is to appear for him or interpose in his behalf, and to plead for him (1 Tim. ii. 1). It usually implies guilt or obligation; and the object of the intercessor is to reconcile or satisfy the offended party, and procure the release and pardon of the offender. It sometimes denotes the reverse of this (Rom. xi. 2), in which place it is used of Elijah's solemn enumeration of the sins and provocations of ancient Israel.

The Spirit is said to "make intercession for us" (Rom. viii. 26). This is to be understood as referring to that peculiar influence of the Spirit upon the heart, by which it is taught, and guided, and enabled to cherish and breathe forth holy desires, which God will graciously accept through the complete and effectual mediation of Him who ever liveth to make intercession for us. As to the *fact* of Christ's intercession, see Rom. viii. 34; 1 Tim. ii. 5; 1 John ii. 1; and the *manner* of it is illustrated, Heb. vii.-x., in which chapters the continued intercession of Christ, and the sacrifice of himself as the ground of his intercession, are presented to the mind as a most affecting evidence of the nature and effect of sin. Christ's intercession precludes that of any other, whether saint or seraph. (See ADVOCATE, MEDIATOR.)

INTERPRETATION (2 Pet. i. 20). Dreams were interpreted—that is, their meaning was made apparent. "Unknown tongues" were interpreted—the sense of the foreign language was expounded in a dialect familiar to the hearers. Every reader of the Bible who understands it, so far is an interpreter. No duty is more incumbent on man than to interpret aright the revealed will of God. We have now many auxiliaries in the interpretation of Scripture. It gathers assistance from every quarter. Philology lends us aid in analyzing the language of Isaiah or Paul; archæology casts new light on customs of long-past years, and of countries very different in habits from our own. The traveller who exclaims in ecstasy, "At length our feet stand within thy gates, O Jerusalem!"—who familiarizes us with the scenery of the land flowing with milk and honey; with whom we climb its mountains or sail on its lakes, and join in its song of vintage—he who conveys us to the ruins of Babylon or the sepulchres of Petra, the shores of the Red Sea or the valley and wonders of Egypt, or sets us down amidst the thunder-splitten peaks of Horeb—gives us a new vision in reading Scripture, affords us a striking confirmation of its truth, and discovers to us a sublimity and emphasis unknown before, both in its historic sketches and prophetic allusions. The researches of physical philosophy excite us in studying the inspired annals of creation to feel yet more intensely that "the heavens declare the glory of God, and the firmament showeth his handiwork." The explorers of classic learning, who bring us spoils from the heathen, and illustrate with apt quotations many clauses of Scripture, are not without their use, and are instrumental not only in preparing fuel for the altar and oil for the lamps, but in proving, by the contrast, the superior glory of the divine volume. The mind that has been well trained to the task of translation from the odes and strophes of the most intricate poets of Greece and Rome will feel itself the better furnished by this previous discipline for engaging in the most responsible of all human enterprises—for

giving to some ignorant and degraded people a version of the holy oracles in their native dialect, so that they may be able to read in their own tongue the wonderful works of God. The man who travels in the East and notes its herbs and flowers, its jewels and minerals, its quadrupeds and birds—who relates its customs, its dresses and ceremonies, its festivities at births and marriages, its funeral dirges and religious rites—yields us the means of accurate statement and interesting verification. The laborious critics who spend their life in some province of the *ars diplomatica*, in determining the age of MSS. from the texture on which they are written, the form of the letters, or the colour and quality of the ink, guide us in ascertaining what reading is the best, what is the probable phraseology of the sacred penmen. All science pays homage to revelation. The inspired book receives illustration from every province of human study. The promotion of biblical science is accelerated by contributions from the vast encyclopædia of recorded human attainment.

We do not intend to lay down any minute or special rules for the interpretation of the Bible. It is plain, however, that we must familiarize our minds with the East, and be able to form, as a groundwork, some general idea of eastern scenes, climate, and costumes: to imagine its vast deserts, trodden only by the camel's foot, and producing but the camel's food; to imagine the deep-blue canopy of heaven shining forth with the glorious lights that gave their earliest worship to the simple shepherds watching their flocks by night in the vast plains of Chaldea; to imagine the burning heats of day, all nature stilled in languid rest; the evening hour, with its refreshing breeze, its purple shadowings; the flat-roofed houses, crowded by a turbaned population; the kine returning to the city; the maidens filling their vessels at the wells; the luxuriant foliage of a tropic clime; the simple life of the peasant tribes, with their little tent of goat's hair, their loins girded, their staff in their hand. And, in fine, all labour and investigation to find the meaning of the Word of God must be employed in dependence on the divine Spirit. The Holy Spirit of God must be implored. Not only must a man be an expert philologist and logician; not only must he be versant in the general characters and special idioms of the sacred tongues; not only must he have that quality of mind which the Grecian critics termed τὸ ἀφελές (freedom from prepossession), and joined with it the native tact which the same critics termed εὐφυία (that instinctive sagacity which seizes at once on peculiar shades of thought and meaning); not only must he have a psychological oneness with the author with whom for the time he identifies himself, in order to elicit the train of his reasoning, or exhibit the current of his emotions; not only must these elements of preparation be enjoyed, but the teaching of the Spirit of God, of the Author of revelation, of Him who best knows the meaning of the phraseology He has employed, must be superadded. "The secret of the Lord is with them that fear him." Moral qualities are as indispensable as mental endowments. Not that the Bible is absolutely unintelligible to the unconverted: a wicked man must know its language before he can be moved by its warnings or convinced by its invitations. But the mind must be allured to any study ere it can enjoy it. The mind that possesses no poetic susceptibility cannot relish Homer or Milton; neither will the intellect that has no taste for exact science, for the relations of bodies and numbers, receive any fascination from Euclid or Laplace. Not that we are to expect the Holy Spirit to impart any new truths, as such revelations would libel the perfection of his previous oracles. Those peculiar means of access which the divine Spirit may have to the spirit of man, to enlighten and impress it, are beyond the range of human investigation. The Spirit of truth guides into all truth the heart which places itself under his guidance, in its prayerful endeavours to understand the meaning of those revelations given by "holy men of God, who spake as they were moved by the Holy Ghost." (See SCRIPTURE.)

IRON (Prov. xxvi. 17). Some of the uses of this well-known and most valuable metal were probably known at a very early period (Gen. iv. 22). We find it mentioned as the material for tools (Deut. xxvii. 5; 2 Ki. vi. 6), weapons of war (1 Sam. xvii. 7), furniture (Deut. iii. 11), implements of husbandry (2 Sam. xii. 31; Jer. xxviii. 14), and chariots of war, (Josh. xvii. 16, &c., &c.) By "northern iron" (Jer. xv. 12), probably, is intended a species of iron ore or manufacture, remarkable for its hardness, found in a region bordering on the Euxine Sea, and of course north of Judea.

It is naturally supposed, from the connection, that by the expression, "a land whose stones are iron" (Deut. viii. 9), is intended an abundance of iron ore; and a passage of like

Working in Metal.

import occurs in the description of the lot of Asher (Deut. xxxiii. 25), where the reading might be, "Under thy shoes are iron and brass," as in the margin.

Iron has a number of figurative significations in Scripture. It is the symbol of strength

(Job xl. 18), of affliction (Ps. cvii. 10), and of obstinacy (Isa. xlviii. 4). Its furnace is the emblem of slavery, and its fetters of captivity.

IR-SHEMESH—*city of the sun* (Josh. xix. 41)—a city of the Danites, perhaps the same as Beth-shemesh. (See BETH-SHEMESH, HERES.)

ISAAC. The word Isaac literally means "laughter," and to this signification particular allusion is made in the following Scriptures:—Gen. xvii. 17, 19; xxi. 6; xxvi. 8. The person named Isaac in sacred history was the son of Abraham and Sarah, and was born in Gerar, within the boundaries of Philistia.

Isaac's early years are wrapt in obscurity. The great truths of religion must have been early instilled into his mind. Jehovah expected such paternal fidelity from Abraham; and on this account seems to have given him Isaac, and in him concentrated the most extensive promises of temporal and spiritual prosperity (Gen. xvii. 17-19). While yet very young, he was expressly mentioned as an ancestor of the coming Messiah (Gen. xxi. 12). Soon after this, Abraham removed his family from the territories of Abimelech, king of Gerar, and sojourned for a considerable period in a more northerly portion of Philistia. While residing in this region, it pleased God to put the faith of Abraham to a most severe trial in the command to offer his son. No record is given of the feelings of Isaac on the momentous occasion. Isaac remained in his father's house till his fortieth year. During these years he was chiefly employed in shepherding the flocks of Abraham among the rich pastures of Canaan. Abraham, now feeling anxious to have his son united in marriage with some of his own kindred in preference to the daughters of Canaan, sent his oldest servant into Mesopotamia to select a partner for him. This had become the more necessary for him, because of his deep sorrow at the death of Sarah (Gen. xxiv. 67). The messenger, proceeding under the guidance of the Almighty (Gen. xxiv. 7, &c.), chose Rebekah, granddaughter of Nahor, the brother of Abraham, and brought her away, with the entire consent of herself and her relative, to be united in marriage to his master's son. Isaac had gone out into the field at eveningtide to enjoy the pleasure and reap the profits of pious meditation, when Rebekah and her attendants drew near. The maiden alighted from her camel, and, veiling herself according to oriental custom, came forth to meet her future husband. The servant related what he had done, and introduced the strangers to his youthful master. Rebekah was received with tokens of respect and love, was led by Isaac into the tent which his mother had occupied, and forthwith became his wife.

Before his death, Abraham assigned portions to his other children, and sent them away to a considerable distance eastward of the residence of Sarah's son—doubtless that he might be allowed to enjoy his possessions without molestation. Isaac was then made heir of all that remained of Abraham's property. When, in concert with his brother Ishmael, he had consigned the ashes of his father to the cave of Machpelah, he removed his dwelling to the vicinity of Lahai-roi, and was there enriched with many blessings from Jehovah, in fulfilment of his gracious promises. Isaac had reached his sixtieth year before the birth of his two sons, Esau and Jacob, gave token of the fulfilment of the divine promise. The children were given him in answer to fervent prayer. Both were objects of endearment to their parents; but Esau became the object of his father's special love, and Jacob became the favourite of his mother. Soon after this, the land of Canaan was visited with a famine, and Isaac and his family were compelled to seek refuge in Philistia. He was forbidden of the Lord to go into Egypt, and enjoined to sojourn there in the prospect of great future prosperity. God renewed to him the promises made to Abraham. So encouraged, he fixed his abode at Gerar, in the territories of Abimelech. Here the patriarch was blessed with surprising success. All he did prospered. He grew till he became very great in the possession of flocks and herds and an extensive retinue of servants.

Two events occurred in connection with this visit to Gerar, very similar to what befell Abraham in an early part of his history. (Comp. Gen. xx. with xxvi. 7-11; and xxi. 22 with xxvi. 26.) The incidents are related with an air of simplicity and a distinct variety of expression which forbid the supposition of any designed coincidence. "The men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife" (Gen. xxvi. 7). As Isaac was guilty of duplicity in not at first calling Rebekah his wife to Abimelech, his conduct deserves censure. It was a temporary concealment, till he found himself so situated as not to fear the divulgence of all the facts of the case. The other event was one of a kind which must have often arisen from the jarrings of the envious and zealous partizans of the migratory leaders of these early times. Isaac in these circumstances deemed it prudent to retire from Gerar, and, departing thence, he settled at Beersheba.

The old age of this patriarch was embittered by some severe domestic trials. His favourite, Esau, became allied in marriage with two families of Hittites, which proved very distressing to the minds of both his parents. With advancing years Isaac's sight had so failed him that he could not distinguish his sons from each other. In these circumstances, by the expert cunning of Rebekah and Jacob, the aged father was induced to confer the blessing upon Jacob which by right belonged to the eldest son, and by this to convey to the younger brother a title to inherit all that was peculiar in the family possessions and prospects. Isaac was grieved when he found his mistake, and mourned with and for Esau. Jacob had been blessed, and nothing could reverse it. (See REPENTANCE.)

Rebekah, fearing the vengeance of Esau in

the event of his father's death, prevailed with Isaac to send Jacob to his kindred in Padan-aram, to take himself a wife of the daughters of Laban, his maternal uncle. On this occasion the patriarch extended the blessing he had pronounced upon the head of Jacob. Formerly (see Gen. xxvii. 28, 29) he had spoken only of temporal things; but now the blessing of Abraham was invoked from Jehovah, and, as appears in Gen. xxviii. 13-15, was soon promised in all its extent. When Jacob returned from Padan-aram, he found his venerable father yet alive, residing in Mamre, a grove near Hebron, sacred as a spot where Abraham had dwelt. But the time of Isaac's departure at length arrived. At the age of an hundred and eighty he "died, and was gathered unto his people." His sons, Esau and Jacob, buried him in the cave of Machpelah, where slept the remains of Abraham and Sarah his wife, and where his own Rebekah lay mouldering in the dust (Gen. xlix. 31). (See HEBRON.)

Isaac was a quiet and passive man. His mind was retiring, and preferred the sweets of lonely, tranquil meditation; his disposition was gentle and kind; and all his habits seem to have accorded with the rustic simplicity and limited desires of the pastoral life. Ambition was unknown to this humble shepherd; and in him we see pre-eminent the milder and more pleasing qualities of docility, submission, and resignation.

ISAIAH—*salvation of Jehovah* (2 Ki. xx. 1). Very little is known of the personal history of this eminent prophet. We know that he was the son of Amoz, and the Jews say that Amoz was the brother of Amaziah, king of Judah. Isaiah lived and prophesied in the "days of Uzziah, Jotham, Ahaz, and Hezekiah." The history of these reigns is in 2 Ki. xv.-xx.; 2 Chr. xxvi.-xxxii. Some passages of it are given by Isaiah, as in ch. vii., viii., xxxvi.-xxxix. Uzziah reigned fifty-two years, Jotham and Ahaz each sixteen, and Hezekiah twenty-nine. Of course Isaiah did not live throughout the whole of their reigns; but his ministry began toward the end of Uzziah's reign, and was continued till the accession of Manasseh. Isaiah also wrote some historical books—such as the life of king Uzziah (2 Chr. xxvi. 22), and a biography of Hezekiah (2 Chr. xxxii. 32).

Isaiah was nearly contemporary with Hosea, Joel, Amos, and Micah; and tradition says that he was one of the faithful who were "sawn asunder" (Heb. xi. 37), and that the event happened about 698 years before Christ. There is no evidence, however, as to the time or manner of his death.

PROPHECY OF, is regarded as one of the most elevated and sublime of all the prophetical writings. Its reference to the advent, offices, and kingdom of the Messiah are so numerous and exact as to have obtained for its author the title of the evangelical prophet; and the name Isaiah ("the salvation of Jehovah") indicates the same characteristic of this magnificent book. The first thirty-nine chapters of the prophecy relate to subjects and events unconnected with each other, and embrace the period during which the prophet was more actively and openly employed as a minister. This first portion of Isaiah has a continual reference to surrounding nations, and describes the doom which was ere long to fall upon them. They had been the enemies of the Theocracy, and their end is decreed, not with a vague and variable foresight, but with minute and special delineation. Each country is to feel its own peculiar burden, and may learn its sin from its punishment. Babylon, Moab, Egypt, Damascus, Elam, Tyre, and Edom, are singled out as the victims of just and awful retribution. But many glimpses of glory and salvation are interspersed—many sketches, mild and beautiful, of the peace and prosperity of Messiah's reign. The residue of the book relates chiefly to two events,—the end of the Babylonish captivity, as some suppose, and the coming of the Messiah; the latter of which he seems to have contemplated with a very distinct and exalted conception, not only of the circumstances of its commencement, but of its progress, glory, and ultimate triumph.

The whole book may be said to consist of five connected but distinguishable groups or series of prophecies. The first group (chs. i.-xii.) contains Isaiah's earliest prophecies, arranged in two series, easily distinguished by internal marks. The first six chapters have a general character, without certain reference to any particular historical occasion, which accounts for the endless difference of opinion as to the precise date of their composition. The remaining six have reference to particular occasions, which are not left to conjecture, but distinctly stated. They embrace the principal events under Ahaz, and illustrate the relation of the prophet to them. The sixth chapter, though descriptive of what is sometimes called the prophet's ordination, holds its proper place as an addendum to the foregoing prophecies, designed to justify their dominant tone of threatening and reproof. The second group (chs. xiii.-xxiii.) contains a series of prophecies against certain foreign powers, showing the relation of the heathen world to the Theocracy, and followed by a sort of appendix (chs. xxiv.-xxvii.), summing up the foregoing prophecies, and showing the results of their fulfilment to the end of time. The remarkable prophecy of ch. xxii. against an individual, in the last part of the chapter, is accounted for by the supposition that Judah is there considered as subject to a foreign, and probably a heathen, influence—viz., that of Shebna. The third group (chs. xxviii.-xxxiii.) contains prophecies relating to a particular period of Hezekiah's reign, with a more general prospective sequel (chs. xxxiv., xxxv.), as in the second. These chapters vary in style, but the imagery is striking, and the appeals are terse and brief—"thoughts that breathe, and words that burn." The fourth group (chs. xxxvi.-xxxix.) describes in historical form the influence exerted by the prophet at a later period of the reign of Hezekiah. Regarding this and the parallel part

of Second Kings as collateral derivatives from a historical writing of Isaiah, Hävernick is led by the mention, in ch. xxxvii. 38, of an event which happened after the supposed death of Isaiah, to ascribe that verse and the insertion of these chapters to a somewhat later hand. He maintains, however, that, so far from being inappropriate, they constitute a necessary link between the third group and the fifth (chs. xl.-lxvi.), in which the whole result of his prophetic ministrations to the end of time is vividly depicted. (See Alexander on *Isaiah*, Introduction, p. 54.)

So vivid and sublime are the prophecies in the second portion of Isaiah, that some have attempted to set them down as belonging to a later era—as composed in times more recent than those of the son of Amoz. Such critics plead their refined taste, their shrewd discernment, and their erudite sagacity; but their reluctance to acknowledge either prediction at all, or at least predictions of such luminous beauty and exactness, opens the path to select among the inspired writings what is and what is not authentic in their estimation. Isaiah's style in the latter chapters does differ from the earlier, but so does the theme; and may not a writer's style vary with his subject, or with his age and experience in composition? The second portion of his oracles has for its central image the Babylonish captivity and the return; but this does not imply that the prophet must have lived in the midst of these events, or that he wrote only for contemporaries. The entire current of evidence, deep and wide as the testimony of the Jewish and Christian churches, is strong for the whole book of Isaiah as given by inspiration of God, and by the one prophet. And what a precious treasure it has been to the Church! It testifies beforehand "the sufferings of Christ and the glory that should follow," in language so clear and precise, that the predicted deeds of the future appear as simple narrations of the past. The years of intervening space are merged in the near and overpowering lustre of the precious visions. The birth of Jesus so wonderful, his life so benevolent, his teaching so heavenly, and his work so glorious; his death so terrible in itself and so amazing in its saving result; the rewards of the servant, the merits of the sacrifice, the triumphs of the conqueror, the power and prerogative of the universal Governor, are all portrayed in a style of rich melody and magnificence. The warm and glowing drapery is worthy of the picture which it adorns and sets off. The language befits its theme: now sonorous and lofty, and again calm and pensive; now echoing back the great thoughts contained in it, and again streaming with all the gorgeous hues of an excited and inspired imagination. All nature lay at Isaiah's command; and he had but to say to any image or allusion, "Come," and it came. There is no struggle with reluctant verbiage; all is easy and flowing in this prophetic gospel. The splendours of heaven, the beauty of earth, and the horrors of hell beneath, are patent to his use, and refuse not their service. These oracles must have been uttered "at sundry times," and "in divers manners," yet they form one great whole, and may have been collected and arranged by the seer himself. They were delivered during a long life, as the Spirit moved him and opportunity presented itself. When any vice started into prominence, the prophet rebuked it. When any form of irreligion rose into popularity, it met with withering denunciation. When the hope of the Church languished, an oracle of the prophet revived it, and pointed to the Son of Jesse—the child to be born. When the nation sunk into despondency at the prospect of a long and dreary captivity, Isaiah taught it to look forward to other years, when it should be crowned with spiritual glory; and in delighted anticipation the seer saluted it thus—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1). The book of Isaiah will thus continue to minister fresh excitement to the Church. The splendours predicted to Zion are not fully realized as yet. Isaiah's lofty style and musical periods will command admiration; while the spirituality, beauty, fervour, power, and truth of his oracles will be humbly and gratefully felt and adored.

ISHBOSHETH (2 Sam. ii. 8), son and successor of Saul, was persuaded by Abner to go up to Mahanaim and assume the government, while David reigned at Hebron (2 Sam. ii. 11); and a majority of the nation of Israel, guided by the law of natural succession, acknowledged him as king. A severe battle soon after occurred at Gibeon, between the army of David, under Joab, and the army of Ishbosheth, under Abner, in which the latter were utterly defeated. The hopes of Ishbosheth were all but extinguished. Soon after this Ishbosheth offended Abner, so that he forsook his interest, and became the ally of David; and at length Ishbosheth was assassinated at noonday, while he lay on his bed. Thus ended the brief dynasty of Saul (2 Sam. iv. 5-7).

ISHI (Hos. ii. 16) signifying *my husband*, and BAALI, in the same passage, signifying *my Lord*, are figuratively used to denote the contrast between the affections and relations of Israel towards God at two different periods of their history. The latter having been used in idol worship, the very name was to become obsolete (Hos. ii. 17).

ISHMAEL (Gen. xvi. 11)—the son of Abraham by Hagar. Previous to his birth, his mother, being ill-treated by Sarah, fled from the house, and while in the wilderness was informed by an angel what would be the character of her unborn child, and that his posterity would be innumerable. As Abraham supposed that the promises of God respecting his seed were to be fulfilled in Ishmael, he nurtured him with much care in the prospect of his fancied destiny (Gen. xvii. 18). When Isaac was weaned, Ishmael was about seventeen years of age, and having offended Sarah by his treatment of her child, she insisted that

both he and his mother Hagar should be banished from the family. Hagar probably made up her mind to return to her kindred in Egypt; but when she had reached the wilderness of Beersheba, her stock of water was exhausted, and the lad, overcome with fatigue and thirst, sank down, apparently to die. God appeared for their deliverance, directed Hagar to a fountain of water, and renewed his promise to make of him a great nation. They remained in the wilderness, and he sustained himself and his mother by hunting (Gen. xxi. 13-20). At length he married an Egyptian woman; and so rapidly did his progeny multiply, that in a few years afterwards they are spoken of as a trading nation (Gen. xxxvii. 25).

The prophecy that he should be a wild man, or literally a "wild ass man," or as wild as an ass, has been wonderfully verified in the history of the Arabs, who are a branch of his posterity. They are universally known as robbers; and all who pass through their country do it in caravans, and with arms. They have never been driven from their territory, but have maintained their independrence and peculiarity of manners and customs up to the present day, though they have lived in the midst of influences and events, and have been themselves instrumental in their occurrence, by which the relations of all the other kingdoms of the earth have been essentially modified, if not completely subverted. Their character changes not. Time has no influence over them, their temper, or pursuits.

Another Ishmael was son of Nethaniah of the seed royal (Jer. xli. 1). He fled at the last siege of Jerusalem to the east of the Jordan, but returned and assassinated Gedaliah, the governor at Mizpah, and a few days after entrapped and murdered a band of eighty pilgrims, and threw their bodies into a well. He then carried off the daughters of king Zedekiah, who had been left in Jerusalem, and great booty. The booty was re-captured, but himself escaped.

ISHMAELITES (Gen. xxxvii. 25) — the descendants of Ishmael. The company of Ishmaelites to whom Joseph was sold are elsewhere called Midianites (Gen. xxxvii. 28). Probably they were Ishmaelites who dwelt in Midian. It is evident, however, that the two names were sometimes applied to the same people (Judg. viii. 22, 24), though we know the descendants of Midian were not Ishmaelites, for Midian was a son of Abraham by Keturah.

ISLANDS, ISLES, &c. (Isa. xlii. 12). These words, as used in our version, import either—(1.) A settlement or colony, as distinguished from uninhabited country, or from seas and rivers (as in Gen. x. 5; Job xxii. 30; Isa. xlii. 15);—so at this day small districts of cultivated and settled country, surrounded by immense wastes, are, in the same sense, called islands; or, (2.) Coast or country adjacent to water or maritime places (as Isa. xx. 6; xxiii. 2, 6; Ezek. xxvii. 7); or, (3.) Distant lands beyond the sea, or places which were reached by sea, whether coasts or islands, and especially the regions west of Palestine, whether islands or not (as Isa. xxiv. 15; xl. 15; xlii. 4, 10, 12); or, (4.) Islands, properly so called (as Esth. x. 1), where it is expressly used in distinction from the continent or main land.

ISLES OF THE GENTILES, or HEATHEN (Gen. x. 5; Zeph. ii. 11), mean generally the parts of Europe most known to the ancient Asiatics, and lying on the shores of the Mediterranean.

ISRAEL (Gen. xxxv. 10) — the surname of Jacob, given to him by the angel at Mahanaim (Gen. xxxii. 28; Hos. xii. 3). It signifies "the prince that prevails with God," or one "who has seen God." The latter meaning is so far justified, for the scene of the mysterious occurrence is called Peniel, *God's face*.

We find it used, however, for the whole race of Jacob's posterity (1 Cor. x. 18); also, and particularly in the historical books and minor prophets, for the kingdom of the ten tribes, as distinguished from Judah (2 Ki. xiv. 12); and again for all true believers (Isa. xlv. 17; Rom. ix. 6; xi. 26). It is a sacred name. Every believer is an Israel—a victorious wrestler in prayer, and has *seen* "the glory of God in the face of his son Jesus Christ."

ISRAEL, LAND OF. (See CANAAN.)

ISRAEL, KINGDOM OF. (See ISRAELITES.)

ISRAELITES (Josh. iii. 17). This was the usual name of the twelve tribes, from the time of their leaving Egypt until the revolt under Jeroboam, when the ten tribes constituted "the kingdom of Israel," and the remaining two the "kingdom of Judah." (See HEBREWS.)

ISSACHAR—*reward* (Gen. xxx. 18)—was the fifth son of Jacob and Leah. The prophetical description of him, uttered by his father, was graphic indeed. "Issachar is a strong ass couching down between two burdens" (Gen. xlix. 14, 15). This oracle was fulfilled in the fact that the posterity of Issachar were a laborious people, and addicted to rural employments — hardy, and patient to bear the burdens both of labour and war (Judg. v. 15; 1 Chr. vii. 1-5).

TRIBE OF, had its portion in one of the most fertile tracts of the country. It was a triangular section on the Jordan, between Zebulun and Ephraim, thus fulfilling the prediction of his father in this respect (Gen. xlix. 14, 15). It was amazingly fertile, according to Josephus, full of nurseries and pastures. It had within it Tabor and the rich and fruitful valley of Jezreel.

ITALY (Acts xviii. 2; xxvii. 1-6; Heb. xiii. 24) — the country of which Rome was the capital in the days of Christ and his apostles. It stretches out into the Mediterranean Sea, having the Adriatic on the north-east, the Tuscan Sea on the south-west, and France, Switzerland, and Germany on the north. The history of Italy for long periods is not only the history of Europe, but of the

world. The influence of Rome pagan and Rome papal has been felt in all countries and in the varied institutions of society. (See ROME.)

ITALIAN BAND. (See ARMIES.)

ITHAMAR. (See ELEAZAR.)

ITUREA (Luke iii. 1), or JETUR (1 Chr. i. 31)—a province lying to the south-east of Hermon, and bounded on the south by Trachonitis, Jordan, and the Hauran. It was overrun by a party of the Israelites in the time of Jotham, king of Judah, and a vast quantity of spoil taken (1 Chr. v. 19, 22). It is now called *Jedûr*.

IVAH, or AVA (2 Ki. xviii. 34)—a city mentioned in Rabshakeh's boastful tirade, along with Hena and Sepharvaim; by many identified with the modern *Hit*, on the Euphrates.

IVORY (1 Ki. x. 18)—called tooth in Hebrew—the substance of the tusk of the elephant. It seems also in ancient times to have been obtained from the tusks of the hippopotamus. That which is brought from Ceylon is regarded as most valuable. It was among the merchandise of Tyre (Ezek. xxvii. 15) and Tarshish (1 Ki. x. 22). Solomon's throne was built of it (2 Chr. ix. 17, 21); and so lavishly was it used in architecture of various kinds, and in cabinet work, as to justify the expressions we find in Ps. xlv. 8; Amos iii. 15; vi. 4; and Ezek. xxvii. 6. Many specimens are found among the Assyrian ruins.

J

JAARE-OREGIM (2 Sam. xxi. 19)—father of Elhanan, who slew the brother of Goliath, a statement at variance with 1 Chr. xx. 5. The words "the brother of" are not in the original, and Oregim is not a proper name, but means "weaver's," having been misplaced out of the phrase, "the staff of whose spear was like a weaver's beam."

JAAZER, or JAZER (Num. xxxii. 1-3)—a town in or near Gilead, on the east of the Jordan. It first belonged to the Amorites. It was the head of several "villages" (Num. xxi. 32). Van de Velde places it at Seir, between Gilead and Heshbon. (See JAZER.)

JABAL—*stream* (Gen. iv. 20)—the son of Lamech, "and father of all who dwell in tents and have cattle." He was the first who followed the wandering nomad life, moving from one range of pasture-grounds to another, and living in tents or portable habitations, easily struck and as speedily re-erected.

JABBOK (Gen. xxxii. 22)—a brook rising in the mountains south-east of Gilead, and running in a rocky channel, through a deep ravine about 60 miles westward to the Jordan, separating the Amorites from the Ammonites (Num. xxi. 24). Jacob crossed it on his return from Mesopotamia (Gen. xxxii. 22). It is now called *Zurka* (*blue river*); and travellers speak of cliffs on either side of 500 feet perpendicular height, with a breadth, from cliff to cliff, of not more than 100 feet. In some places the stream is not more than 30 feet wide.

JABESH—*dryness* (1 Sam. xi. 5), or JABESH-GILEAD (Judg. xxi. 8)—was situated at the foot of mount Gilead, within the territory of Manasseh, on a small brook which is still called *Yabes*. In the days of the judges this place was sacked by the Israelites, and nearly all the inhabitants cut off, because they refused their aid in a war upon the tribe of Benjamin (Judg. xxi. 10). Afterwards it was besieged by the Ammonites, who refused to spare the citizens unless they would consent to have their right eyes plucked out (1 Sam. xi. 2). Having obtained a suspension of hostilities for a week, they took advantage of the interval to secure the aid of Saul, who marched an army to their rescue, and surprised and defeated the Ammonites with great slaughter—a service for which the inhabitants of the city evinced their gratitude (1 Sam. xxxi. 11, 12; 2 Sam. ii. 5).

JABIN—*discerner*. 1. (Josh. xi. 1) King of Hazor, a northern district of Canaan. He attempted, by a formidable alliance, to oppose the progress of Joshua. He and his allies were terribly defeated in a battle at Merom, the city of Hazor was taken, and Jabin put to death.

2. (Judg. iv. 2) Another king of the same name and place, who had great wealth and power, and oppressed the children of Israel for twenty years. His army was defeated by Deborah and Barak, and Sisera, his principal general, was assassinated.

JABNEEL (Josh. xv. 11), or JABNEH (2 Chr. xxvi. 6), was a city of the Philistines, situated 12 miles south of Joppa. It was called Jamnia by the Greeks and Romans, and is now called *Yebna*.

JACHIN—*he will establish* (1 Ki. vii. 21)—one of the pillars set up in the porch of the temple.

JACINTH (Rev. ix. 17)—a precious stone, of a reddish-yellow or hyacinth colour, resembling the amethyst.

JACOB (Gen. xxv. 26), son of Isaac and Rebekah, and twin brother to Esau, received his name—*supplanter*—from a circumstance which occurred at his birth, (Gen. xxv.) When these brothers grew up, Esau devoted himself to hunting, and often gratified his aged father with savoury meat which he prepared from the fruits of the chase. By this means he became very much the favourite of Isaac; while Jacob, who was a plain domestic man, more staid and less given to impulse, was no less the favourite of his mother (Gen. xxv. 27). Isaac, apprehending that his end was drawing near, was desirous, before his departure, of pronouncing a solemn paternal benediction on his eldest son; and he requested Esau to go out to the field and take some venison, and make him savoury meat, such as he loved, and bring it to him, that he might eat and bless him before he died. Before this time Jacob had, for a mess

of pottage, purchased from Esau his birthright, which included the blessing now about to be given (Gen. xxv. 34). The quick-witted Rebekah immediately conceived a plan of securing the blessing for her favourite. While Esau was in the pursuit of venison in the field, she induced Jacob to personate his brother, and to carry to his father the dainty mess prepared by herself from a tender kid; and as Isaac's eyes were so dim that he was unable to distinguish between his sons by their appearance, all that was necessary was to guard against detection, in case he should be led to feel the hands and face of Jacob; for Esau being very hairy, and Jacob smooth, it readily occurred to the latter that his father might resort to this method of identifying him. Rebekah, therefore, covered the neck and hands of Jacob with the skin of the kid. Thus prepared, he ventured into his father's presence, and by means of a cruel fraud obtained the blessing which was intended for the first-born. When Esau returned, the deception was rendered manifest; but Isaac, deeply distressed, and importunately and with tears entreated by Esau, would not consent to change anything which had gone out of his mouth; and Esau received, indeed, a benediction, but not that of the first-born, which was already and irrevocably given to Jacob. (See ISAAC, REPENTANCE.) By this fraud and injury the enmity of Esau to his brother was excited to the highest degree (Gen. xxvii. 41), and he threatened to take away his life as soon as his father's funeral should be over. Rebekah, hearing of these threats, persuaded Isaac to send Jacob away to Haran, to her brother Laban, until his brother's anger should subside. Accordingly, Jacob—by this time not far from threescore years of age—having again received his father's blessing, and a charge not to take a wife of the daughters of Canaan, as Esau had done, to the sore grief of his parents, set off on his journey to Padan-aram (Gen. xxviii. 5). As he journeyed, he came to a certain place, where he resolved to lodge; and taking some stones of the place for a pillow, he lay down to sleep. As he slept, God made known to him, in a remarkable dream, that his posterity should be very numerous, that they should one day possess the soil on which he was then reposing, that he should be personally protected and prospered, and that in him all the families of the earth should be blessed. This place was afterwards called *Bethel*, (Gen. xxvii., xxviii.) (See LADDER.)

When Jacob came near to the residence of his mother's kindred, he saw in the field a well, where there were three flocks of sheep, and their shepherds with them: and on inquiry, he found that they were of Haran, and that Rachel, the daughter of Laban, was then approaching. The meeting between Jacob and the young and beautiful shepherdess, his cousin, made an indelible impression on his heart. Jacob had not been long domesticated in the house of Laban (for Nahor, though living, seems to have been superannuated) when he made proposals to Laban to take Rachel in marriage, promising to serve seven years for her. But as he had been guilty of a gross deception towards his father, to the injury of his only brother, he himself now became the dupe of a designing and unjust relative. Instead of his beloved Rachel, Leah, her elder sister, was given to him deceptively; and when he remonstrated with his father-in-law, he was told that the custom of the country required that the oldest should be disposed of in marriage before a younger sister; but it was proposed that, if he would serve as much longer, he should still have Rachel. It is not to be understood that he did not receive her until the seven years were ended; a careful attention to the history will show that he must have received Rachel immediately, and served for her afterwards. With each of his daughters Laban gave a maid, both of whom became the wives of Jacob, of the secondary or inferior kind, (Gen. xxix.)

From all these there were born to Jacob, while he sojourned in Mesopotamia, eleven sons and one daughter. Of these, Joseph only was the son of Rachel; Benjamin, her other son, having been born near Bethlehem (Gen. xxxv. 18). Avarice seems to have been the ruling passion with Laban; for the gratification of which he seemed to be willing to sacrifice even the comfort of his own children, and to take every advantage of a near kinsman and son-in-law. Continually he seems to have been studying and contriving some scheme by which he might obtain the services of Jacob for less than their value; but the providence of God prevented him from eventually injuring his servant, with whom he had entered into covenant at Bethel. Whatever plan of wages Laban would fix on, the Lord overruled it for the benefit of Jacob (Gen. xxx. 26-43). But at length he resolved to return to his own country, from which he had been so long an exile; and lest his father-in-law should hinder his purpose, he communicated his design to his own family, but took the opportunity, when Laban was absent, to set off with his wives and children, and all his cattle, and all his goods, to go to Isaac, his father, in the land of Canaan, who still continued to live, beyond his own and the hopes of all his friends. This important step, however, was not taken without the direction of his covenant-keeping God. On the third day after Jacob's departure, Laban received intelligence of his flight, and he immediately pursued after him with a company of men, and on the seventh day overtook him in the mount Gilead. There can be no doubt that Laban's intentions were hostile; but on the night preceding his coming up with Jacob, he received an admonition from the Lord, in a dream, not to attempt anything against him. After a warm expostulation on both sides, they agreed to part in peace; and accordingly a solemn covenant was entered into between them, as a sign of which they piled up a heap of stones, on which they ate together in token of friendship, and agreeably to a custom prevalent in many ancient nations. The mount

on which this transaction occurred received its name—"Gilead"—from the heap of stones set up for this witness (Gen. xxxi. 47, 48). (See GILEAD.)

Soon after Jacob was relieved from all fear of Laban, and had the pleasing prospect of speedily coming to the end of his journey, new fears and troubles arose. The danger which now threatened him was indeed appalling; his brother Esau was on his way to meet him, accompanied by 400 men. No other than a hostile attack could be meditated, as he supposed, when he saw his offended brother approach with such an army, against a company of helpless women and children. In this extremity Jacob had no other resource but to look to heaven for help. Ever since God had revealed himself to him at Bethel, he had made Him his confidence and refuge in all his troubles. Now, therefore, he cried to him in his distress (Gen. xxxii. 9, 12). Having thus committed his cause by fervent prayer to the Almighty, he did not think it unnecessary to make use of the most probable means to avert the threatening evil; and therefore he sent messengers to meet his brother with a valuable present from his flocks and herds, in separate droves. In that night Jacob took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok; and having sent them over this stream, together with all his property, he remained alone on the opposite side. And here a very extraordinary scene occurred, which is recorded at length, Gen. xxxii. 24-30; and on this occasion Jacob's name was changed to Israel. The angel of the covenant appeared in the form of a man, and with him Jacob wrestled all the night. The sinew of his thigh withered on being touched by the finger of his mysterious antagonist. The scene was symbolic of earnest and successful prayer, and was in unison with the feelings and prospects of the patriarch at a period when he was deeply dispirited, and oppressed by melancholy forebodings and unpleasant memories.

Esau now approached, but not as an enemy. There was revived in his bosom a strong feeling of fraternal affection; so that, when he saw Jacob, he ran to meet him, and embraced him, and they wept. Esau then inquired kindly concerning his brother's family, who came forward successively and paid their respects to him: and he would have declined receiving the present which had been sent forward to him, but Jacob insisted on his acceptance of it, and he took it. After this interview Esau returned to mount Seir, and Jacob journeyed to Succoth, where he made booths for his cattle: from which circumstance the place received its name, as the word *succoth* signifies *booths*. But he seems only to have sojourned here for a short time: probably to give rest to the women and children, and to the flocks and herds, which had now been driven a long distance without much cessation. But his journey was not terminated until he came to Shalem, a city of Shechem, which is in the land of Canaan, where he bought a parcel of ground of the children of Hamor for a hundred pieces of money, and erected there an altar, and called it *El-Elohe-Israel*, that is, *God, the God of Israel*, (Gen. xxxiii.) (See SUCCOTH.)

But although Jacob seems to have intended this as his place of permanent residence, yet events occurred which rendered it expedient for him to remove to another part of the country, (Gen. xxxiv.) (See DINAH.) He was greatly grieved at the cruel and treacherous conduct of his sons in the affair of Dinah, and foresaw that it would render him and his family odious to all the people in the neighbourhood, so as to expose him to be slain with all his house. The same invisible power, however, which preserved him from the hostility of Laban and his brother, now also shielded him from the resentment of the Canaanites, so that they were not interrupted nor pursued in their journey, for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." During this journey Jacob purged his house from idolatry, and purified them by some ceremony, which has commonly been supposed to have been by washing their bodies in water; for they were commanded "to be clean, and change their garments" (Gen. xxxv. 2).

He now arrived at Bethel, where, in conformity with vows and the divine sanction, he built an altar, which he called El-Bethel, "the God of Bethel." Here also God appeared unto Jacob again, and blessed him, and, under the name of God Almighty, renewed the promise respecting the multiplication of his seed, and the possession of the land of Canaan.

But his domestic troubles were far from being ended. He was now called to endure a bereavement of the most afflicting kind which could have befallen him. Having completed his pilgrimage to Bethel, he was on his way to Ephratah, and had come near to the place, when Rachael died, soon after giving birth to a second son, whom, with her expiring breath, she named Benoni; but his father called him Benjamin. After the burial of his wife, Jacob continued his journey until he came to a place beyond the tower of *Edar*, where he spread his tent, and fixed his abode; but domestic troubles were still allotted to him; for while resident here, his oldest son, Reuben, acted in a manner so base and dishonourable, that the feelings of his father must have been deeply wounded. (See TOWER.) At length, pursuing his way, he came to Mamre, which had been the favourite residence of Abraham, and from which Isaac was never absent for any considerable time until the day of his death. This peaceable and pious patriarch was still alive, though at a very advanced age; but soon after Jacob's arrival "he died, and was gathered unto his people, being old and full of days," and his sons Esau and Jacob buried him in the cave of Machpelah, where reposed the ashes of his father and his mother. Soon after this, the

affecting scenes open in which Joseph took so conspicuous a part, and which exhibit the still heavier trials of Jacob and the wonderful dealings of a covenant God towards him and his house, (Gen. xxxvii.-xlv.) These events led to his removal to Egypt (Gen. xlvi.), where, in the land of Goshen, he led a prosperous and tranquil life for seventeen years; and then, after pronouncing a remarkable prophetic blessing on the infant children of Joseph (Gen. xlviii. 8-22), he died, aged one hundred and forty-seven years; and, according to his dying request, his remains were carried up, attended by the chief officers and nobility of Egypt, to Canaan, and buried in the family vault at Machpelah (Gen. l. 13). (See HEBRON, MACHPELAH.)

The life of Jacob was varied and eventful, yet it has not the bold and striking scenes of Abraham's history. Jacob's faith was not so noble in its form. His mind was somewhat passive, and much influenced by circumstances. His bad actions were the result of a facile compliance with sinister advice, and his unhappiness was prolonged in Laban's household by his easy unresisting acquiescence to his external lot. He did not create new circumstances by mental decision and enterprise, nor successfully struggle to rise above the untoward difficulties or hardships which pressed upon him. But the fear of God dwelt within him. He followed the leadings of providence in all the momentous events of his career, and was ever desirous of the favour of Him who selected Abraham and who guarded Isaac. Believers who confide in God are the "seed of Jacob."

The terms *Jacob* and the *seed* or *children of Jacob* are often applied to the body of true believers generally (Deut. xxxiii. 10; Ps. xiv. 7; xxii. 23; cv. 6; cxxxv. 4; Isa. xiv. 1; xliv. 2; Mic. vii. 20).

JACOB'S WELL. (See WELL OF JACOB.)

JADDUA (Neh. xii. 11), or JADDUS, the son of Jonathan, high priest of the Jews, who officiated a considerable time after the captivity, and the last high priest mentioned in the Old Testament. If he be the same who lived in the time of Alexander the Great, the name must have been inserted after the period of Nehemiah. Concerning him Josephus relates this remarkable story:—That Alexander having sent to him for provisions for his army while besieging Tyre, he excused himself on the ground that he had taken an oath of fidelity to Darius, king of Persia. The impetuous conqueror was highly provoked, and vowed vengeance against the Jews. Accordingly, as soon as Tyre was subdued, he put his army in motion towards Jerusalem; but before he reached the place, Jaddus and the other priests, clothed in their pontifical robes, and a multitude of the principal people, all dressed in white garments, met him; on which Alexander bowed himself to the ground, and seemed to worship the high priest, which conduct filled all his followers with amazement. And Parmenio, requesting an explanation of this extraordinary behaviour, was informed that before he left Macedonia he had seen in a dream the appearance of the person now before him, who promised him the empire of the world, and that his adoration was not addressed to the man, but to the Deity whose sacred name he bore on his forehead. Whatever truth there may be in this story, we know that Alexander, instead of inflicting punishment on the Jews, granted them great immunities, especially exemption from taxation on every seventh or sabbatical year, and took many of them into his own service; and when he built the city of Alexandria, in Egypt, he invited multitudes of this nation to settle there; and put them, in regard to privileges, on a level with his own Macedonians. But the legend is very doubtful.

JAEL (Judg. iv. 17)—the wife of Heber the Kenite. After the defeat of Jabin's army by Deborah and Barak, Sisera, the general, fled towards the tent of Jael. It was not unusual for the women to have a tent separate from the men, as in Sarah's case (Gen. xxiv. 67) and Leah's (Gen. xxxi. 33). This was regarded as a place of security; for then, as now, among the Arabs, a stranger would not venture into the women's tent unasked. Jael invited him in, and concealed him. Fatigued and thirsty, he asked for water, and she gave him milk (see BUTTER), as some suppose, to produce sleep the sooner (Judg. v. 25). After instructing Jael to stand at the door of the tent, and to deny that he was within, if any one should inquire for him, he fell into a sound sleep. She then took a tent-pin, and with a hammer drove it through his temples into the ground. Unnatural and horrid as this act seems, we find that in the song of triumph which was afterwards uttered by Deborah and Barak, the tragical circumstances are minutely related, and Jael is called "blessed above women" (Judg. v. 24-27); and we are to suppose that she was employed, under divine direction, as a mere instrument for accomplishing God's purposes in the deliverance of Israel from oppression.

JAH (Ps. lxviii. 4)—a contraction of the word "Jehovah," and imports the attribute of self-existence. It is part of the compound words Adonijah ("God is my Lord") and Hallelujah ("Praise the Lord"). (See JEHOVAH.)

JAHAZ (Num. xxi. 23), or JAHAZA (Josh. xiii. 18), or JAHAZAH (Jer. xlviii. 21), or JAHZAH (1 Chr. vi. 78)—a city on the northern frontier of the Moabites, in the vicinity of which Moses defeated the army of Sihon, on his refusal to permit him to pass through it peaceably. It has not been identified.

JAIR. 1. (Num. xxxii. 41) A son of Manasseh, who dispossessed the Amorites and took several small towns; hence called Havoth-jair (Judg. x. 4).

2. (Judg. x. 3) A native of Gilead, and probably a descendant of the foregoing. For twenty-two years he was a judge in Israel; and he had thirty sons, all of whom, it is supposed from the language of the sacred historian

("they rode on thirty ass-colts"), were deputy judges, and rode from town to town administering justice. (See HAVOTH-JAIR.) The fact that they succeeded to the paternal inheritance furnishes some evidence of their good character and habits.

JAIRUS (Mark v. 22)—an officer of the Jewish church who applied to Christ to restore to life his daughter, who was at the point of death when he left home. He evinced very strong faith—unwavering confidence in the power of the Redeemer. Christ with his disciples went to the ruler's house, and his daughter was restored.

JAMES. 1. (Matt. iv. 21) A son of Zebedee and Salome, and brother of John the Evangelist. His early occupation was that of a fisherman. He was present at several of the most interesting scenes in our Saviour's life. Along with John and Peter he witnessed the transfiguration, was present at the resuscitation of the daughter of Jairus, and was in the garden during the hours of our Lord's agony. James possessed no little energy of character; was firm, decided, and uncompromising; and because (in all likelihood) of his prominence and zeal in the new cause, he was put to death by Herod, A.D. 42-44 (Acts xii. 2). Thus was fulfilled the prediction of our Saviour (Luke xxi. 16). The earliest martyr among the apostles fell a victim to Jewish ferocity. To distinguish him from the following, he is often named James "the Elder."

2. (Mark xv. 40) According to some, a son of Cleophas (or Alpheus) and Mary, called, either in reference to his years or stature, James the Less, or more correctly, James the Little, and probably intended in Gal. i. 19 by the "Lord's brother." (See also Matt. xiii. 55; Mark vi. 3.) According to one theory he was first cousin to our Saviour, for his mother was sister to Christ's mother (John xix. 25), the term brother being often applied to near kindred (Gen. xiii. 8; 2 Sam. i. 26; Acts vii. 25, 26; ix. 17). Some have conjectured that after Joseph's death Alpheus married his widow, and their offspring was James the Less, hence called the Lord's brother; but there is no evidence to support the opinion. (We refer the reader to the article BROTHER for another exposition. See CLEOPAS.)

At a late period the brothers of our Lord did not believe on him, and they could not therefore be ranked among his apostles. The theory of natural brotherhood throws no shadow over the glories of Mary, ever blessed and pre-eminent in honour. It does not in any way lessen the dignity of her who was so "highly favoured of the Lord" and "blessed among women." For though one may shrink from calling her *θεοτόκος*, *Deipara*—an unwarranted epithet that draws after it veneration and worship—yet her glories, which are without parallel and beyond imagination, and which are hers and hers alone, are never to be veiled; for she was the elected mother of a child whose Father was God—her son "the only-begotten of the Father." Through her parthenic maternity the mystery of mysteries was realized, "God manifest in flesh; her offspring the normal Man, and the Redeemer of a fallen race by His atoning blood—the Man of Sorrows and the Lord of all worlds, crowned with thorns, and now wearing on His brow the diadem of universal dominion, the object of praise to saints, to angels, and to the universe; for of that universe he is the Head, in that very nature of which, through and in Mary the mother-maid, he became a partaker.

One may hold this theory and hold also the supreme divinity of the Lord Jesus Christ with most perfect consistency. It does not concern the cardinal doctrine of his divinity, nor the equally precious doctrine of his true and sinless humanity. It impugns not his immaculate conception or his supernatural birth, he being in a sense peculiar to himself the seed of the woman, the child of a virgin—Immanuel, "God with us." It refers only to possibilities after the incarnation which do not in any way affect its divineness and reality. It leaves her first-born in the solitary glory of the God-man. Jesus indeed passed among the Jews as the ordinary son of Joseph and Mary, yet this belief was very erroneous; but the ground of the error does not apply to this theory. The first chapter of Matthew tells the mystery of the incarnation, and the event is at once taken out of the category of all ordinary births; but if Mary had other children, no such wonder surrounded them, and no mistake could be made about them. The Jewish misconception as to the parentage of Jesus could not be made regarding subsequent members of his family, whose birth neither enhances nor lessens the honour and the mystery of his primogeniture. It was a human nature which he assumed; they were persons born into the world. Neither, then, in theology nor in piety, in creed nor in worship, can this obvious theory of natural relationship be chraged with pernicious consequences. It is vain to ask, Why, if there were births subsequent to that of Jesus, are they not recorded? The inspired narrative keeps steadily to its one primary object and theme—the life of the blessed Saviour, first-born son of Mary and the Son of God.

One objection against the natural interpretation of "Brother" is the repetition of names in the family of Mary and in the company of the apostles—James, Joses, Simon, and Judas, brothers, and two Jameses, two Simons, two Judes, among the apostles. Or, identifying Clopas and Alphæus, there would be James and Joses as cousins; and if the *Ἰούδας Ἰακώβου* (Luke vi. 16; Acts i. 13) be rendered "Jude, brother of James," there would be two sets of four brothers having the same names. It is not necessary, however, to render the Greek phrase by "brother of James," and the sons of Alphæus are only James and Joses. But surely the same names are found among cousins every day, and would be more frequent in a country where a few favourite names are continually repeated. There are in the New

Testament nine Simons, four Judes, four or five Josephs; and in "Josephus there are twenty-one Simons, seventeen named Joses, and sixteen Judes" (Smith's *Dict. Bible Antiq.*, art. "Brother").

A crowning objection against the view we favour is, that Jesus upon the cross commended his mother to the care of the beloved disciple —that is to say, if Mary had children, sons of her own, her first-born would not have handed her over to a stranger. The objection has never appeared to us to be of very great force; for we know nothing of the circumstances of the brothers, and there may have been personal and domestic reasons why they could not receive the beloved charge. They might not, for a variety of reasons, be able to give Mary such a home as John could provide for her. As we cannot tell, it is useless to argue.

We are ignorant also of their peculiar temperament, and their want or their possession of those elements of character which would fit them to tend their aged and widowed parent. Especially do we know, however, that up to a recent period they were unbelievers in her divine first-born; and though He who did not forget his mother in his dying moments foreknew all that was to happen, still their unbelief might disqualify them for giving her the comfort and spiritual nursing which she required to heal the wounds inflicted by that "sword" which was piercing her heart as she contemplated the shame and agony of the adored Sufferer on the cross. Every attention was needed for his mother at that very moment, and he seized that very moment to commend her to John, who had been to him more than a brother, and would on that account be to her more than a son. John was "standing by," and so was his mother; so that perhaps his ministrations to her had already commenced. The close vicinity of the two persons whom he loved most on earth suggested the words, "Woman, behold thy son," who will supply, as far as possible, my place; "Son, behold thy mother:" be what I have been to her. "And from that hour that disciple took her to his own home." The brothers might not be there, or might be unfitted, as poor and unbelieving Galileans, for doing what John did,—for immediate obedience to such a command.

James the Little is mentioned with peculiar distinction (Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. i. 19; and ii. 9, 12). He resided at Jerusalem during the labours of the apostles, and was present at the apostolic council at Jerusalem, where he seems to have presided, as he was the last to give his judgment, in which all the other members of the council acquiesced (Acts xv. 13-19). He was put to death in the year 62; and tradition says that he was thrown by the Jews from the battlements of the temple, and then despatched with a fuller's club, while on his knees, and in the act of praying for his murderers.

EPISTLE OF, was written by James the Less (see preceding article) about the year 61 or 62. It was not addressed to any particular church, but to the whole Jewish nation—"the twelve tribes scattered abroad" (ch. i. 1), believers and unbelievers (ch. iv. 1-10); and hence it is called a general or catholic epistle. The design of the epistle is—(1.) To correct errors, both in doctrine and practice, into which the Jewish Christians had fallen, especially relating to justification by faith; (2.) To animate their hope, and strengthen their faith, in view of afflictions felt and feared; and, (3.) To excite the unbelieving Jews to repentance towards God and faith in the rejected Messiah. It is remarkable that the name of our blessed Lord occurs but twice in this epistle (ch. i. 1; ii. 1), and that it is without the usual apostolical salutation and benediction.

The style of this epistle resembles very much the pointed sententious mode of teaching employed by our Lord himself. It is liker the sermon on the mount than any other portion of the New Testament. Luther and others have disparaged it because of a supposed hostility in it to the great doctrine of justification by faith. But this notion is a mistake. The epistle of James was probably written earlier than any of Paul's, for it makes no mention of the great controversy about circumcision. James does not contradict Paul—they teach the same doctrine from different points and in different aspects. Justification is by faith, but that faith has a sanctifying power. It shows its genuineness and life by its fruits. The faith which is without works and is dead cannot, from its very nature, be a justifying faith. It is no faith at all, and is unworthy of the name. James looks on faith and its fruits as one, as a living unity. Had the spirit of this epistle been rightly understood, and the character of its ethics duly appreciated, it had never been viewed with doubt in earlier, or with hostility in later times. James was the Cato among the apostles, a lover and practiser of an austere morality, and was, according to tradition, a man much given to prayer. This spirit displays itself, too, in his composition (*v.* 17).

JANNES and JAMBRES (2 Tim. iii. 8) —two famous magicians of Egypt, who are supposed to have used their art to deceive Pharaoh (Exod. vii. 9-13).

JANOHAH (Josh. xvi. 6-7). This old place is probably represented by the village of Janûn, about 12 miles south-east from Nablûs.

JAPHETH—*extension* (Gen. v. 32)—one of the sons of Noah (Gen. x. 2, 21). The prophetic blessing pronounced on Japheth by his father (Gen. ix. 27) was accomplished to the full extent of the promise. Besides all Europe and the isles, and of course most of North America, his posterity possessed Asia Minor, Media, part of Armenia, and those vast regions of the north inhabited formerly by the Scythians and then by the Tartars. And as to the other branch of the prophecy, "He (God) shall dwell in the tents of Shem," it was fulfilled when the divine presence was manifested in the tabernacle and temple; or if we

read, "He (Japheth) shall dwell in the tents of Shem," it was fulfilled literally when the Greeks and Romans (descended from Japheth) subdued Judea, the inheritance of Shem; and figuratively, when the descendants of Japheth (the Gentiles) received the gospel, which the Jews, who were of the seed of Shem, rejected. (See SHEM.)

Japheth appears in the early histories of Greece under the name of Japetus, as the ancestor of that nation.

JAPHIA (Josh. xix. 12) may be represented by Yafa, 2 miles north of Nazareth.

JAPHO. (See JOPPA.)

JAREB (Hos. v. 13)—the name, as some suppose, of a king of Assyria; but as it may mean adversary, it may be a symbolic appellation of Assyria.

JARMUTH (Josh. xv. 35)—a royal city near Hebron; perhaps the modern Yarmûk.

JASHER, BOOK OF (Josh. x. 13), or book of the upright, or of songs—an old Hebrew anthology, out of which there is an extract in Josh. x. 13; and the bow song is also taken from it (2 Sam. i. 18). Jasher was apparently a national collection, in the form of ballads, containing the record of great men and great deeds.

JASON—a Greek form of Jesus or Joshua (Acts xvii. 5)—a resident of Thessalonica, and perhaps a relative of Paul (Rom. ix. 3: comp. xvi. 21). At any rate, Paul lodged at his house when he visited that city. The apostle's plain scriptural preaching a few Sabbaths (Acts xvii. 2, 3) resulted in the conversion of a great multitude of the citizens, and in the excitement and opposition of the unbelieving Jews, who gathered a mob from among the idle and worthless of the place, and attacked Jason's house, in order to seize the apostle; but not finding the man they sought, and still determined to vent their rage on somebody, they laid violent hands on Jason, and some friends who were with him, and dragged them before the police, and charged them with treason, because they said that there is another king (besides Cæsar), one Jesus (Luke xxiii. 2; John xix. 12). However, as there was probably no evidence to support the charge, they gave some sort of security, either for their own future appearance or good conduct, or for the appearance of the apostle, and were then discharged.

JASPER (Rev. iv. 3)—a precious stone, usually regarded as of the quartz species. It is obtained chiefly from Persia, the Indies, Syria, &c., and is chiefly used for vases, watch-seals, &c. Its colours are beautifully variegated, and it is susceptible of a fine polish. But the jasper of Scripture was probably the diamond.

JATTIR (Josh. xv. 48)—a city of Judah, identified now with 'Attir, 10 miles south of Hebron.

JAVAN (Gen. x. 2)—the fourth son of Japheth, and the ancestor of the Grecians or Ionians. Hence the word Javan, in the Old Testament, denotes Greece, or the Greeks (Isa. lxvi. 19). But the Javan of Ezek. xxvii. 13 is perhaps a place in Arabia.

JAVELIN. (See ARMS.)

JAZER (Josh. xxi. 39), or JAAZER (Num. xxi. 32). (See JAAZER.)

SEA OF (Jer. xlviii. 32)—probably a lake existing in ancient times near the city of Jazer.

JEALOUSY (2 Cor. xi. 2). It is most frequently used to denote a suspicion of conjugal infidelity. It is sometimes used for anger or indignation (Ps. lxxix. 5; 1 Cor. x. 22), or an intense interest for the honour and prosperity of another (Zech. i. 14; viii. 2).

When God is said to be a "jealous God," or to be moved to "jealousy," or when the still stronger expression is used, "Jehovah, whose name is Jealous" (Exod. xxxiv. 14), we are to understand this language as employed to illustrate rather than to represent the emotions of the divine mind. The same causes operating upon the human mind would produce what we call anger, jealousy, repentance, grief, &c.; and therefore, when these emotions are ascribed to the mind of God, this language is used because such emotions can be represented to us by no other.

Thus God is represented as a husband, related to his church by a marriage covenant that binds her to be wholly for him, and not for another. The more sincere and constant the love, the more sensitive is the heart to the approach of a rival; and the thought of such affection being alienated or corrupted fills it with grief and indignation. So God commends the purity, the fervency, and the sincerity of his love to his church by the most striking expressions of "jealousy."

The various significations of the word "jealousy" are denoted usually by its connection. It is one of the strongest passions of our nature (Prov. vi. 34; Song viii. 6).

The IMAGE OF JEALOUSY (Ezek. viii. 3, 5)—the same with "Tammuz" in *v.* 14; or it may describe the jealousy of Jehovah. (See TAMMUZ.)

JEALOUSY OFFERING (Num. v. 18). The Jewish law contained a singular provision for the trial of the crime of adultery. A man who was jealous of his wife, without any actual evidence of her infidelity, was required to bring her to the priest, with an offering; and when they came to the presence of the Lord, a part of the water of the temple was taken, with certain ceremonies, and presented to the woman to drink, she at the same time holding the offering in her hand. Before drinking the water, the most bitter curses were imprecated upon her; and if she was guilty, the water was to become the cause of terrible bodily diseases.

This imprecation-water, or water of curses, is not unlike the ordeal of later ages; and we are told that among the savages of Western Africa the custom is to make the suspected wife drink poison; in which case innocence can be protected only by a miracle; but in the administration of the Jewish law there was nothing in the ceremony which could harm the accused person, without the direct judgment

of God in the infliction of a particular and very peculiar disease; and still the ceremony was so solemn and imposing that a Jewish woman must have had the most unparalleled effrontery to have gone through it without betraying guilt, if it existed.

JEBUS (Judg. xix. 10). The Jebusite is mentioned among the descendants of Canaan the son of Ham (Gen. x. 16); and there was a warlike race called Jebusites inhabiting the mountainous country around Jerusalem, and keeping possession of it (Josh. xv. 63) until it was wrested from them by David, and made the capital of Judea (1 Chr. xi. 4-8). (See JERUSALEM.) The Jebusites were probably permitted to remain on the territory after their conquest (2 Sam. xxiv. 16, 24). It is supposed they were dispossessed for a season by Joshua (Josh. x. 23, 40; xii. 10), and afterwards regained some districts, while the Israelites possessed others (comp. Josh. xv. 63; 1 Sam. xvii. 54; 2 Sam. v. 6).

JECONIAH. (See JEHOIACHIN.)

JEDEDIAH. (See SOLOMON.)

JEDUTHUN (1 Chr. xvi. 38) - an eminent master of the temple music, identified by some with Ethan, to whom several of the psalms are inscribed (see Ps. xxxix., lxii., lxxvii., &c.), as perhaps to be sung by his choir. (See ETHAN.)

JEGAR-SAHADUTHA—*leaf of testimony* (Gen. xxxi. 47). (See GILEAD.)

JEHOAHAZ—*possession of Jehovah.* 1. (2 Ki. xiii. 1) Son and successor of Jehu, king of Israel, whose reign was disastrous to the kingdom to such a degree that his army was reduced to a mere nominal existence; and the kings of Syria, Hazael and Benhadad, are said to have destroyed them, and to have made them "like the dust of the threshing-floor" (2 Ki. xiii. 7). Before his death, however, he was brought to reflect and humble himself before God, on account of the calamities with which his subjects were visited; and God was pleased to raise up for them a deliverer in the person of Joash, the son and successor of Jehoahaz.

2. (2 Ki. xxiii. 30) Son and successor of Josiah, king of Judah. He is called *Shallum*, 1 Chr. iii. 15; Jer. xxii. 11. He was the fourth son, and, of course, not the rightful heir to the crown; but his father, being mortally wounded in the battle of Megiddo, the people immediately placed Jehoahaz on the throne. This irregular step, taken without consulting him, offended the king of Egypt; and before he had reigned four months, he managed to get Jehoahaz into his power at Riblah, in Syria, whence he sent him, a prisoner, loaded with chains, into Egypt, and there he died (Jer. xxii. 11, 12); and his brother, Jehoiakim, became king in his stead (2 Ki. xxiii. 29-35).

3. (2 Chr. xxi. 17) The same with Ahaziah and Azariah (comp. 2 Chr. xxi. 17; xxii. 1, 6, 8, 9).

JEHOASH—*fire of Jehovah.* (See JOASH).

JEHOIACHIN—*strength of Jehovah* (2 Ki. xxiv. 8)—or CONIAH (Jer. xxii. 24), or JECONIAH (1 Chr. iii. 17), or JECONIAS (Matt. 1. 12)—son and successor of Jehoiakim, king of Judah. It is supposed by some that when he was only eight years old he was associated with his father in the administration of the government. This supposition is adopted in order to reconcile the apparent inconsistency of 2 Ki. xxiv. 8 and 2 Chr. xxxvi. 9; but it seems hardly necessary to resort to such means to account for a very natural error or omission of a transcriber, especially in an immaterial chronological fact of such remote date. The reign of Jehoiakim terminated at the end of three months; at which time the city of Jerusalem was besieged by Nebuchadnezzar, the king of Babylon, in the eighth year of his reign (comp. 2 Ki. xxiv. 12 and xxv. 1); and the king and his family, and the principal part of the nation, with the royal treasures and the temple furniture, were carried away to Babylon. The wickedness of this king is described in very strong language by the prophet Jeremiah (Jer. xxii. 24-30). The expression, however, in Jer. xxii. 30 is not to be construed literally (1 Chr. iii. 17, 18; Matt. i. 12). "Write this man childless" might as well read, "He shall have no successor or heir," or "None of his seed shall prosper."

JEHOIADA—*the Lord knows* (2 Ki. xi. 4)—a high priest of the Jews, and the husband of Jehosheba. (See ATHALIAH.) His administration was so auspicious to the civil and religious interests of the nation (2 Ki. xii.; 2 Chr. xxiii. 16) that when he died, at the advanced age of one hundred and thirty years, he was buried in the royal sepulchres at Jerusalem (2 Chr. xxiv. 16).

JEHOIAKIM—*the Lord confirms* (2 Ki. xxiii. 36)—eldest son of Josiah, and the brother and successor of Jehoahaz, king of Judah. His original name was *Eliakim;* but it was changed by order of the king of Egypt (2 Ki. xxiii. 34), who put him on the throne. The iniquity of his reign is strongly depicted by the historian and prophet (2 Ki. xxiv. 4; 2 Chr. xxxvi. 8; Jer. xxii., xxvi., xxxvi.); and his end, as Jewish historians inform us, was in strict accordance with the prediction concerning him. For the first four years of his reign Jehoiakim was subject to the king of Egypt, and paid an enormous tribute. Then he became tributary for three years to Nebuchadnezzar, king of Babylon (2 Ki. xxiv. 1), who at first bound him with chains, to carry him to Babylon (2 Chr. xxxvi. 6; Dan. i. 2), but afterwards set him at liberty, and left him at Jerusalem to reign as a tributary prince. The whole time of his reign was eleven years.

The expression, Jer. xxxvi. 30, is not to be taken strictly; and yet, as the reign of Jehoiachin was for only thirteen weeks, Jehoiakim may be said to have been comparatively without a successor. He scarcely sat down upon the throne before he was deposed. The same explanation applies to 2 Ki. xxiii. 34, where Eliakim is said to have succeeded his father Josiah; whereas the reign of Jehoahaz inter-

vened. This was so short, however, as not to be reckoned in the succession.

JEHONADAB. (See RECHABITES.)

JEHORAM, or JORAM—*Jehovah's exaltation* (2 Ki. viii. 16, 21)—was the son and successor of Jehoshaphat, king of Judah. When he was thirty-two years of age he was associated with his father in the government of the kingdom (2 Ki. viii. 17; 2 Chr. xxi. 5). At the end of four years his father died, and he became sole king. One of the first acts of his government was to put to death his six brothers and several of the chief men of the kingdom (2 Chr. xxi. 4). To punish him for this and other abominations of his reign (2 Chr. xxi. 11-13), the Edomites, who had long been subject to the throne of Judah, revolted, and secured their independence (2 Chr. xxi. 8-10). One of his own cities also revolted, and about the same time he received a writing from Elijah, or as some suppose, Elisha, admonishing him of the dreadful calamities which he was bringing on himself by his wicked conduct. In due time these calamities came upon him and his kingdom. Their territory was overrun with enemies; the king's palace was plundered, and the royal family, except the youngest son, made prisoners. The king himself was smitten with a terrible and incurable disease, which carried him to the grave, unlamented; and he was buried without royal honours (2 Chr. xxi. 14-20).

JEHOSHAPHAT—*Jehovah's judgment* (1 Ki. xv. 24), or JOSAPHAT (Matt. i. 8)—was the son and successor of Asa, king of Judah. He is called "king of Israel," 2 Chr. xxi. 2, possibly because his kingdom was a part of the ancient kingdom of Israel, but probably by mistake, Israel being written for Judah. He was a prince of distinguished piety, and his reign, which lasted twenty-five years, was powerful and prosperous. This remarkable commendation is given Jehoshaphat by the sacred historian, that the more his riches and honour increased, the more "his heart was lifted up in the ways of the Lord" (2 Chr. xvii. 5, 6). Among other evidences of his piety and benevolence, we are told that he caused the altars and places of idolatry to be destroyed, a knowledge of the law to be diffused throughout the kingdom, and the places of judicial and ecclesiastical authority to be filled by the wisest and best men of the land (2 Chr. xvii. 6-9; xix. 5-11). His sin in forming a league with Ahab, contrary to the counsel of Micaiah, against Ramoth-gilead (2 Chr. xviii.) was severely censured by Jehu (2 Chr. xix. 2), and had nearly cost him his life (2 Chr. xviii. 31).

A few years after this the kingdom of Judah was invaded by a confederacy of Edomites, Moabites, and others. They collected their forces at Engedi, and threatened to overthrow the kingdom. Jehoshaphat proclaimed a fast; and the people came from all parts of the kingdom, men, women, and children, up to Jerusalem; and being assembled in one place, the king himself made supplication to God for help in their extremity. His remarkable prayer is recorded, 2 Chr. xx. 6-12; and while he was yet speaking, his prayer was answered, and a certain and easy victory was promised. On the following day the army of Judah went forth to meet the enemy, preceded by a company of singers who praised the name of the Lord. The vast armies of his enemies were panic-stricken, and fell into irrecoverable confusion; and instead of facing their adversaries, turned their swords against each other, until they were utterly routed and overthrown; so that Jehoshaphat and his men had no occasion to engage in the conflict. And such abundance of spoil remained in the camp, that the men of Judah were employed three days in collecting it (2 Chr. xx. 14-27).

Still later in his life, Jehoshaphat connected himself with Ahaziah, son and successor of Ahab, king of Israel, in a naval expedition; but this alliance with a wicked king turned out disastrously, as had been predicted by Eliezer, the son of Dodavah; for while the fleet lay at Ezion-geber it was utterly destroyed by a violent storm (2 Chr. xx. 35) (See AHAZIAH.)

Again he involved himself in an alliance with Jehoram, the second son of Ahab, and also with the Edomites, for the purpose of invading the land of Moab; but while they attempted to make their way through the wilderness, their water failed, and the whole army must have perished with thirst, had not a miraculous supply been granted in answer to the prayers of Elisha, who accompanied the army (2 Ki. iii. 6-20). Jehoshaphat left seven sons, one of whom (Jehoram) succeeded him.

JEHOSHAPHAT, VALLEY OF (Joel iii. 2). This valley was a narrow glen running north and south between Jerusalem and the mount of Olives, through which flows the brook Cedron. This valley is supposed to be meant by the "king's dale" (Gen. xiv. 17; 2 Sam. xviii. 18), and its name to be derived either from the burial of king Jehoshaphat, or from the great victory he obtained there over the Moabites and their allies (2 Chr. xx. 25). This valley, it is supposed by the Mohammedans (from the passage first above cited), will be the scene of the final judgment. The better opinion is, however, that the prophetic language in this connection refers to the *event* of a judgment, and not to the *place*, the meaning of the word Jehoshaphat being "judgment of Jehovah." There is no trace of any such local name either in the Bible or Josephus; the uniform term is Kidron; yet the unauthorized name has been strangely and firmly perpetuated as a geographical appellation.

JEHOVAH (Exod. vi. 3)—a title of the Supreme Being indicative of the attribute of SELF-EXISTENCE. It is similar in import to the title I AM (Exod. iii. 14), and denotes not only self-existence, but perfect independence, eternity, and immutability. It is the significant name of Him "who was, and is, and is to come." When the word Lord represents it in our version it is printed in capitals. All attempts to assign the word a non-Hebraic origin

have failed. In the Pentateuch it is God's personal and covenant name. The declaration in Exod. vi. 3 refers not to the mere name, but to its profound significance. (See JAH, GOD.)

JEHOVAH-JIREH—*the Lord will see* or *provide* (Gen. xxii. 14)—the name given to the place, in allusion to the divine provision of another victim in the room of Isaac.

JEHOVAH-NISSI—*the Lord my banner* (Exod. xvii. 15)—the name given to the altar erected in memory of the signal victory gained over Amalek. The Septuagint, from another reading, renders, "*the Lord my refuge.*"

JEHOVAH-SHALOM—*the Lord is peace* (Judg. vi. 24)—the name of Gideon's altar, in allusion to the salutation of the angel, "Peace be unto thee."

JEHOVAH-SHAMMAH—*the Lord is there*—the prophetic or symbolic name of the ideal city described by Ezekiel (ch. xlviii. 35).

JEHOVAH-TSIDKENU—*the Lord our righteousness* (Jer. xxiii. 6).

Other and similar compounds are found in the Hebrew Scriptures, but they are translated in the English version, with the Hebrew form put in the margin.

JEHU—*He that is.* 1. (1 Ki. xvi. 7) He was the son of Hanani the seer, with whom Asa was so much enraged as to cast him into prison (2 Chr. xvi. 7-10). He was appointed to carry a message to Baasha from God, threatening to visit upon him the most fearful judgments. He was afterwards employed on a similar errand to Jehoshaphat (2 Chr. xix. 1, 2).

2. (1 Ki. xix. 16. Comp. 2 Ki. ix. 2) The son of Nimshi, and grandson of Jehoshaphat; was selected by God to reign over Israel, and to be the instrument of executing his judgments on the house of Ahab (1 Ki. xix. 17; 2 Ki. ix. 1-10). In executing this commission he commenced with the reigning king, Joram, who was then lying ill at Jezreel. Having been proclaimed king by a few adherents who were with him at Ramoth-gilead, he proceeded towards Jezreel. Upon his approach within sight of that place, Joram despatched two or three messengers to ascertain his design; and finding they did not return, he went out himself to meet him. It happened that they met on the ground of Naboth the Jezreelite (1 Ki. xxi. 1-24), and Jehu at once charged him with his gross iniquities, and immediately shot him dead in his chariot (comp. 1 Ki. xxi. 19 and 2 Ki. ix. 25). Jehu rode on to Jezreel, and as he was passing in at the gate, the wicked Jezebel, who had prepared herself for the occasion, and was looking out at a window, said something in allusion to what had happened to Ahab. Jehu called to two or three persons who were at the same window to throw her down, which they did; and as she struck the ground, her blood flew out upon the wall, and upon the horses, and her body was actually trodden under foot. Jehu's party then went into the city and dined; and after dinner he ordered his attendants to go and bury the cursed woman, as this respect might be due to a king's daughter; and when they came to the place, nothing could be found of her but the skull, the feet, and a part of the hands. The dogs had consumed the residue, in fulfilment of the prophecy (1 Ki. xxi. 23; 2 Ki. ix. 32-37).

Jehu then proceeded to exterminate the family of Ahab. He addressed letters to those who had the care of his sons (no less than seventy in number), and proposed to them to select the fittest of them, and place him on the throne of his father. This they declined to do (through fear of Jehu), but promised to do anything else that might be required. Accordingly, Jehu directed them to bring to him the heads of Ahab's sons the next day at Jezreel; and they were sent in two baskets. He directed them to be emptied out in two heaps, at the gate of the city, and to remain there over night. The next morning he ordered a general slaughter of all Ahab's family and adherents in the town of Jezreel. He then set out for Samaria, and meeting on his way a party of forty-two persons, all the family of Ahaziel (a branch of Ahab's house), he seized and slew them.

But the most revolting of these deeds of blood remains to be told. When he arrived at Samaria, and had cut off every branch of the house of Ahab that he could find (2 Ki. x. 17), he ordered a general convention of all the worshippers of Baal throughout the land, and made every arrangement as if he would have one united universal act of homage to the false god; and so strict were his orders, that no worshipper of Baal could absent himself but upon pain of death. They assembled; and we are told that not a man was absent. Each of the worshippers was furnished with a peculiar dress, that they might be distinguished from all others; and when the assembly was convened, Jehu took pains to exclude every individual except the worshippers of Baal. As soon as they commenced their worship, Jehu appointed a detachment of eighty men to go in among the assembled idolaters, and put every one of them to death; and, to insure the execution of his orders, he ordained that, if a single worshipper escaped, the life of him who suffered the escape should be forfeited. But there was no escape; every individual was put to the sword; the image of Baal was broken down and destroyed; and the temple was made the receptacle of offal and filth, in contempt and abhorrence of the idolatry which had been practised there; and every trace of Baal's worship was blotted out of Israel.

This dreadful extermination of the house of Ahab, and of the idolatrous worship which he sanctioned, was in accordance with the divine command, and received the divine approbation (2 Ki. x. 30). Jehu himself, however, was ambitious and tyrannical, and fell into idolatrous practices (2 Ki. x. 31). His reign lasted twenty-eight years; and he was succeeded by his son Jehoahaz. Four other persons of this name are noted in Scripture.

JEPHTHAH—*He will open* (Judg. xi. 1)—one of the judges of Israel, was the illegitimate son of Gilead; and this fact made him so odious to the other children of the family that they

banished him from the house, and he took up his residence in the land of Tob, a district of Syria not far from Gilead, and probably the same with Ish-tob (2 Sam. x. 8). Here, it is supposed, he became the head of a marauding party; and when a war broke out between the children of Israel and the Ammonites, he probably signalized himself for courage and enterprise. This led the Israelites to seek his aid as their commander-in-chief; and though he objected at first, on the ground of their ill usage of him, yet, upon their solemn covenant to regard him as their leader, in case they succeeded against the Ammonites, he took command of their army. After some preliminary negotiations with the Ammonites, in which the question of the right to the country is discussed with great force and ingenuity, and finding every attempt to conciliate them abortive, the two armies met; the Ammonites were defeated with great loss of life, and their country scoured by the Israelites.

On the eve of the battle Jephthah made a vow, that if he obtained the victory, he would devote to God whatever should come forth from his house to meet him on his return home. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Jephthah was greatly afflicted by this occurrence; but his daughter cheerfully consented to the performance of his vow, which took place at the expiration of two months; and the commemoration of the event by the daughters of Israel was required by a public ordinance.

Whether Jephthah actually offered up his daughter for a burnt offering, is a question of great difficulty, and continues to be much disputed. Those who maintain the negative allege, that by translating the Hebrew prefix *or*, rendered *and* in our version, all difficulty will be removed. His vow will then be read, "shall surely be the Lord's, *or* I will offer a burnt offering;" and not unfrequently the sense requires that the Hebrew should be thus rendered. Moreover, when Jephthah made this vow, he could not have intended to insult the Lord by promising a sacrifice against which He had expressed the utmost abhorrence (Lev. xx. 2-5; Deut. xii. 31), especially as it is recorded that the Spirit of the Lord was upon him when he uttered his vow. Suppose a dog had come out of the house of Jephthah, can any one suppose that he would have offered this unclean animal as a burnt offering to the Lord? And why then should we suppose that he would offer a human sacrifice, which would have been so much more abominable; and, in all such cases, the law allowed the right of redemption for a small sum of money. It is, moreover, argued that no mention is made of any bloody sacrifice of the young woman, but merely that "he did with her according to his vow which he had vowed;" and "she knew no man;" which last words seem to convey, not obscurely, the idea that Jephthah devoted his daughter to the Lord, by consecrating her to a life of celibacy. Why record the fact, that "she knew no man," if she was instantly put to death? why lay so much stress on her virginity, and not on her tragical and untimely end? Besides, it appears to us that Jephthah must have contemplated the possibility of a human being meeting him: he speaks of something coming "out of the doors of his house" to meet him—some one of his family and domestics. He could not wilfully propose to immolate such an individual coming to meet him, especially as the "Spirit of the Lord was upon him." If we adopt this view, then the language employed by Jephthah must be taken in a figurative sense. He used vivid language in his excitement. The phraseology he employs is often used in a figurative sense. But some say, such virginity as that to which Jephthah's daughter was devoted was not allowed under the law. It is allowed in the law that a woman might take the vow of a Nazarite. In Exod. xxxviii. 8 we read, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." The word rendered *assembled*, signifies to engage in military service, or keep regular watch and ward. This sacred sisterhood had given away their mirrors, the symbol of female adornment—had separated themselves from the world. We have reference to the same company of consecrated females in 1 Sam. ii. 22, "Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation." The same phraseology is again employed, and the sin of Eli's sons was in debauching this sacred choir of female assistants. There seems to be a reference to the same institute in Luke ii. 37. May there not be allusion to some sacred company of devoted women in this strange language?—"And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons," that is, female captives (Num. xxxi. 40). To such a chosen and consecrated society Jephthah's daughter might be set apart; and such was her prompt and heroic devotedness that the daughters of Israel went yearly, not to lament, but with song and praise, to celebrate the daughter of Jephthah the Gileadite four days in the year. Such appears to us a plain and intelligible view of the passage.

And it should not be forgotten that, in the Epistle to the Hebrews (ch. xi.), Jephthah is placed among the worthies who were distinguished for their faith. Now can we suppose that such a man would be guilty of the crime of sacrificing his own daughter? (Comp. Heb. xi. 32, with 2 Sam. xii. 9; 1 Ki. xi. 5, 7.) It is suggested whether the insertion of Jephthah's name in this passage is conclusive evidence of his piety. That he was distinguished for one kind of faith is evident; but was it "saving faith?" (1 Cor. xiii. 2.)

Those, on the other hand, who receive the

common reading of this passage, reason in the following manner:—That upon every fair principle of construction, it must be admitted that Jephthah's vow was single, and that he did actually bind himself, by this solemn bond, to offer as a burnt offering to the Lord whatever should first come forth from his house to meet him on his return. That the time in which Jephthah lived was one of gross ignorance and idolatry (Judg. x. 6); that a pious man might have felt himself bound by the obligation of a vow, in making which he had none but a pious intention; that the law of redeeming devoted persons and things for money did not apply to the case of such a vow; that Jephthah's excessive grief on seeing his daughter come forth to meet him, can only be accounted for on the supposition that he considered her devoted to death; that the mourning for the daughter of Jephthah for four days in the year, can be reconciled only with the opinion that she was offered up as a burnt offering; and that there is no law or precedent to authorize the opinion that to devote her to perpetual celibacy was not an offence to God of equal enormity with that of sacrificing her as a burnt offering. Such statements appear to us without foundation, as we have endeavoured to show in the preceding paragraph. The prospect of having no heir was always a very doleful one to a Hebrew, and Jephthah had no other child. There was a company of devoted females to which his daughter might be attached, and the daughters of Israel went, not to mourn, but to give praise and presents to the wonderful recluse. And it has been well remarked, that if it was perfectly clear that Jephthah sacrificed his daughter, there is not the least evidence that his conduct was sanctioned by God. He was a superstitious and ill-instructed man, and, like Samson, an instrument of God's power rather than an example of his grace.

The Ephraimites, who had not been invited to take part in the war against the Ammonites, quarrelled with Jephthah, and in a battle with the Gileadites were defeated; and the latter, seizing the fords of Jordan, slew every Ephraimite who attempted to escape by crossing the river; and the method employed to ascertain whether they belonged to Ephraim was, to cause them to pronounce the word "shibboleth," which they sounded "sibboleth;" for it seems that by this time a difference in the manner of pronouncing at least one Hebrew letter had arisen between the inhabitants on the different sides of Jordan. On this occasion 42,000 men of Ephraim were slain, which was a just punishment for commencing a war with so small a provocation, (Judg. xi., xii.)

JEREMIAH—*exalted of Jehovah*—or JEREMY (Matt. ii. 17), or JEREMIAS (Matt. xvi. 14)—one of the chief of the Hebrew prophets, was the son of Hilkiah, and of the sacerdotal race. (Comp. Jer. i. 1 and Josh. xxi. 18). He was very young when he was called to the prophetic office, and on that account declined it (Jer. i. 6); but God promised him grace and strength sufficient for his work; and for forty-two years he persisted in this arduous service, with unwearied diligence and fidelity, in the midst of the severest trials and persecutions.

During all this time Jerusalem was in a most distracted and deplorable condition, and the prophet was calumniated, imprisoned, and often in danger of death. But no ill treatment or threatenings could deter him from denouncing the judgments of God, which were coming upon the nation and that devoted city. His exhortation to the king and rulers was to submit at once to the arms of Nebuchadnezzar, for by that means they would preserve their lives; but he assured them, as a message received from God, that their continued resistance would have no other effect than to bring certain and dreadful destruction upon Jerusalem and on themselves. At this time Jerusalem swarmed with false prophets, who contradicted the words of Jeremiah, and flattered the king and his courtiers that God would rescue them from the impending danger; and after the city was taken, and part of the people carried away to Babylon, these prophets confidently predicted a speedy return. On the other hand, Jeremiah sent word to the captives that the time of their captivity would be long, and that their best course was to build houses and plant vineyards in the land to which they were carried, and to pray for the peace of the country in which they resided. Indeed, he expressly foretold that the captivity would endure for seventy years; which duration, he intimated, was to make up for the sabbatical years which they had neglected to observe. He also foretold the deliverance of the people, and their return to their own country. Towards the close of his life he was carried into Egypt against his will, by the Jews who remained in Judea after the murder of Gedaliah. On this occasion he was requested by Johanan and his followers to inquire of the Lord whether they should flee into Egypt. In answer, after accusing them of hypocrisy, he warned them, in the most solemn manner, from the Lord, not to go down to Egypt; but they disregarded the commandment of God, and went, and took Jeremiah forcibly along with them, where, in all probability, he died, some think, as a martyr. For the reference to Jeremiah in Matt. xxvii. 9, see Zech. xi. 12, 13. A considerable portion of Jeremiah's history is embodied in the book of his prophecies.

JEREMIAH, PROPHECY OF, is the twenty-fourth book of the Old Testament, and the ninth prophetical book in chronological order. It embraces a period of upwards of forty years, between B.C. 628 and B.C. 586. Jeremiah entered upon the office of a prophet in the thirteenth year of the reign of Josiah (Jer. i. 2); and his prophecy relates to the judgments that were to come upon the people for their gross idolatry and corruption; to the restoration which awaited

them whenever they would repent of their sins, and forsake them; and to the future glory which would arise on the Church of God, and on such as were steadfast in his service, when the "Desire of Nations" should come, and all flesh should see the salvation of God.

The just and natural order of this book is as follows:—

1. The prophecies uttered in Josiah's reign, ch. i.-xii.

2. In Jehoiakim's, ch. xiii., xx., xxii., xxiii., xxxv., xxxvi., xlv.-xlviii., xlix. 1-33.

3. In Zedekiah's, ch. xxi., xxiv., xxvii., xxxiv., xxxvii.-xxxix., xlix. 34-39; l., li.

4. In Gedaliah's, ch. xl.-xliv.

This arrangement of the matter will make the book much more intelligible to the reader.

The fifty-second chapter, which seems to have been compiled from the latter part of the second book of Kings, was probably added to the book by Ezra; and seems designed partly as an illustration of the accomplishment of Jeremiah's prophecies respecting Zedekiah, and partly as an introduction to the Lamentations.

The style is not so beautiful and compact as that of Isaiah. It is in general soft and easy, and bears upon it the mark and pressure of the time. The prophet's heart is full of anguish, for his times were those of calamity and sorrow. The ruin of his country was at hand, and he beheld it with a breaking heart. But his eye, filled with tears, glances ever and anon into the future, and beholds glory and prosperity dawning again through the "Lord our Righteousness." Sorrow, however, was his companion, and his usual language is that of complaint and lamentation—"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daugher of my people!" (Jer. ix. 1.) His prevalent tone is that of melancholy; and he indulges in those tender repetitions which are natural to sorrow. The unparalleled fate of the holy city is told in language of unrivalled pathos. Some portions of his writings bear a remarkable similarity to some of the other prophets. For example—Jer. xlviii. and Isa. xv., xvi., concerning Moab; Jer. xlix. 7-17 and Obad. verses 1-6, concerning Edom.

The soft and susceptible spirit of the prophet was so wrought on by the oracles of other seers that he insensibly reproduced their imagery in his own compositions. Sometimes he repeats whole passages from himself, as in the following instances:—Chap. viii. 10, sqq. (comp. vi. 13, sqq.), ix. 8 (comp. v. 9), xi. 12, sq. (comp. ii. 28), xx. 12 (comp. ii. 20), xxii. 4 (comp. xvii. 25), xxiii. 7, sq. (comp. xvi. 14, sq.), xxvi. 6 (comp. vii. 14), xxx. 23, sq. (comp. xxiii. 19, sq.), xxxiii. 25, sq. (comp. xxxi. 35, sq.), xliii. 11 (comp. xv. 2), xlvi. 28 (comp. xxx. 11).

His mind was so deeply and sorrowfully impressed with certain scenes and events that he dwells upon them with all the tenacity of overwhelming anguish. He is borne away by his agony, and yet, as Jerome says, though simple in his language, he is profound in the majesty of his thoughts.

JEREMIAH, LAMENTATIONS OF (the book immediately succeeding the prophecy), are a series of elegies written in view of the dreadful calamities which the city of Jerusalem, and the Jewish nation generally, were to suffer for their continued rebellion against God; and these events are described as if they were actually accomplished. The Lamentations of Jeremiah have been regarded by distinguished critics as the most perfect and regular elegiac composition in the world. One would think (as has been long ago remarked, and the remark has been often copied), that every letter was written with a tear, and every word with the anguish of a broken heart, by one who never breathed but in a sigh, nor spoke but in a groan.

An old tradition mentions Jeremiah as the author. It is contained in the beginning of the first chapter of the Septuagint version,—"And it came to pass after that Israel was taken captive, and Jerusalem was laid waste, that Jeremiah sat weeping, and lamented this lamentation over Jerusalem, and said" . . .

The contents, spirit, tone, and language of the book agree with this tradition. The poet has adopted the alphabetic form, and each chapter is divided into twenty-two periods, to correspond to the letters in the Hebrew alphabet. The first four chapters are in the form of acrostics. In the first three chapters each verse contains three lines, and the initial letters are, with a slight variation, in the order of the letters in the alphabet. In the fourth chapter each verse consists of four lines. In the third the alphabet is repeated three times.

Jeremiah also wrote an elegy on the good king Josiah (2 Chr. xxxv. 25); and some have supposed that this elegy is our present Book of Lamentations; but, as we have remarked, they refer to other events—to national and personal calamity.

JERICHO (Num. xxii. 1)—one of the oldest cities in the Holy Land, was situated in the tribe of Benjamin, about 20 miles from Jerusalem and 2 from the river Jordan. This, or some place in its vicinity, is called "the city of palm trees;" (Deut. xxxiv. 3); perhaps from the abundant growth of the palm tree in that neighbourhood. The word *Jericho* may be from *Jareach*, the moon; and the worship of the moon may have prevailed there. This city, which was next in size to Jerusalem, was beseiged and subdued by the Israelites immediately after the passage of the Jordan. The seige was conducted under the divine direction; and, at a given signal, by the immediate interposition of miraculous power, the walls fell flat to the earth, probably destroying many lives, and throwing the citizens into universal consternation. The Israelites marched directly to the heart of the city, and in obedience to the express command of God, they put to death every living creature, except Rahab and her family, who were rescued by the men sent as spies from the

camp of Israel (Josh. ii. 1, 2), whom she had concealed. The city itself was then set on fire, everything in it, except the vessels of gold, silver, brass, and iron, which were previously removed, was burnt to ashes, and the very site of it was cursed. (Comp. Josh. vi. 26; 1 Ki. xvi. 34). (See ANATHEMA, HIEL).

A city was rebuilt near this spot, which is afterwards mentioned (2 Sam. x. 5) as containing a school of the prophets (2 Ki. ii. 5), and as being the residence of Elisha (2 Ki. ii. 18), and Zaccheus (Luke xix. 1-10). The new city may have been at the opening of the Wady Kelt. It was in the vicinity of this place that a miraculous change was effected by Elisha in the taste of the waters of a particular spring, and that the two blind men were miraculously restored by our Saviour (Matt. xx. 29-34).

Under the Romans Jericho was a royal residence, and Herod the Great died there. It was more than once laid waste and rebuilt after Herod's day; and there is now a miserable hamlet called *Riha* or *Rah* situated on the ruins of the ancient city (or, as some think, 3 or 4 miles east of it), which a modern traveller describes as a poor dirty village of the Arabs, and in the lowest state of moral degradation. The road from Jerusalem to Jericho lies through what is called the "wilderness of Jericho," and is described by modern travellers as the most dangerous and forbidding about Palestine. As lately as 1842 an English traveller, Sir Frederick Henniker, was attacked on this road by the Arabs, with fire-arms, who left him naked and severely wounded (Luke x. 30).

JERICHO, PLAINS OF (Josh. iv. 13), denote that tract of country lying between the city and river Jordan, down to the Dead Sea.

JEROBOAM—*people-increasing.* 1. (1 Ki. xi. 56) The son of Nebat, distinguished as "the man who made Israel to sin." He was evidently a bold and ambitious man, and held under Solomon an office of trust and responsibility; and having received from the prophet Ahijah a most singular intimation that the kingdom of Solomon was to be divided, and that he was to become the head of the ten tribes, he perhaps made the fact known, or took some means to bring about the event. At any rate, Solomon was alarmed, and took measures to apprehend Jeroboam, who fled to Egypt, and remained there till Solomon's death. Rehoboam, his son, succeeded him; and had already made himself so unpopular with ten of the tribes that they had withdrawn from his interest, and were found by Jeroboam on his return ready to receive him as their king. He fixed his residence at Shechem, which, with other cites, he fortified for the furtherance of his plans.

Fearing that if the revolted tribes should go up to the solemn national feasts at Jerusalem, they would be persuaded to return to their allegiance, and forgetting his obligations to God and his dependence on him (1 Ki. xi. 14-39), he caused two golden calves, symbols of Egyptian worship, to be erected, one at Dan, and the other at Bethel, the extremities of his dominions, and caused a proclamation to be made, requiring the worship of these idols. The worship at Dan remained for a long period (1 Ki. xii. 26-33).

Jeroboam, having set up the idols, assembled the people at the former place, to engage in the solemn worship of them; and to show his zeal for the service, he officiated at the altar himself. But while he was thus occupied, a prophet from the land of Judah appeared in the midst of the assembly, and in the hearing of all the people, uttered a prediction, that a man by the name of Josiah should arise and destroy that altar, and should burn upon it the bones of the priests; and to confirm his authority, he gave this sign, that the altar should immediately be broken in pieces, and the ashes upon it be poured out; and it was so. Jeroboam, greatly provoked by his bold interference, put forth his hand to seize the prophet, but in a moment it was stiffened, so that he could not draw it in. Intimidated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged that he would intercede for him that his arm might be restored; which was done accordingly. Jeroboam, however, was not reformed by this divine message and double miracle, but continued to cause Israel to sin, in worshipping the calves which he had set up. His son was taken sick, and he instructed his wife to disguise herself and go to Ahijah, who was now blind with age, and consult him as to the event of the disease. The prophet was forewarned of her approach; and as soon as he heard her footsteps, he called her by name, and then recounted the sins of Jeroboam, and predicted the disgrace, ruin, and utter extirpation of his whole family, and also the captivity and dispersion of the people of Israel. He also told her that the child should die, and that the nation should mourn for him as the only individual of the house of their king who should come to a peaceful end; and also as one who, in the midst of all the idolatry and wickedness of the times, had some pious emotions, even in the house of Jeroboam. As she entered the door of her house, the child died (1 Ki. xiv. 17).

Jeroboam reigned in Israel twenty-two years, and was succeeded by his son Nadab. During his life there were almost unceasing wars between him and the house of David, but the numbers are exaggerated.

2. (2 Ki. xiv. 23-29) The son of Joash, and great-grandson of Jehu, reigned forty-one years, and followed the former Jeroboam in his idolatrous worship. The Lord, however, by him, according to the predictions of the prophet Jonah, raised the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury greatly prevailed in his reign (Amos ii. 6-16; v.; vi.). Nor was it long after his death, before the

Lord, according to the predictions of Amos, cut off his family with the sword, (2 Ki. xv. 10; Hos. i. 1, &c.)

JERUB-BAAL—*let Baal plead.* (See GIDEON.)

JERUSALEM is situated in 31° 46′ 35″ north latitude, and 35° 18′ 30″ east longitude from Greenwich. "Salem," the latter half of the name, signifies "peace;" but of the derivation of "Jeru," the first part, a difference of opinion has existed. Among many, some have derived it from "Jerush," signifying "possession;" others from "Jarah," signifying "foundation;" and corresponding with these, the entire name has been taken to mean, in the one case, the "possession of peace;" in the other, the "dwelling of peace," or it may mean, "*vision* of peace." The Psalmist (Ps. lxxvi. 2) speaks of Jerusalem under the simple designation "Salem," and partly from this, a general belief has prevailed that this city is the same as the Salem (Gen. xiv. 18-20) of Melchizedek, who went out and blessed Abraham when he was returning from the slaughter of the kings. Perhaps the Psalmist employed the name Salem as a poetic abbreviation, and the identification of Salem with Jerusalem has not been satisfactorily established.

According to common belief, the first notice of the site is probably under the appellation, "the land of Moriah," to which Abraham was divinely commanded to go for the purpose of presenting Isaac as a burnt offering on one of its mountains (comp. Gen. xxii. with 2 Chr. iii. 1).

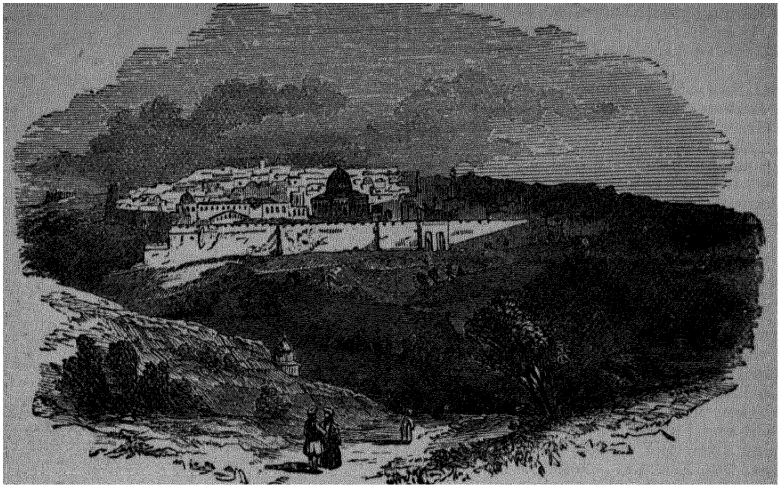
The site of Jerusalem, if thus connected with the history of Abraham, seems, from the inspired historian, to have been secluded and solitary, and there is no further notice of it in the patriarchal age. On the entrance of the tribes to Canaan, under Joshua, it is presented to us at once (Josh. x.) as a royal city, and as exercising more than usual authority. It is at this point that the history of the city commences—while it was in the possession of the Jebusites (Josh. xv. 63), and by them named Jebus or Jebusi (Josh. xviii. 28; Judg. xix. 10); although by anticipation it is also in the same connection named Jerusalem.

In the first united muster of the Canaanites against Israel, Adonizedek, its king, was leader. The immediate occasion was the desertion of the Gibeonites from the common cause; and to punish them he summoned the kings of Hebron, and Jarmuth, and Lachish, and Eglon to the field with their armies (Josh. x. 1-5). Joshua with his chosen warriors hastened to the rescue of Gibeon. The allied army was entirely overthrown, the kings were taken and put to death, and their cities were captured in succession, with the exception of Jerusalem. It does not appear that Joshua, among all his conquests, ever attempted to assail it; and the capture effected by the tribe of Judah (Judg. i. 8) was either partial or only temporary. The stronghold, or what was afterwards known as mount Zion, still continued in the hands of its former possessors. The Jebusites still dwelt among the children of Judah and Benjamin, on whose boundary-line their city lay (Josh. xv. 63; Judg. i. 21). Jebus continued to be pointed to as a "city of the stranger—that is, not of the children of Israel" (Judg. xix. 12); and apparently it remained under the same rule onward to the days of the kings, through an intervening period of nearly 400 years.

When David had obtained undisputed authority over the tribes, he resolved to remove his court from Hebron to Jerusalem. From political considerations he deemed it to be a suitable place for the metropolis of Israel, or it may be that he was divinely directed to it as the place that God had chosen for "his rest and the ark of his strength." Laying siege to the fortress so long held by the Jebusites, he gained possession of it, and blotting out the heathen name Jebus he added the new name, "The city of David." (2 Sam. v. 1-9; 1 Chr. xi. 1-7). Thenceforth destined to be the scene of nobler transactions, David proceeded with great vigour to repair, extend, and fortify the city. He was recognized in his sovereign character by Hiram, king of Tyre; and in building his palace he was furnished by that prince with materials, and with Phœnician workmen advanced in a knowledge of architecture (2 Sam. v. 11).

Not relying upon external glory and splendour, he sought to found his throne on religion and piety. Assembling the "thousands of Israel," he brought up to the capital the ark of the covenant from Kirjath-jearim, where it had long been located. Amid great rejoicings he set it in a place prepared, and presented before it burnt offerings and peace offerings. This was the first step in constituting Jerusalem the "Holy City" (2 Sam. vi. 1-19). Proceeding onward in the same pious course, David began to entertain the design of building in Jerusalem a permanent dwelling-place for the ark (2 Sam. vii. 2); and although forbidden to build the temple himself, he did not neglect to make very ample preparations for the sacred building, foreseeing that it was to be the strength of his kingdom and the glory of his capital. He dedicated to it much gold and silver, and other precious materials; while the heaviest calamity that befell Israel during his reign was overruled for fixing the precise site on mount Moriah where it was to stand (1 Chr. xxix. 1-5; xxi. 14-30; 2 Chr. iii. 1).

Solomon followed in his father's track. In the fourth year of his reign, having secured the co-operation of Hiram, king of Tyre, he began to build the temple on a scale of extraordinary grandeuer. He adorned Jerusalem with other magnificent buildings. He built a palace for himself which occupied thirteen years, and another palace which was called "the house of the cedar of Lebanon," and also another for his wife, the daughter of Pharaoh (1 Ki. vii. 1-12). The sceptre of Israel now reached its highest pitch of prosperity. The treasury was replenished with the tribute of



JERUSALEM.

many nations subjugated during the former reign. Ships brought home the richest productions of foreign lands; and, as a consequence, "silver became as stones, and cedar trees as the sycamores." The city became renowned for its commercial enterprise, its boundless wealth, and the splendour of its court. The wisdom of Solomon became famous over the earth (2 Chr. ix. 1-12, 20-27). But the highest glory of Jerusalem, even the acme of her splendour, was her religious service, her prophets, her priests, her now perfected worship, her solemn festivals, and her "land known in her palaces for a refuge."

"The gold, however, soon became dim." The partition of the kingdom on the accession of Rehoboam was peculiarly calamitous to Jerusalem. The revolt of the ten tribes led to a new seat of government, to rival altars at Dan and Bethel, and to a spurious temple and priesthood. "The city of David" became thenceforth the capital only of Judah and "little Benjamin," and these tribes alone came up to her solemn convocation (1 Ki. xii. 25-31). In the meantime Solomon had not long gone down to the grave when a tide of irreligion and profligacy flowed over the land (1 Ki. xiv. 22-24; 2 Chr. xii. 1). The tribes entered on that career that ended in the Babylonish captivity. Repeated defection was followed by repeated judgments, and the heaviest ever fell on the capital. In the reign of Rehoboam it was captured by Shishak, king of Egypt (2 Chr. xii. 9); in the reign of Jehoram, by the Philistines and Arabians (2 Chr. xxi. 16, 17); in the reign of Joash, by the Syrians (2 Chr. xxiv. 23), in the reign of Amaziah, by the ten tribes (2 Chr. xxv. 23, 24); and in each of these the temple and city were pillaged, and the spoils carried away. Endeavours frequently made to extirpate idolatry were at the best but partially successful. The high places were often crowded while the temple of Jehovah was deserted; and in the days of Ahaz, while its doors were shut up and its worship discontinued, altars to strange gods were erected in every corner of Jerusalem (2 Chr. xxviii. 24, 25).

Among the good kings of Judah, Hezekiah gave the fairest promise, in these ages, of reclaiming the nation and introducing a better era to the holy city. At the very commencement of his reign, recalling the impious acts of his predecessor, he opened, repaired, and cleansed the temple, reinstated the priests, and revived the sacred service, (2 Chr. xxix.) He proclaimed a passover through Judah, and through the territories of the other tribes (2 Chr. xxx. 5). Besides Judah and Benjamin, many from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem (2 Chr. xxx. 11). The solemnity was attended by a great revival of religion. It seemed as if, after the lapse of 250 years, the days of Solomon had again returned to the "city of God;" and at no previous period had there been seen so much zeal for the extirpation of idolatry. Penitence and piety began greatly to prevail; and in token of the complacency with which God regarded the national reformation, the army of Sennacherib, that came up to besiege Jerusalem, was cut down by a destroying angel (Isa. xxxvii. 36).

But this goodness was only as the "morning cloud." Manasseh succeeding to the throne, overturned all that his father had done (2 Chr

xxxiii. 3-7). Josiah succeeding next, exerted himself for the repression of idolatry, and was the last of Judah's kings who "did that which was right in the sight of the Lord." His successors again opened up anew the flood-gates of iniquity, and filled up the cup of Jerusalem's sin. She now came down wonderfully, because she remembered not her latter end. After the death of Josiah, Necho, king of Egypt, entered the city with a victorious army, and imposed an annual tribute upon the people, but did not subject it to plunder (2 Chr. xxxvi. 3). A few years later it was taken by Nebuchadnezzar, who plundered the temple and carried off a part of the consecrated things, but left the buildings of the temple and city uninjured (2 Chr. xxxvi. 10). Not long after it was again captured by the army of Babylon, and yet further despoiled of its treasures, while many of its best subjects were carried into captivity. At length the final stroke was inflicted. The king of Babylon, exasperated at the faithlessness of Zedekiah, returned to Jerusalem with a numerous army, and laid siege to it. The inhabitants were reduced to the last extremity by famine. After an obstinate defence, the city was taken, the walls were razed to the foundation, the palaces were burned to the ground, the temple was ransacked, and all quarter was refused to the people. Terrible was the accompanying carnage. "They slew the young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age," (2 Chr. xxxvi.) King Zedekiah was seized in attempting to flee; and being carried before his conqueror, was doomed to see his children put to death, then to be deprived of his eyesight, and then bound in chains and carried away captive to Babylon (Jer. xxxix. 4-7). Multitudes of his subjects that had escaped the sword were sharers of the same fate. This heavy calamity took place 416 years after the dedication of the temple, and 588 before the birth of Christ (2 Chr. xxxvi. 17-20).

With a people less patriotic Jerusalem would now have been a blank. But it was not thus with her in the midst of her widowhood. Sitting in her ashes, she was cherished by her children with the fondest regard. While the weeping prophet was lamenting at home over the city sitting solitary that had been full of people (Lam. i. 1), the captives on the banks of the Euphrates wept when they remembered Zion, and held the memory of Jerusalem as their chief joy, (Ps. cxxxvii.) They were knit to their now desolated capital by hope as well as by memory. Isaiah had foretold that Cyrus would say to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. xliv. 28). Jeremiah had predicted that the captivity would last seventy years (Jer. xxix. 10). The people cherished these predictions with the fondest anticipation; and at length the promised conqueror having subjugated Babylon, realized their hopes seventy years after the captivity, which took place in the reign of Jehoiakim, and fifty-two after the destruction of the city.

In the edict published by Cyrus the greatest encouragement was given to the exiles to return to Jerusalem and build the temple (Ezra i. 1-4). While the great majority of the captives declined to quit the homes and possessions they had gained in the land of their exile, many welcomed with joy the proclamation. Upwards of 42,000, with Zerubbabel at their head, besides servants, proceeded homewards (Ezra ii. 64, 65). Along with them were returned the consecrated vessels that had been carried away from the temple (Ezra i. 7-11). The first object sought by the returning exiles was Jerusalem lying in ruins. The first spot in the ruins was the site of the temple, and the first work to which they put their hand was the erection of a temporary altar for burnt offerings (Ezra iii. 2). Preparatory to the building of the temple, they provided Phœnician workmen and cedar trees from Lebanon, as had been done by Solomon. The laying of the foundation was witnessed with very different feelings by different classes of the people. To the younger it was a season of joy, which they expressed by shouts of exultation; to the older, who could look back to the greater glory of the former temple, it was a season of sorrow, which they marked by weeping and lamentation (Ezra iii. 8-13). In proceeding with the work, they were called to encounter violent opposition from the Samaritans, whose overtures of co-operation had been wisely rejected. They were first impeded and then entirely interrupted in the prosecution of their undertaking, by these adversaries of Judah (Ezra iv. 4, 5, 24); and it was not till the reign of Darius, and the twentieth year from the laying of the foundation, that the edifice was completed (Ezra vi. 13-22). Sixty years after the consecration, Ezra returned with a new colony of captives, bearing with him an edict of Artaxerxes, similar to that entrusted by Cyrus to Zerubbabel. Arrived in Jerusalem, he deposited in the temple valuable donations of silver and gold. For the maintenance of the temple worship, he was invested with the power of making large drafts upon the public treasury; and to encourage the priests and Levites to settle in Jerusalem, he had the power of exempting them from the payment of custom and tribute (Ezra vii. 21-24; viii. 24-35). But while the exertions of Ezra were attended with great benefit to the people, and with a very manifest revival of religion (Ezra ix., x.), still the houses and inhabitants of Jerusalem were few in number, and the walls were lying level with the ground. Nehemiah reached Jerusalem twelve or thirteen years after Ezra. A man of consummate sagacity and burning patriotism, he bore with him a new embassy to his countrymen. Zerubbabel and Ezra had been authorized to build the temple, and the charge of the temple service. Nehemiah was commissioned to build and fortify the city (Neh. ii. 1-8). Soon as this undertaking was commenced, heathen enemies again en-

deavoured to thwart them by insults, by malicious insinuations, and by threatenings of a hostile attack (Neh. ii. 19; iv. 1-12; vi. 6, 7). But, inspirited by Nehemiah, they carried forward the work with great energy; and, arranged in separate divisions, they applied themselves to separate portions of the wall. The labourers built with their swords girded on, ready for the hostile combat. The walls and fortifications thus "reared in troublous times" were at length happily finished (Neh. iii.; iv. 13, 23). The city was thenceforth committed to a regular governor and guard (Neh. vii. 1-3); to people it, a draft was made by lot of a tenth part of the rural population (Neh. vii. 4; xi. 1, 2). The regular services of the temple were re-established (Neh. xii.); and after the example of Ezra, the heathen females who were married to Israelites were put out of the city (Neh. xiii. 23, 31). Thus was Jerusalem a second time walled and fortified. It did not possess the grandeur of the ancient city, but the children of the captivity were comforted by this, that to that city would come "the desire of all nations," and that he would "fill that house with his glory." Here the curtain drops over the Old Testament history of Jerusalem, about 430 B.C.

In the silence of inspired historians for a succession of ages, Josephus and other profane authors mention some incidents respecting the city which are worthy of record. The following is related, and is not incredible in connection with the city of God. In the victorious career of Alexander the Great, after subjugating Tyre and Gaza, he set out with his army to Jerusalem, (332 B.C.) The inhabitants were thrown into the utmost consternation, and the more so that they had previously refused submission on the ground that they were bound by oath to the Persian king. In this emergency, Jaddua, the high priest, threw himself and his people on the protection of God. Divinely directed in a vision, he attired himself in his pontifical robes, and accompanied by the priests in their proper habits, and the people in white garments, he set out to meet the conqueror when he was approaching the city. As soon as Alexander saw the procession he was struck with profound awe, and hastening forward, he bowed down and saluted the high priest with veneration. He explained to his attendants that ere he entered on his conquests he had seen in a dream that very person in that very habit, and had received from him the assurance that he would conquer Asia. The city was in consequence spared, and favoured with peculiar immunities.

After the death of Alexander, Ptolemy of Egypt having reduced Syria under his sway, marched upon Jerusalem, whose inhabitants refused submission, and again for this reason that they were pledged by oath to another governor. The city being strongly fortified might have held out against him. The inhabitants, however, reckoned it a desecration of their law to labour on the Sabbath-day, or even to defend their lives. Ptolemy observed this, and chose that day to make an assault, and was admitted to the city without opposition. Having become master of Jerusalem and Judea, he carried many of the inhabitants captive into Egypt, and appointed 30,000 to military service. In the year 170 B.C. Antiochus Epiphanes marched against Jerusalem, for the purpose of taking revenge against the Jews for disrespect shown toward him. Laying siege, and taking the city by force, he slew in three days 40,000, and sold an equal number as slaves to the neighbouring nations. He forced his way into the temple, and even into the holy of holies. To heighten the indignity, he sacrificed a sow on the altar of burnt offering. He next plundered the temple, and carried off the altar of incense, the table for the shewbread, the golden candlestick, and other utensils, all of gold, to the value of 1,800 talents. Not satisfied with this, the same monarch, two years after, sent his general, Apollonius, still further to desolate and pillage the city. The inhabitants were given up anew to slaughter. The houses were sacked and demolished; streets flowed with blood. The sanctuary was defiled with all manner of pollution. The worship of Jehovah was discontinued, and the temple was consecrated to Jupiter Olympius. This disgusting profanity and persecution led to the revolt of the Maccabees, who, 163 B.C., gained possession of the city. By them it was repaired; the temple purified, utensils provided for the sacred service, and the worship of Jehovah was again established, (*Maccabees*, books i. and ii.) Jerusalem, under this patriotic family, attained an independence unknown since the Babylonish captivity, and again it began to be governed by its own princes.

In the year 63 B.C. Jerusalem fell before the Roman arms. The people were at the time torn asunder by internal divisions. One faction admitted Pompey and his army into the city, while another retired to the temple and refused to submit. A siege of the resisting faction was the consequence. In the third month a breach was made, and the temple was taken. The army rushed in, and put 12,000 Jews to the sword. Many of the priests were at the time officiating at the altar, and, refusing to leave their places, had their own blood mingled with their sacrifices. It is noticeable that on that very day when the people fell under the Roman army, they were keeping their anniversary fast in commemoration of the conquest of Jerusalem by Nebuchadnezzar.

Under the sway of the Romans Jerusalem progressed in external greatness. Herod the Great—he who was king of the Jews at the birth of Christ (Matt. ii. 1)—cruel and licentious in his disposition, was at the same time an enthusiastic admirer of architecture, and sought to immortalize his name by the splendour of his buildings. He erected for himself a palace on mount Zion. Pandering to the pleasures of his Roman patrons, he erected in the city a theatre and amphitheatre; and, on the other

hand, in order to gain the affections of the Jews, he rebuilt the temple on a scale of extraordinary magnificence. It was that temple to which the Jews looked with so much vanity when they scornfully addressed Jesus—"Forty and six years was this temple in building." During the reign of Herod-Agrippa—that Herod who put James, the brother of John, to death—the buildings of the city were extending on the north beyond the walls, and to afford these a defence he founded a new wall to surround Bezetha, which, as Josephus imagined, had it been completed according to the original design, would have rendered the city entirely impregnable.

It was while under the Roman government that the day of Jerusalem's visitation came. "One greater than Solomon" was there, often mingling with its inhabitants. Many of the places in and around the city were hallowed in connection with the ministry of Jesus—the temple, the pool of Siloam, the pool of Bethesda, the brook Kedron, the garden of Gethsemane, the mount of Olives, and mount Calvary. Within its walls his prophetic voice was often raised, and in its streets were performed some of his most stupendous miracles: but all to no purpose. In that age of enormous wickedness, iniquity reached its highest magnitude in Jerusalem. All orders of the inhabitants seemed determined to make religion nothing else than grimace and ostentation. The priests converted the sacred temple into a market-place, the rabbis and doctors made their devotions at the corners of the streets. The high priesthood was sold to the highest bidder, or conferred on some favourite of the ruler. The entire people were filled with spiritual pride and torn into religious factions. In profligacy and abandonment it held a bad pre-eminence above all other cities of Israel, and, taking into account its religious privileges, above all other cities of the world. He who "was despised and rejected of men" had his bitterest enemies among the citizens of Jerusalem. Its Jewish rulers plotted against his life; its high priest condemned him of blasphemy; its Roman governor recorded against him the sentence of death; its inhabitants raised the infatuated cry, "Crucify him! crucify him!" and in his death it became the scene of the blackest deed that ever stained this guilty earth. Josephus, although he had been a disciple of Jesus, could not have penned a passage more striking and applicable than that which follows. "I cannot forbear," says he, "declaring my opinion, though the declaration fills me with great emotion, that had the Romans delayed to come against those wretches, the city would either have been engulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, for that generation was far more enormously wicked than those who suffered these calamities."—Josephus, *Wars*, book v., ch. xiii., sect. 6.

From the commencement of the Roman rule Jerusalem was frequently subjected to arrogance and cruelty, arising sometimes from the tyranny of the governors and sometimes from the insubordination of the governed. The destruction under Titus was probably the most terrible that was ever experienced by any city under heaven. It was in the year A.D. 71, thirty-seven years after the crucifixion of our Lord, that this Roman general, with a numerous army, laid siege to the city. He arrived and commenced his operations during the passover, and therefore while the city was unusually crowded. Famine soon began to rage. Pestilence followed, and produced the most fearful havoc. The city, after a desperate resistance, was taken; the streets flowed with blood; the lanes were choked up with the slain; the city and temple were wrapt in one conflagration, and the buildings were razed to their foundations. In the course of a few months myriads perished, and the prediction of our Lord was accomplished: "One stone shall not be left upon another that shall not be thrown down."

In the reign of Adrian the city was partly rebuilt under the name of Ælia. After being transformed into a pagan city, Helena, the mother of Constantine, overthrew its monuments of idolatry, and erected over the supposed site of the sepulchre of Christ a magnificent church, which included as many of the scenes of our Saviour's sufferings as superstition and tradition could conveniently crowd into one spot. (See CALVARY.)

The emperor Julian, in the true spirit of an apostate, designing to give the lie to prophecy, assembled the Jews at Jerusalem, and endeavoured in vain to rebuild the temple. According to some narrators, in this attempt he was frustrated by an earthquake, and fiery eruptions from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen. (See Warburton's *Julian*.)

Jerusalem continued in the power of the eastern emperors till the reign of the caliph Omar, the third in succession from Mohammed, who reduced it under his subjection. This Omar was afterwards assassinated in Jerusalem in 643. The Saracens continued masters of Jerusalem till the year 1099, when it was taken by the crusaders under Godfrey of Bouillon. They founded a new kingdom, of which Jerusalem was the capital, and which lasted eighty-eight years, under nine kings. At last this kingdom was utterly ruined by Saladin; and though the Christians once more obtained possession of the city, they were again obliged to relinquish it. In 1217 the Saracens were expelled by the Turks, who have ever since continued in possession of it. Seventeen times has Jerusalem been taken and pillaged; millions of men have been slaughtered within its walls.

The site of Jerusalem is an elevated promontory or tongue of land, which in its highest point is 2,600 feet above the Mediterrancan, and is connected with a general table-

land on the north-west, but on all other sides surrounded and isolated by valleys of various depth and breadth, beyond which rise hills, some of them considerably above the level of the isolated platform on which the city stands, and which enclose it as a basin. This platform is nearly three-quarters of a mile across, from the brink of the eastern to that of the western valley, and its extreme length, as a promontory, may be reckoned at nearly a mile and a-half; but as the site is not physically circumscribed on the north-west, it is difficult to fix the exact length; and building might, in fact, be extended almost indefinitely in that direction. It is also divided from north to south by the valley of the Tyropœon, divided into two unequal portions—the western or larger portion being that on which stood the city proper. The site itself is uneven, being marked by swells or hills, which were anciently more distinguishable than at present. Of these swells or hills the southernmost and highest was mount Zion, called "the city of David," and by Josephus, "the upper city." Ophel was the southern continuation of the eastern hill. That on the north-west was lower, and was called Acra, which was covered by "the lower city." East of Acra and north-east of Zion was the mount Moriah, on which the temple was eventually built. To prepare it for the vast structure of the temple, Solomon enclosed the mountain by a stupendous wall of an average perpendicular height of 500 feet, filling up the intervening space between the wall and the mountain, so as to form a spacious and level area for the temple and its extensive courts. At the north-western angle of this area was a magnificent tower, which was called by Herod the tower of Antonia, in honour of Mark Antony.

There is another hill lying to the north of Moriah which is higher than Moriah, and perhaps as high as Zion. This, called Bezetha, was during the whole period covered by Scripture history beyond the limits of the city, but was, after the time of Christ, included within it by the wall of Agrippa. The surface of the elevated promontory which forms the site of Jerusalem has a general slope towards the east, terminating on the brink of the valley of Jehoshaphat.

The promontory which has thus been described as the proper site of Jerusalem lies in the fork of two valleys, one called the valley of Jehoshaphat and the other the valley of Gihon, the continuation of which is the valley of Hinnom. The valley of Jehoshaphat, traversed by the Kedron, bounds the site on the north and east. The valley of Gihon bounds the site on the south-west, and then, bending eastward, takes the name of Hinnom, and forms the southern boundary of the site, under the mount Zion, opposite the south-east corner of which it unites with the valley of Jehoshaphat. The hills beyond these valleys bound the view of the city. On the east is the mount of Olives, separated only by the narrow valley of Jehoshaphat. On the south is the hill of "evil counsel," so called, rising directly from the vale of Hinnom. On the west the ground rises gently, so that a traveller approaching in that direction on the road from Jaffa (Joppa) obtains, at the distance of two miles, a fine view of the walls and domes of Jerusalem, with the mount of Olives beyond. On the north a bend of the ridge connected with the mount of Olives bounds the prospect at the distance of above a mile. Towards the south-west the view is somewhat more open, stretching away to the plain of Rephaim. These surrounding ramparts supply a beautiful and consoling simile to the Psalmist: "As the mountains are round about Jerusalem, so is the Lord round about his people" (Ps. cxxv. 2).

The gates mentioned in Scripture and Josephus were—gate of Ephraim (2 Chr. xxv. 23); probably the same as the gate of Benjamin (Jer. xx. 2); if so, it was 400 cubits from the Corner gate (2 Chr. xxv. 23); gate of Joshua, governor of the city (2 Ki. xxiii. 8); gate between the two walls (2 Ki. xxv. 4); gate Harsith, in our version, East gate (Jer. xix. 2); gate Gennath (*gardens*) is referred to by Josephus (*Jewish Wars*, v. 4); gate Sur (2 Ki. xi. 6), called also gate of Foundation (2 Chr. xxiii. 5); gate of the Guard, or behind the guard (2 Ki. xi. 6, 19), called the High gate (2 Chr. xxiii. 20); gate Shallecheth (1 Chr. xxvi. 16); Dung gate (Neh. ii. 13); East gate (Neh. iii. 29); Essenes' gate is mentioned by Josephus (*Jewish Wars*, i. 4); First gate (Zech. xiv. 10); Fish gate (1 Chr. xxxiii. 14); Fountain gate (Neh. xii. 37); Horse gate (Neh. iii. 38); Miphkad (Neh. iii. 31); Old gate (Neh. xii. 39); Prison gate (Neh. xii. 39); Ravine gate, the ravine of Hinnom (2 Chr. xxvi. 9); Sheep gate (Neh. iii. 1, 32); Water gate (Neh. xii. 37).

The fountains were—Gihon, 316 feet long, 219 broad, and 18 deep; Enrogel, 130 feet deep; pool of Hezekiah, to the north of Zion; King's pool, perhaps same as fountain of the Virgin, from which there is a channel cut in the rock to the pool of Siloah or Siloam, which is 53 feet long, 18 feet broad, and 19 feet deep; and Bethesda. (See under these names.) There was no spring, properly so called, within the city. A large reservoir was discovered in 1842. There is another covered one close to the south entrance into the Haram; and there is an extraordinary subterranean cistern under the temple, 735 feet in area, 42 feet deep, and capable of holding 2,000,000 gallons of water. It was discovered by Dr. Barclay a few years ago. Jerusalem was surrounded in later times by three walls, and it could not hold more on an average than 200,000 of population. It had an area of more than 2,250,000 yards: according to Dr. Whitty, 480 acres. But some would give it a population only of 50,000 at the utmost, giving too few human beings in proportion to the space; for many fortified cities were densely peopled. One person to 30 yards is said by some to be too small a proportion, and yet in London each human being has 200 yards. In that case the accounts of Josephus must be gross exaggerations.

Modern Jerusalem, as to general form, may be called a square, or rather a rhomboid; the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides the wall makes a bend outwardly, and on the west side it makes an inward bend; so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem, and the Pilgrim's gate, and Bab el Khalil (the gate of the Beloved, *i.e.*, Abraham). On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate, and the gate of the Virgin Mary. On the north side is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates which are opened only occasionally. One is on the south side, a little west of mount Moriah. Maundrell calls it the Dung gate. The other, which Maundrell calls Herod's gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city; for it is now completely walled up. Maundrell calls this the Golden gate.

The measure of the city by paces gives the following result:—

From the north-west corner,	Paces.	
to Jaffa gate,	300	768 west side.
to south-west corner,	468	
to Zion gate,	195	1,149 south side.
to the bend in the south wall,	295	
to the Dung gate,	244	
to the south-east corner,	415	
to the Golden gate,	353	943 east side.
to St. Stephen's gate,	230	
to north-east corner,	360	
to the bend,	600	1,410 north side.
to Damascus gate,	150	
to north-west corner,	660	

The total is 4,270 paces; and allowing 5 paces to a rod, this gives 856 rods, or about 2½ miles, for the circumference of the city. Maundrell measured the city, and judged it to be 2½ miles in circumference. According to Josephus, it was 33 furlongs, or 4⅛ miles in circumference before Titus destroyed it. Mount Zion was then included; and the city seems, from his description, to have extended farther north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, the height in different places is supposed to be 40, 50, and perhaps 60 feet. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

The Jews occupy a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on mount Zion; the Greeks and Catholics have their convents and houses in the north-west side of the city. The Turks and Arabs occupy Bezetha and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust, between Zion and Moriah. The whole area of the ancient Jewish temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death, though this rule has been lately relaxed in some degree. In and near it are four minarets. There are four others on Bezetha, one on Acra, and one on Zion.

The Jews have a number of synagogues, all connected together, in the quarter where they live. (See CALVARY.)

Jerusalem is included within the pashalic of Damascus, and is governed by a deputy appointed from it.

Lieutenant Warren has now established, by actual demonstration, that the south wall of the sacred enclosure which contained the temple is buried for more than half its depth beneath an accumulation of rubbish—probably the ruins of the successive buildings which once crowned it; and that, if bared to its foundation, the wall would present an unbroken face of solid masonry of nearly 1,000 feet long, and for a large portion of that distance more than 150 feet in height—in other words, nearly the length of the Crystal Palace, and the height of the transept. The wall as it stands, with less than half that height emerging from the ground, has always been regarded as a marvel. No wonder that prophets and psalmists should have rejoiced in the "walls" and "bulwarks" of the temple, and that Tacitus should have described it as *modo arcis constructum*. The question immediately occurs —What does the lower part of the structure formed by this enormous wall contain, our present knowledge being confined to the existing level of the ground?

The Tyropœon turns out, as opened by the engineers, to be very different in form from anything hitherto supposed—viz., tolerably flat for the greater part of its width, with ample space for a "lower city," and suddenly descending close below the temple wall to a narrow gully of great depth. The well-known arch discovered by Dr. Robinson, the centre of so many speculations, may thus prove to have been only a single opening to span this gully, instead of the commencement of a long bridge or viaduct. These researches in Jerusalem are nearly equivalent to the discovery of a new city. Hitherto we have explored the surface, or at most the vaults and cisterns immediately below it. We must now go far deeper, and penetrate those mysteries which the earth has preserved during centuries for the advantage of our generation. Investigation is proceeding at the present time.

JERUSALEM, NEW, is an expression employed metaphorically to represent the true and spiritual church of God, as it is matured under the Gospel and perfected in the heavenly world. It is new, as being in contrast with the earthly Jerusalem, which is old. The one is

said to be "that which now is," or *earthly*, because its constitution and laws are carnal and elementary; the other is said to be from above, or *heavenly*, because its constitution and laws are in their nature pure and spiritual. The former is classed by the apostle (Gal. iv. 25, 26) with Sinai and Hagar, as being in bondage with her children, while the latter, which is from above, is free. The earthly Jerusalem presented free citizenship only to the Jews,—that "which is from above is the mother of us all," Gentiles as well as Jews, "for we are all one in Christ Jesus." The earthly was the city of God (Ps. xlviii. 8), but it was made with hands, and only a figure of the true. The heavenly is represented as "coming down *from God out of heaven* prepared as a bride for her husband" (Rev. xxi. 2). Of this new Jerusalem John says he "saw *no temple* therein," and he beheld not only one nation, but "*the nations* of them that are saved, walking in the light thereof" (Rev. xxi. 22-24).

JESHURUN (Deut. xxxii. 15)—a significant name descriptive of the Israelitish community, and implying either their general uprightness or the peculiar manifestation of God's presence which they had enjoyed, and which aggravated the guilt of their rebellion. It is sometimes used as a term of fondness, and may be rendered the *beloved one*, or the object of God's special delight, as Benjamin was (Deut. xxxiii. 12). It is synonymous with Israel (Isa. xliv. 2).

JESSE (1 Chr. ii. 13)—the son of Obed and father of David. Hence he is called the root of David and the ancestor of the Messiah (Isa. xi. 1, 10). Christ describes himself as "the root and the offspring of David" (Rev. v. 5; xxii. 16)—"the root," as it was only from its pre-relation to Him that David's dynasty was raised to the throne (John i. 3); and "the offspring," as he was born of a woman, of a descendant of the family of David (Matt. i. 5-16).

JESUS, JESUS CHRIST. Those two names are significant: the first—the proper or historical name—is the later form of the Hebrew word Joshua—*Jehovah his help;* and as the human name of the Redeemer it naturally occurs oftenest in the Gospels, being found there more than 600 times. On the other hand, Christ, or rather "the Christ," or Messiah—the official designation—occurs in the Gospels little more than forty times. The name Jesus, by itself, is far less frequent in the Epistles, where Christ occurs over 200 times. The form Jesus Christ is often found; and that of Christ, not employed in the Gospels at all, is used sixty-four times in the Epistles. Such changes were natural. Christ came in course of time to be regarded as a proper name, and the disciples were called after this name at Antioch—Christians.

Other nations placed their golden age in a remote past, but the Hebrews placed theirs in the future—the period of their promised Messiah. The promise of his coming was the living centre of all their prophetic oracles, and the hope of his advent cheered them amidst all their national disasters. The place of his birth had been foretold by Micah, and the period of it might be calculated from Daniel (Mic. v. 2; Dan. ix. 24). The nation was thus forewarned that he was to be born at Bethlehem—born of a virgin—born before the second temple should be destroyed, and before the sceptre of tribal sovereignty should be removed from Judah—and that he should verify the glorious name of Immanuel, "God with us" (Isa. vii. 14). It was foreannounced also that he should teach by parables—that he should do mighty works—that he should be serene, unambitious, and without external power and equipage—that the nation should reject him as not fulfilling their carnal anticipations—that his death should be a violent death, a tragedy, a martyrdom, and yet an atonement—that he should rise from the grave, ascend to the throne of universal sovereignty, and be the Head of a religious dispensation which shall win its way to universal ascendancy. These prophetic deliverances were not understood in their spiritual meaning by the chosen people, but were, as time elapsed, misapplied to political emancipation and civil supremacy; so that when he, so long expected and so long prayed for, "came to his own, his own received him not." But he came in "the fulness of time"—the epoch set apart by God, and which may well be called "the centre of infinities and the conflux of eternities," and an epoch also fitted, above all other, for the descent of the Prince of peace. Through the arms and policy of Alexander the Great, Greek had become a kind of universal tongue, and was thus prepared as a vehicle for the diffusion of a universal religion. The Roman power had broken up the isolation and put an end to the mutual wars of barbarous tribes—had welded all civilized nations into one great empire, so that the heralds of the cross might go freely everywhere on their errand of peace and love. The old superstitions were at the same time losing their hold, men's minds were unsettled, faith in the popular religions was departing, and a way was so far made for the new gospel of grace and purity, with its atoning Saviour and its Divine Spirit, its law of love and its immortal heaven of perfection and song.

In God's good time the angel Gabriel was sent to a maiden of Nazareth, named Mary, who had been betrothed to a carpenter, named Joseph, both of the royal house of David. The genealogies of Matthew and Luke both apparently refer to Joseph—the first being his legal or formal, and the second his actual and natural descent. The lineage of females does not seem to have been preserved; and according to Jewish fashion, that of Joseph is given; but the address of the angel plainly implies that Mary was a daughter of the family of David. It is difficult to harmonize both tables, that of Matthew being constructed on some symbolic principle, as it is made up of three times fourteen generations, or six sevens—the mystic number of perfection; so that in the next

period—made up of seven multiplied by itself, and therefore a period of intense sacredness—the Prince of life, the Incarnation of love, appeared among men.

The words of the angelic annunciation and the quiet faith of the Virgin are grand in their simplicity, indicating that Jesus should have no human father—that he should be a sinless but true partaker of humanity—no god in disguise, but "a child born, a son given"—that he should verify his names of Jesus and Saviour, not by a deliverance from national thraldom, but from deeper spiritual bondage—and that, on the throne of his father David, as his last great Son and Heir, he should govern the world, and win his sacred people back to God. The "Son of David" was a familiar title of the Messiah, and often occurs in the Gospels. Joseph was startled on discovering the pregnancy of his betrothed bride, but a warning angel dispelled his fears, and "he knew her not till she had brought forth her first-born son."

Now Mary dwelt at Nazareth, and in all ordinary human probability the birth of the child may be expected in the place where the mother has her usual residence. But ancient prophecy, pointing to Bethlehem as the natal spot, was realized; for "a decree went out from Cæsar Augustus that all the world should be taxed." This census, though commanded under Roman rule, was yet carried on in Judea according to Jewish custom and the old division of tribes and territory. So we are told (Luke ii. 3-5) that "all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child." We have not space to record the disputes about the governorship of Cyrenius, under whom the taxing is said to have taken place. Suffice it to say that, according to Zumpt's discovery, it is now made highly probable that Cyrenius (Quirinus) was twice governor of Syria—first, for four years about the time of Christ's birth; and a second time, at a considerably later period. (See CYRENIUS.)

During the sojourn of Joseph and Mary at Bethlehem for the purpose of enrolment, they dwelt in the inn or caravansary, which is the common resort of travellers in the East. But for Mary, in such a tumultuous abode, there was no room; and in the portion of it set apart for cattle Jesus was born.

> "Wrapt in his swaddling bands,
> And in his manger laid,
> The hope and glory of all lands
> Is come to the world's aid.
> No peaceful home upon his cradle smiled;
> Guests rudely came and went where slept the royal child."

The month and year of Christ's birth are uncertain. The common era, which is four years too late, was fixed by the Abbot Dionysius Exignus in the sixth century, and it refers the nativity to the year of Rome 754. But Herod died in the year of Rome 750, and Jesus was certainly born before Herod's death. Herod, we are told, put to death two insurgents at the time of a lunar eclipse, and that eclipse is calculated to have happened on the night of the 12th or 13th of March, 750 U.C., and by the 4th of the following April the hoary tyrant was dead; so that some time before this period Jesus was born. Herod was in Jerusalem when the Magi arrived, and he soon after went to the hot baths at Jericho, where he died. It is impossible to say at what time the star appeared, or how long the Magi took for their journey from their own country to Bethlehem. It has been sometimes supposed that the star which heralded the Saviour's birth was a brilliant light produced by the conjunction of some of the great planets. Jupiter and Saturn came into conjunction three times in 747, and in the spring of 748 U.C. Mars was added. But according to the highest authorities at Greenwich, these celestial bodies never came nearer than double the apparent diameter of the moon, so that they could not appear to the eye as one star. Besides, these astronomical phenomena cannot come up to the full meaning of the words, "Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was" (Matt. ii. 9). At the same time, such appearances would arrest the attention of star-gazers; and it is remarkable that at that period Jupiter and Saturn in conjunction would rise in early summer before the sun; and allowing five months for the travel of the wise men, they would be in the meridian and over Bethlehem about eight o'clock in the evening. Probably, therefore, the nativity took place in 750, or in the preceding year. The fathers, Irenæus, Tertullian, Clement, and Eusebius, place it in 751 or 752 U.C.

There is no probability that the natal month was December. It seems to have been first kept on the day of the Epiphany—the 6th of January, but the days were separated at the Council of Nice, A.D. 325. The nativity has been fixed at the Passover, at the Feast of Tabernacles, or (and Usher has adopted the last opinion) at the Feast of Expiation, on the 10th of Tisri, answering to the close of our September. Whichever of these it may be, it is evident, from the "shepherds abiding in the field," that it was not in the very heart of winter. Sir Isaac Newton has ingeniously accounted for the choice of the 25th of December, the winter solstice, by showing that the festival of the Nativity and most others were originally fixed at cardinal points of the year; and having been so arranged by mathematicians at pleasure, were afterwards adopted by the Christians as they found them in their calendar (*Prophecies of Daniel*, c. ii., part 1). After giving a list of the Roman emperors till the death of Commodus, A.D. 192, and stating in what years of certain emperors the Saviour was either born, or baptized, or crucified, Clemens Alexandrinus says, "There are some

who over curiously assign not only the year but the day also of our Saviour's nativity, which they say was in the twenty-eighth year of Augustus, on the 25th of Pachon (20th of May). And the followers of Basilides observe also the day of his baptism as a festival, spending the whole previous night in reading; and they say it was in the fifteenth year of Tiberius Cæsar, on the 15th of Tibi (10th of January); but some say it was on the 11th (6th) of that month. Among those who nicely calculate the time of his passion, some say it was in the sixteenth year of Tiberius Cæsar, the 25th of Phemenoth (22d of March); others say the 25th of Pharmuthi (21st of April); and others, that it was on the 19th of Pharmuthi (15th of April) that the Saviour suffered. Some of them say that he was born in Pharmuthi, the 24th or 25th day (April 20 or 21)." At all events, the most improbable period is the month of December, for that is the cold season, and the nights then are too inclement for shepherds and flocks being in the open air. The shepherds begin to camp out about the vernal equinox, and it is more likely that this time—the month of the nation's birth, celebrated in the annual passover, the season of returning life to dead nature—was the period of the great Renovator's birth.

The shepherds, on hearing the wondrous news, went to visit the child, in admiring faith and humility; and they were succeeded by the Magi, who also did homage to Him whom—

> "In quiet ever, and in shade,
> Shepherd and sage may find;
> They who have bowed untaught to nature's sway,
> And they who follow truth along her star-paved way"

The arrival at Jerusalem of the wise men inquiring after the new-born king alarmed Herod; and under the mask of devotion he bade them go to Bethlehem, find out the child, and bring him word again, in order, said the sanguinary hypocrite, "that I may go and worship him." On being disappointed, he sent out soldiers to make an indiscriminate massacre; and hoping to include the divine infant by leaving himself a wide margin, "he slew all the children in Bethlehem, and in all the coasts thereof, from two years old and under." This deed is not mentioned by Josephus, for in a hamlet such as Bethlehem there could not be many children of that tender age; but the atrocity of the deed is in perfect harmony with the life and character of him whose reign was one of blood; who had put to death his wife and sons; who had, a short time before, burned alive forty patriots, or malcontents, in his capital, who, instigated by the harangue of two teachers of the law, had pulled down a golden eagle placed over the gate of the temple; and who, before his death, shut up the magnates of the nation in the hippodrome, with orders to have them executed at his decease, to secure that there should be mourning at it, as there would be none for it. Macrobius also gives a *bon-mot* of Augustus, that he would rather be Herod's ὗς than his υἱός—rather his sow than his son—giving us a glimpse into the impression produced at Rome by the tragedies that cursed the palace of the Jewish king, and perhaps referring also to the atrocious infanticide at Bethlehem.

The child Jesus had been circumcised and presented in the temple before the flight into Egypt; and his mother and Joseph, on their return, went to their old abode at Nazareth. Of the childhood and youth of Jesus nothing is recorded, save a visit to Jerusalem when he was twelve years of age, with the general declaration, "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man" (Luke ii. 51, 52).

From the exclamation, "Is not this the carpenter?" (Mark vi. 3), it would seem that Jesus, when he grew up, followed his father's occupation, earning his bread by "the sweat of his face," sanctifying and ennobling human toil, and qualifying himself to sympathize with the great mass of the human family, who must labour in order to gain a daily subsistence. This portion of our Lord's life, passed over in the canonical gospels, is fixed upon by the apocryphal gospels as the basis of absurd and superstitious legends. We subjoin a brief specimen, summarized from the so-called Gospel of St. Thomas:—"All fear him. One day, as he is playing with other boys on the roof of a house, one of the boys falls, and is killed; the rest flee. Jesus, when charged with the deed, calls the dead body to life to contradict the accusers. Another time he sees a crowd round a young man, who has dropped a hatchet on his foot, and is bleeding to death: he heals him. His mother sends him, when six years old, to fetch water; he breaks the pitcher, but brings the water in the folds of his dress. He goes with his father to sow, and from a single grain gathers in an hundred homers, which he gives to the poor. Again, when Joseph was making a bed for a rich man, one piece proves too short; Jesus lays hold of it, and stretches it to the right size. Joseph sends him to a schoolmaster, who essays to teach him his letters. Jesus says, as before, 'Explain to me the force of A, and I will explain the force of B.' The master smites him, but is struck dead."

"The acceptable year of the Lord" had at length arrived, and a second Elijah was raised to prepare the people for their great Deliverer. The chronology is thus fixed: "Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness" (Luke iii. 1, 2).

The preaching of John the Baptist in a

short time aroused the nation. He came upon them like a thunder-peal from the desert, for it was a revival of that grand old prophetic teaching which had been silent for centuries among them. His great theme was the Messiah who had come, but who had not yet been publicly recognized. Some, indeed, thought him to be the Christ, but he steadfastly denied it. At the appointed time—perhaps about 780 U.C.—Jesus presented himself for baptism; and, along with this formal consecration, the Spirit descended like a dove upon him—a symbol of his own gracious character and of the unearthly nature of that kingdom which he was about to establish. Then, as a solemn step of preparation, did he submit to be tempted of the devil, for he had come "to destroy his works." A first appeal to his physical nature after forty days' hunger—to his pious trust in his Father, which was edged by a quotation from Scripture—and to the ambition supposed to dwell within him as an expectant king—were each and all simply and successfully repulsed. John next pointed him out as "the Lamb of God," and began to gather followers about him. On going north to Cana he performed his first miracle at the marriage feast, and then went down to Capernaum, preparatory to a journey to Jerusalem to keep the passover. At Jerusalem he purified the temple, a portion of which had become a scene of worldly traffic, performed several wonderful works, and unfolded the mystery of the new birth to Nicodemus. Leaving Jerusalem, he seems to have gone to the remote portion of the province, where many baptisms were dispensed by his disciples, and great results attended his labours. On being made aware that the Pharisees had heard of his successes, he returned by the shortest route through Samaria into the quieter region of Galilee. On this journey, eight months after the passover, he had the memorable interview with the woman at the well of Jacob. His resting-place was Cana, and he heals the son of a nobleman of Capernaum. Our Lord then proceeded again to Jerusalem, and healed the impotent man at the pool of Bethesda—probably at the feast of Purim, held on the 19th March, U.C. 782, and on a sabbath day. With this ends our Lord's first public ministry in Judea. He was made the object of conspiracy; and his time not being come, he suddenly withdrew to Galilee. But his spiritual and authoritative teaching was distasteful to men of earthly and secular passions, his ministry was a short time after rejected, and his life put in peril at Nazareth, by the enraged and blinded inhabitants, so that Capernaum became henceforth his resort in Galilee.

The early Judean ministry is recorded only by the evangelist John; the synoptical Gospels are filled with the Galilean visits, discourses, and miracles. This first Galilean ministry or circuit lasted about a year. He went about preaching and teaching, calling to him more disciples, doing such astonishing miracles as the miraculous draught of fishes, the ejection of devils, and the healing of all manner of disease among the people. The record of one day's work has been preserved to us, set down with the exactness of a diary, both by Mark (ch. i. 21-34) and Luke (ch. iv. 31-41). That day is the Sabbath. Jesus entered the synagogue and taught. So momentous and thrilling were those words that the people were "amazed." They had not been accustomed to such originality and majesty of address. The presence of the God-man had an irresistible and mysterious charm over one in the assembly; the dark and malign spirit that lorded it over him could not shake off the holy influence, and, darkly presaging his own doom, he shrieked, "Art thou come to destroy us?" while the confession is wrung from him, "I know thee who thou art, the Holy One of God!" The power of Christ was more than a match for his infernal craft and might. "Come out of him," said the Lord, in calm consciousness of power; and, loth to quit his hold, and making what havoc he could of his poor writhing victim, he "tore him, and came out of him." The scene was so awful and so novel, that the crowd cried, in surprise and perplexity, "What thing is this? what new doctrine is this?" The worship that had been so strangely disturbed being over, Jesus left the synagogue, and, along with James and John, one pair of brothers, entered the house of Simon and Andrew, another pair of brothers. But ere he sat down to the meal prepared for him, he restored Simon's mother-in-law from a severe fever; and she who had been in a burning sickness when he entered, now waited on him and the rest as they sat at table. The Sabbath proper having come to a close when the "sun set," crowds of diseased persons were brought to him from the town and its vicinity. "The whole city was gathered together at the door." Every disease was conquered, the wild and restless demons were subdued, and in their forced ejection were not allowed to speak.

At this period also Matthew was summoned, and the disciples who had rubbed the ears of corn in their hands were vindicated; the sermon on the mount was delivered, the centurion's servant healed, the son of the widow of Nain raised from his bier, the storm on the lake was quelled, the fierce demoniac was dispossessed, the thousands were fed by a miraculous banquet, and many other miracles were wrought, and many parables delivered. In connection with the miracle of the loaves and fishes was spoken at Capernaum that long discourse on the bread of life, the spirituality of the concluding portion of which shocked so many of his followers, that they "went back, and walked no more with him." John had been put to death. Herod Antipas wished to see Jesus, but he retired to the remoter west—the coasts of Tyre and Sidon—where he healed the daughter of the earnest Syrophœnician woman. He is next found at Decapolis, teaching and doing wonders; healing the blind and dumb, and giving a second miraculous

feast to the hungry crowds. Opposition, originating in Jerusalem, now crossed his path, and he moves to Cesarea-Philippi, on the northern frontier, where Peter professed his faith in his Messiahship, and he began to speak of his coming sufferings and death. The bright scene of the transfiguration followed—that scene not being Tabor, so far to the south, but one of the heights of Hermon, in the near neighbourhood—succeeded on the following day by the wondrous work at the foot of the hill on the wretched epileptic demoniac. Our Lord then seems to have gone to Capernaum, his head-quarters, where the tribute money was paid, after being so strangely provided. The next portion of our Lord's travels and work is specially given by Luke in the middle of his Gospel. He journeyed to Jerusalem through Samaria, preceded by messengers, and preached during the feast of tabernacles. An attempt was made to lay hands on him; and when his capture was discussed in the Sanhedrim, Nicodemus suggested that the law should not be violated, which allowed a trial to precede a condemnation. Enmity became more fierce, and his enemies would have stoned him. Some place at this point of time the mission of the seventy, and Jesus returned to Jerusalem at the feast of dedication, which was held about the 20th of December, for "it was winter"—the month Chisleu; and he "walked in Solomon's porch," as he unfolded the dignity of his Sonship and his equality with the Father. Fiercer antipathies were aroused, and he withdrew beyond Jordan. Here, in all probability, he delivered the parables recorded in Luke xiv., xv., and xvi., and from this place he is summoned to Bethany to raise Lazarus from the dead. The profound sensation caused by this greatest of miracles deepened the hostility of the rulers, and the wonder-worker removed to the city of Ephraim, and extended his travels to the east of the Jordan. Now commenced his last journey toward Jerusalem by Jericho, where he healed the blind man and saluted Zaccheus; and he arrived at Bethany. Then followed the procession, with its hosannas—the daily teaching in the temple—the nightly abode with the loved family of Bethany—the challenge by Herodians, Pharisees, and Sadducees—the last great prophetic discourse—the concluding parables—the Last Supper, with its wondrous discourse and more wondrous prayer—the agony of Gethsemane—the betrayal, the capture, and the trial. He was first tried on a charge of blasphemy, sustained by suborned witness; and against all equity he was found guilty and sentenced to death. But as a capital sentence had to be ratified by the Roman procurator, his enemies, shifting their ground, accused him of treason; and against Pilate's better convictions, and in spite of all his efforts to release him, gained their end. No time was lost. He was led out to Calvary, stripped of his raiment, and crucified between two robbers, to one of whom the august sufferer promised an immediate entrance into paradise. Darkness for three hours covered the land, the veil of the temple was rent, and the rocks were shattered by an earthquake. During the execution there had been heard seven words of tenderness and mystery. On being nailed to the accursed tree, he had offered the prayer, "Father, forgive them;" on feeling the thirst caused by fevered wounds, he cried, "I thirst;" under the pressure of his agony, he complained, "My God, my God, why hast thou forsaken me?" to the penitent thief he said, "To-day thou shalt be with me in paradise;" by the utterance, "Woman, behold thy son," he made provision for the aged and widowed Virgin; "It is finished!" was his exclamation of triumph; and he breathed out his life in the solemn farewell, "Father, into thy hands I commend my spirit."

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it, so that the keepers became as dead men from terror. Early the same morning the women who had attended on Jesus—viz., Mary Magdalene, Mary the mother of James, Joanna, Salome, and others—went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John. The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way, according to the common reading in Matthew, Jesus meets them, permits them to embrace his feet, and renews the same charge to the apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.*

Meantime Peter and John had run to the sepulchre, and entering it, had found it empty. But the orderly arrangement of the grave-clothes and of the napkin convinced John that the body had not been removed either by

* The statement is made in Mark xvi. 9 that Jesus "appeared first to Mary Magdalene." Some suppose that "first" is here used to designate, not the earliest appearance of Christ absolutely, but the first of those only which Mark selected for record. But the statement appears to be absolute; and the words in the first clause of Matt. xxviii. 9, which seem to contradict it, are not found in some of the older MSS., and appear to be not genuine.

violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around, she sees Jesus, who gives to her also a solemn charge for his disciples.

These were not the only appearances of the risen Saviour. He seems to have appeared to various persons in the following order:—

To Peter, perhaps early in the afternoon.
To the two disciples going to Emmaus, towards evening.
To the apostles (except Thomas) assembled at evening.
These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.
To the apostles, Thomas being present, eight days afterwards at Jerusalem.
To seven of the apostles on the shore of the Lake of Tiberias.
To the eleven apostles and to five hundred other brethren, on a mountain in Galilee.
To James, probably at Jerusalem.
To the eleven at Jerusalem, immediately before the ascension.

These appearances are not recorded by all the Evangelists, and some of them are to be found alone in the discourses and epistles of Paul: only he records the appearance of our Lord to James. The stay of the Lord in the world, after his resurrection, was prolonged for about forty days. This period, employed by him in instructing the apostles as to their future labours, in the course of his various interviews with them, at length came to a termination. Giving his disciples a full and final promise of the Spirit, and bidding them wait at Jerusalem till the promise was fulfilled, he led them as far as Bethany, and "lifted up his hands and blessed them," and in this act of benediction he was "parted from them and carried up into heaven." His work being over, he ascended to enjoy the reward. Coming from heaven, he went back to it in glory. Thus terminated the eventful and glorious life of Jesus of Nazareth.

The following elaborate table, from Robinson's *Harmony*, presents in a condensed form the various events of our Saviour's life, with the place and period of their occurrence;—

PART I.

Events connected with the Birth and Childhood of our Lord.

TIME: *About thirteen and a half years.*

An Angel appears to Mary—*Nazareth.*
Birth of John the Baptist—*Jutta.*
An Angel appears to Joseph—*Nazareth.*
The Birth of Jesus—*Bethlehem.*
An Angel appears to the Shepherds—*Near Bethlehem.*
The Circumcision of Jesus and his Presentation in the Temple—*Bethlehem; Jerusalem.*
The Magi—*Jerusalem; Bethlehem.*
The Flight into Egypt. Herod's Cruelty. The Return —*Bethlehem; Nazareth.*
At twelve years of age Jesus goes to the Passover—*Jerusalem.*

PART II.

Announcement and Introduction of our Lord's Public Ministry.

TIME: *About one year.*

The Ministry of John the Baptist—*The Desert; the Jordan.*
The Baptism of Jesus—*The Jordan.*
The Temptation—*Desert of Judea.*
Preface to John's Gospel.
Testimony of John the Baptist to Jesus—*Bethany beyond Jordan.*
Jesus gains Disciples—*The Jordan; Galilee?*
The Marriage at Cana of Galilee.

PART III.

Our Lord's First Passover, and the subsequent transactions until the Second.

TIME: *One year.*

At the Passover Jesus drives the Traders out of the Temple—*Jerusalem.*
Our Lord's Discourse with Nicodemus—*Jerusalem.*
Jesus remains in Judea and Baptizes. Further Testimony of John the Baptist.
Jesus departs into Galilee after John's imprisonment.
Our Lord's Discourse with the Samaritan Woman. Many of the Samaritans believe on him—*Sichem or Neapolis.*
Jesus teaches publicly in Galilee.
Jesus again at Cana, where he heals the Son of a Nobleman lying ill at Capernaum—*Cana of Galilee.*
Jesus at Nazareth; he is there rejected, and fixes his abode at Capernaum.
The Call of Simon Peter and Andrew, and of James and John, with the Miraculous Draught of Fishes—*Near Capernaum.*
The Healing of a Demoniac in the Synagogue—*Capernaum.*
The Healing of Peter's Wife's Mother, and many others —*Capernaum.*
Jesus with his Disciples goes from Capernaum throughout Galilee.
The Healing of a Leper—*Galilee.*
The Healing of a Paralytic—*Capernaum.*
The Call of Matthew—*Capernaum.*

PART IV.

Our Lord's Second Passover, and the subsequent transactions until the Third.

TIME: *One year.*

The Pool of Bethesda; the Healing of the Infirm Man; and our Lord's subsequent Discourse—*Jerusalem.*
The Disciples pluck Ears of Grain on the Sabbath—*On the way to Galilee.*
The Healing of the Withered Hand on the Sabbath—*Galilee.*
Jesus arrives at the Sea of Tiberias, and is followed by multitudes—*Lake of Galilee.*
Jesus withdraws to the Mountain, and chooses the Twelve; the Multitudes follow him—*Near Capernaum.*
The Sermon on the Mount—*Near Capernaum.*
The Healing of the Centurion's Servant—*Capernaum.*
The Raising of the Widow's Son—*Nain.*
John the Baptist in prison sends Disciples to Jesus— —*Galilee; Capernaum?*
Reflections of Jesus on appealing to his mighty Works —*Capernaum?*
While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner— *Capernaum?*
Jesus, with the Twelve, makes a Second Circuit in Galilee.
The Healing of a Demoniac. The Scribes and Pharisees blaspheme—*Galilee.*
The Scribes and Pharisees seek a sign. Our Lord's reflections—*Galilee.*

The true Disciples of Christ his nearest Relatives—*Galilee.*
At a Pharisee's table, Jesus denounces woes against the Pharisees and others—*Galilee.*
Jesus discourses to his Disciples and the Multitude—*Galilee.*
The Slaughter of certain Galileans. Parable of the Barren Fig tree—*Galilee.*
Parable of the Sower—*Lake of Galilee; near Capernaum.*
Parable of the Tares. Other Parables—*Near Capernaum.*
Jesus directs to cross the Lake. Incidents. The Tempest stilled—*Lake of Galilee.*
The two Demoniacs of Gadara—*S. E. coast of the Lake of Galilee.*
Levi's Feast—*Capernaum.*
The Raising of Jairus' Daughter. The Woman with a Bloody Flux—*Capernaum.*
Two Blind Men healed, and a Dumb Spirit cast out—*Capernaum?*
Jesus again at Nazareth, and again rejected.
A Third Circuit in Galilee. The Twelve instructed and sent forth—*Galilee.*
Herod holds Jesus to be John the Baptist, whom he had just before beheaded—*Galilee? Perea.*
The Twelve return, and Jesus retires with them across the Lake. Five Thousand are fed—*Capernaum; N.E. coast of the Lake of Galilee.*
Jesus walks upon the Water—*Lake of Galilee; Gennesaret.*
Our Lord's Discourse to the Multitude in the Synagogue—*At Capernaum.*

PART V.

From our Lord's Third Passover until his final Departure from Galilee at the Festival of Tabernacles.

TIME: *Six months.*

Our Lord justifies his Disciples for eating with unwashen hands. Pharisaic Traditions—*Capernaum.*
The Daughter of a Syrophœnician Woman is healed—*Region of Tyre and Sidon.*
A Deaf and Dumb Man healed; also many others. Four Thousand are fed—*The Decapolis.*
The Pharisees and Sadducees again require a Sign—*Near Magdala.*
The Disciples cautioned against the Leaven of the Pharisees, &c.—*N. E coast of the Lake of Galilee.*
A Blind Man healed—*Bethsaida (Julias).*
Peter and the rest again profess their faith in Christ—*Region of Cesarea-Philippi.*
Our Lord foretells his own Death and Resurrection, and the Trials of his Followers—*Region of Cesarea-Philippi.*
The Transfiguration. Our Lord's subsequent Discourse with the three Disciples—*Region of Cesarea-Philippi.*
The Healing of a Demoniac, whom the Disciples could not heal—*Region of Cesarea-Philippi.*
Jesus again foretells his own Death and Resurrection—*Galilee.*
The Tribute Money miraculously provided—*Capernaum.*
The Disciples contend who should be greatest. Jesus exhorts to Humility, Forbearance, and Brotherly Love—*Capernaum.*
The Seventy instructed and sent out—*Capernaum.*
Jesus goes up to the Festival of Tabernacles. His final Departure from Galilee. Incidents in Samaria.
Ten Lepers cleansed—*Samaria.*

PART VI.

The Festival of Tabernacles, and the subsequent transactions until our Lord's arrival at Bethany, six days before the Fourth Passover.

TIME: *Six months, less one week.*

Jesus at the Festival of Tabernacles. His public Teaching—*Jerusalem.*
The Woman taken in Adultery—*Jerusalem.*
Further public Teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands—*Jerusalem.*
A Lawyer instructed. Love to our Neighbour defined. Parable of the Good Samaritan—*Near Jerusalem.*
Jesus in the House of Martha and Mary—*Bethany.*
The Disciples again taught how to pray—*Near Jerusalem.*
The Seventy return—*Jerusalem?*
A Man born blind is healed on the Sabbath. Our Lord's subsequent Discourses—*Jerusalem.*
Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan—*Jerusalem; Bethany beyond Jordan.*
The Raising of Lazarus—*Bethany.*
The Counsel of Caiaphas against Jesus. He retires from Jerusalem—*Jerusalem; Ephraim.*
Jesus beyond Jordan is followed by Multitudes. The Healing of the Infirm Woman on the Sabbath—*Valley of Jordan; Perea.*
Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod—*Perea.*
Our Lord dines with a chief Pharisee on the Sabbath. Incidents—*Perea.*
What is required of true Disciples—*Perea.*
Parable of the Lost Sheep, &c. Parable of the Prodigal Son—*Perea.*
Parable of the Unjust Steward—*Perea.*
The Pharisees reproved. Parable of the Rich Man and Lazarus—*Perea.*
Jesus inculcates Forbearance, Faith, Humility—*Perea.*
Christ's coming will be sudden—*Perea.*
Parables: the Importunate Widow; the Pharisee and Publican—*Perea.*
Precepts respecting Divorce—*Perea.*
Jesus receives and blesses little Children—*Perea.*
The rich Young Man. Parable of the Labourers in the Vineyard—*Perea.*
Jesus a third time foretells his Death and Resurrection *Perea.*
James and John prefer their ambitious request—*Perea.*
The Healing of two Blind Men near Jericho.
The Visit to Zaccheus. Parable of the Ten Minae—*Jericho.*
Jesus arrives at Bethany six days before the Passover—*Bethany.*

PART VII.

Our Lord's Public Entry into Jerusalem, and the subsequent transactions before the Fourth Passover.

TIME: *Five days.*

Our Lord's Public Entry into Jerusalem—*Bethany; Jerusalem.*
The Barren Fig tree. The Cleansing of the Temple—*Bethany; Jerusalem.*
The Barren Fig tree withers away—*Between Bethany and Jerusalem.*
Christ's Authority questioned. Parable of the Two Sons—*Jerusalem.*
Parable of the Wicked Husbandmen—*Jerusalem.*
Parable of the Marriage of the King's Son—*Jerusalem.*
Insidious Question of the Pharisees: Tribute to Cæsar—*Jerusalem.*
Insidious Question of the Sadducees: The Resurrection—*Jerusalem.*
A Lawyer questions Jesus. The two great Commandments—*Jerusalem.*
How is Christ the Son of David?—*Jerusalem.*
Warnings against the evil Example of the Scribes and Pharisees—*Jerusalem.*
Woes against the Scribes and Pharisees. Lamentation over Jerusalem—*Jerusalem.*
The Widow's Mite—*Jerusalem.*
Certain Greeks desire to see Jesus—*Jerusalem.*
Reflections upon the Unbelief of the Jews—*Jerusalem.*
Jesus, on taking leave of the Temple, foretells its Destruction and the Persecution of his Disciples—*Jerusalem; Mount of Olives.*
The Signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation—*Mount of Olives.*
Transition to Christ's final Coming at the Day of Judgment. Exhortation to Watchfulness. Parables: The Ten Virgins; the Five Talents—*Mount of Olives.*

Scenes of the Judgment Day—*Mount of Olives.*
The Rulers conspire. The Supper at Bethany. Treachery of Judas—*Jerusalem; Bethany.*
Preparation for the Passover—*Bethany; Jerusalem.*

PART VIII.

The Fourth Passover, our Lord's Passion, and the accompanying events until the end of the Jewish Sabbath.

TIME: *Two days.*

The Passover Meal. Contention among the Twelve—*Jerusalem.*
Jesus washes the Feet of his Disciples—*Jerusalem.*
Jesus points out the Traitor. Judas withdraws—*Jerusalem.*
Jesus foretells the Fall of Peter and the Dispersion of the Twelve—*Jerusalem.*
The Lord's Supper—*Jerusalem.*
Jesus comforts his Disciples. The Holy Spirit promised—*Jerusalem.*
Christ the true Vine. His Disciples hated by the World—*Jerusalem.*
Persecution foretold. Further Promise of the Holy Spirit. Prayer in the name of Christ—*Jerusalem.*
Christ's last Prayer with his Disciples—*Jerusalem.*
The Agony in Gethsemane—*Mount of Olives.*
Jesus betrayed and made Prisoner—*Mount of Olives.*
Jesus before Caiaphas. Peter thrice denies him—*Jerusalem.*
Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked—*Jerusalem.*
The Sanhedrim lead Jesus away to Pilate—*Jerusalem.*
Jesus before Herod—*Jerusalem.*
Pilate seeks to release Jesus. The Jews demand Barabbas—*Jerusalem.*
Pilate delivers up Jesus to death. He is scourged and mocked—*Jerusalem.*
Pilate again seeks to release Jesus—*Jerusalem.*
Judas repents and hangs himself—*Jerusalem.*
Jesus is led away to be crucified—*Jerusalem.*
The Crucifixion—*Jerusalem.*
The Jews mock at Jesus on the Cross. He commends his Mother to John—*Jerusalem*
Darkness prevails. Christ expires on the Cross—*Jerusalem.*
The Veil of the Temple rent and Graves opened Judgment of the Centurion. The Women at the Cross—*Jerusalem.*
The taking down from the Cross. The Burial—*Jerusalem.*
The Watch at the Sepulchre—*Jerusalem.*

PART IX.

Our Lord's Resurrection, his subsequent Appearances, and his Ascension.

TIME: *Forty days.*

The Morning of the Resurrection—*Jerusalem.*
Visit of the Women to the Sepulchre. Mary Magdalene returns—*Jerusalem.*
Vision of Angels in the Sepulchre—*Jerusalem.*
The Women return to the City. Jesus meets them—*Jerusalem.*
Peter and John run to the Sepulchre—*Jerusalem.*
Our Lord is seen by Mary Magdalene at the Sepulchre—*Jerusalem.*
Report of the Watch—*Jerusalem.*
Our Lord is seen of Peter; then by two Disciples on the way to Emmaus—*Jerusalem; Emmaus.*
Jesus appears in the midst of the Apostles, Thomas being absent—*Jerusalem.*
Jesus appears in the midst of the Apostles, Thomas being present—*Jerusalem.*
The Apostles go away into Galilee. Jesus shows himself to seven of them at the Sea of Tiberias—*Galilee.*
Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee—*Galilee.*
Our Lord is seen of James; then of all the Apostles—*Jerusalem.*
The Ascension—*Bethany.*

(See CHRIST.)

JETHRO (Exod. iii. 1)—a priest or prince of Midian, and father-in-law of Moses. He is called "Raguel" (Num. x. 29) and "Reuel" (Exod. ii. 18), and was probably known by either name. It is highly probable, too, that he was a descendant of Abraham (Gen. xxv. 2); but what was the nature of his office as priest (or *prince*, as some say it should be rendered), we know not. (See HOBAB.)

JEWELS (Gen. xxiv. 53). This term is applied to ornaments made of the precious metals, and used to adorn the person. We find them among the presents which the servants of Abraham made to Rebekah and her family when they sought her in marriage for Isaac (Isa. lxi. 10). It is probable that much skill was attained, at a very early period, in the manufacture of metal ornaments, such as chains, bracelets, ear-rings, &c., (Num. xxxi. 50; Ezek. xvi. 12; Hos. ii. 13.)

The word is figuratively used to denote anything peculiarly precious; as, the chosen people of God (Mal. iii. 17), or wisdom (Prov. xx. 15).

JEWRY (Luke xxiii. 5)—the same with Judea. It occurs only once in the Old Testament (Dan. v. 13).

JEWS (2 Ki. xvi. 6). The word first occurs in this passage, and denotes the Judeans, or men of Judah, in contradistinction from the seceding ten tribes who retained the name of Israel. The name Israelites was applied to the twelve tribes or descendants of Jacob (Israel) as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish captivity, which terminated the existence of the kingdom of Judah; and thenceforward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided, viz., Jews and Gentiles (Rom. ii. 9, 10). (See HEBREWS.) Since the overthrow of their government, and the final destruction of their city, the Jews have been set up on high as a visible, incontrovertible, and overwhelming evidence of the truth and faithfulness of Jehovah. The cruelties they have undergone have been enormous; the slavery to which they have been subjected is incredible. Jew is very often, in the Gospel of John, the general name given for the opponents of Jesus. Their return to the rest and privileges of God's people will be as "life from the dead" (Rom. xi. 15, 25-28).

The number of Jews in the world has been variously estimated.

JEZEBEL (1 Ki. xvi. 31)—the wife of Ahab, king of Israel—was the daughter of a Zidonian king, and of course educated in the idolatrous practices of her native country. It is charged upon Ahab as a sin of the deepest die that he should connect himself with such a woman. She introduced the worship of Baal and other idols, maintaining 400 idolatrous priests at her own expense, while Ahab maintained 450 more (1 Ki. xviii. 19). This wicked woman once resolved on the extermination of all the prophets of God. Obadiah, who was a pious man, and principal officer of Ahab's household,

rescued 100 of them at one time from her grasp, and supplied them with bread and water while they were concealed in caves (1 Ki. xviii. 3, 4, 13). Soon after this, Elijah caused the 450 priests of Baal supported by Ahab to be put to death. For this proceeding Jezebel threatened to take the life of Elijah, but her purpose was frustrated. Soon afterwards she planned and perpetrated the murder of Naboth; and by using the king's name and authority with the leading men of Jezreel, she secured their co-operation in the flagrant crime (1 Ki. xxi. 1-13). The doom of this impious woman was predicted by Elijah, and was in due time visited upon her to the very letter. (See AHAB, JEHU.)

In Rev. ii. 20 there is an allusion to this history; but whether the word Jezebel is there used as the name of a person then living, and resembling in character Jezebel of old, or whether it is only used proverbially, as it is in modern times, to denote a cunning, wicked, deceitful, abandoned woman, is not certain.

JEZREEL—*God's seed* or *sowing* (Josh. xix. 18)—a royal city, now Zerin, within the bounds of Manasseh, in the valley of Jezreel, where the tidings of Saul's death in the battle at Gilboa were first announced (2 Sam. iv. 4), and where his son Ishbosheth reigned after his father's death (2 Sam. ii. 9). It is worthy of remark, that the fountain in Jezreel (see HAROD), where the Israelites encamped before the battle of Gilboa (1 Sam. xxix. 1), was the very spot where the crusaders encamped in 1183, when on the eve of a battle with Saladin. Ahab and Joram resided at Jezreel (1 Ki. xviii. 45; 2 Ki. ix. 15); and Jezebel and Joram were slain there by Jehu (2 Ki. ix. 24-33). There was also a city in southern Judah of this name (Josh. xv. 56).

JEZREEL, VALLEY OF (Josh. xvii. 16)—an extensive valley (1 Sam. xxxi. 7), called by the Greeks *Esdraèlon*, stretching south and south-west from mount Tabor and Nazareth, and remarkable for its beauty and fertility. It was the scene of many battles. Among them are one between Deborah and Barak and Sisera, the commander of the Syrians (Judg. iv. 14), one between Ahab and the Syrians (comp. 1 Sam. xxix. 1; 1 Ki. xx. 26), another between Saul and the Philistines (1 Sam. xxix. 1), and another between Gideon and the Midianites (Judg. vi. 33).

This plain is computed by modern travellers to be at least 15 miles square. One of them speaks of it as a chosen place for battles and military operations in every age, from the time of Barak to that of Bonaparte; Jews, Gentiles, Egyptians, Saracens, Christian crusaders, and antichristian Frenchmen, Persians, Druses, Turks, and Arabs. Warriors out of every nation which is under heaven have pitched their tents upon the plains of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and Hermon.

The soil is extremely rich; and in every direction are the most picturesque views—the hills of Nazareth to the north; those of Samaria to the south; to the east the mountains of Tabor and Hermon; and Carmel to the south-west. The plain opens about 3 miles from Nazareth, on the way to Jerusalem.

JOAB—*Jehovah-Father* (2 Sam. ii. 18)—was one of three nephews of David, and the commander-in-chief of his army (1 Chr. ii. 16; xi. 6). He was evidently a valiant man, but ambitious and revengeful. To revenge the death of his brother Asahel, whom Abner had killed in self-defence (2 Sam. ii. 23), he treacherously assassinated this distinguished general (2 Sam. iii. 27). He brought about a reconciliation between Absalom and his father after the murder of Amnon; but when Absalom rebelled, Joab adhered to his master; and under his generalship the troops of David, though much inferior in number, obtained a complete victory over the army which had been collected by this abandoned and infatuated young man; and, contrary to the express orders of David, he put him to death with his own hand as he hung suspended from the oak tree (2 Sam. xviii. 14). After this event David promoted Amasa to be his general-in-chief, by which Joab was deeply offended, secretly resolved on the death of his cousin and rival, and took the first opportunity of assassinating him, as he had done Abner (2 Sam. xx. 10). David, after this, seems to have taken him again into favour (2 Sam. xxiv. 2). When David the king had become old, however, Joab combined with Abiathar the priest and others to set Adonijah on the throne, in defiance of the will of David, who had, by divine direction, resolved to make Solomon king (1 Ki. ii. 28). The plot was seasonably defeated, and Solomon was proclaimed king the same day. But Joab now seemed to David so evidently an object of the divine displeasure that he solemnly charged Solomon to punish him for all his enormous crimes, and especially for the murder of two valiant men better than himself—Abner and Amasa. Adonijah was the natural heir, but Solomon was divinely pointed out to succeed. Joab therefore preferred human custom to the express revelations of the Theocracy—was guilty of high treason against the divine King of Israel. Conscious that his life was forfeited, he sought an asylum at the horns of the altar, which position he absolutely refused to relinquish; and Benaiah, now advanced to be the captain of the host, slew him by the altar, agreeably to the command of the young king. He was buried in his own house, in the wilderness (1 Ki. ii. 5-34).

JOANNA (Luke viii. 1) is mentioned as the wife of Chuza, Herod's steward or head servant. She may have been the subject of some miraculous cure by Christ, whom she followed, and to whom she ministered (Luke xxiv. 10).

JOASH—*Jehovah-given*—1. (2 Ki. xiii. 1) or JEHOASH (2 Ki. xii. 1)—was the son and successor of Ahaziah, king of Judah. Jehosheba (or "Jehoshabeath," 2 Chr. xxii. 11), the wife of Jehoiada the high priest, his aunt, preserved him from the murderous designs of Athaliah, his grandmother, when he was but a

year old, and kept him hid six years in a chamber belonging to the temple. (See ATHALIAH.) When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah and others, to set up young Joash for their sovereign, and dethrone the wicked Athaliah. After preparing matters in the kingdom, and bringing the Levites, and such others as they could trust, to Jerusalem, they crowned him in the court of the temple with great solemnity, (2 Ki. xi.) Joash behaved himself well while Jehoiada the high priest lived and was his guide; but no sooner was this good man removed than he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect, and idolatry prevailed. Zechariah the priest, son of Jehoiada, warned him of his sin and danger; but as a reward of his fidelity he was, by order of Joash, stoned to death between the porch and the altar. When dying, he assured them that God would avenge his death (2 Chr. xxiv. 20-22), to which event our Saviour is supposed by some to refer (Matt. xxiii. 35). Hazael invaded the kingdom; but Joash, with a large sum of money, including all the treasures and furniture of the temple and palace, redeemed his capital from plunder (2 Ki. xii. 18). After suffering other injuries from the Syrians, and after being loaded with ignominy, he was murdered by his own servants, after a reign of forty-one years (2 Chr. xxiv. 24-27).

2. (2 Ki. xiii. 9.) Son and successor of Jehoahaz, king of Israel, and grandson of Jehu, was for two or three years associated with his father in the government; and he reigned alone, after his father's death, fourteen years. He was a wicked prince, though he was successful in three campaigns against the Syrians, and recovered the cities which they took from his father, according to the prediction of Elisha (2 Ki. xiii. 15-25). He was also signally successful in a war with Amaziah, king of Judah (see AMAZIAH), soon after the termination of which he died (2 Ki. xiv. 12-16). Several other persons of the name occur in Scripture.

JOB (Job i. 1)—a man of singular piety and more singular trials, who is supposed to have lived in Idumea at a very early period of the world. Some have supposed that he was the same with Jobab (1 Chr. i. 44), great grandson of Esau; but others place him before Abraham's time.

JOB, BOOK OF. The canonical authority of the book of Job, as the history of a real personage, is amply attested by inspired witnesses. The prophet Ezekiel speaks of three men, Noah, Daniel, and Job, and the apostle James refers to the patience and resignation of the patriarch —"Ye have heard of the patience of Job." Were the character and sufferings of Job creations of the fancy, such appeals could not be made to his existence or virtues either with honesty or truth. Paul, too, recognized the book of Job as a genuine and authentic composition of inspired authority, when he introduced a quotation from the fifth chapter, with the usual seal and formula, "It is written" (1 Cor. iii. 19). The general opinion of the church has been in unison with the testimony of Scripture.

Yet there have been critics who have supposed this portion of the sacred volume to be a fictitious tale, and have argued in favour of this theory from the peculiarities of its structure, its apparent artificiality, the poetical and measured addresses of its various speakers —wanting the easy negligence of familiar conversation, and bearing a striking resemblance to those studied orations which heroes of romance are often imagined to pronounce, and which are to be regarded as a device of the author, for the purpose of displaying his rhetorical skill. But if the book be given by inspiration of God, then its assertions and reasonings demand our faith, in whatever garb they may be clothed. The alphabetical psalms lose not their authority from the mechanical formation of their stanzas, and though the mode of their structure may not correspond with our ideas of dignity and taste. Nor do we regard the speeches of Job and his friends as preserved with verbal accuracy, but as giving with the substance the distinctive moulds of thought and phraseology. Does not authentic history rest on a similar basis, though speeches of considerable length are often introduced with evident traces of embellishment, not merely in such authors as Thucydides, Livy, and Josephus, who often adorn their pages with a fictitious oration becoming the circumstances of its supposed delivery, but also in other annalists noted for their simple and unambitious narration of facts and events? Nor, in estimating the style and character of the book under our notice, must we neglect those susceptibilities of glowing excitement which are lodged in an Oriental constitution, and which were so likely to be roused in their intensity by a scene so awful as the dwelling and appearance of the prostrate and dejected sufferer.

And the tale is soon rehearsed, being far more simple than many which are current in Arabia, than even the Mekamat of Hariri, to which it has been so often compared. No plot is studied, so as to command a thrilling evolution. Job, a very rich emir of Idumea, maintains a character worthy of his elevation; yet, through the agency of Satan, he experiences a reverse of fortune, by a series of sudden and singular disasters—his property destroyed, his servants butchered, his family buried in the ruins of the festive hall, and himself agonized with a loathsome distemper. In his solitude and affliction his friends come to yield him solace and sympathy; yet, in ignorance of his character, they upbraid him for some secret impiety, as the cause of God's visitations; while the patriarch, conscious of his integrity, denies in varied forms the unjust and cruel imputation. To terminate the controversy, Jehovah appears in the cloud, upholds the innocence of his servant, rebukes him for some unwarranted expressions, condemns his friends,

and appoints Job as mediator to expiate their guilt by a suitable oblation. The wealth of Job in a short time is doubled, a numerous and blooming progeny surround his hearth, and in a good old age he is blessed with a peaceful and happy dissolution.

In the first chapter of his "Introduction," Umbreit supposes the book to be a philosophical romance, written in a spirit of contradiction to the Mosaic system; and maintains, in the second chapter, that it was composed by an unknown author in the latter days of the Hebrew commonwealth, or rather during the captivity. Had the book been composed at so late a period and for such a purpose, might we not have expected some allusion to the national institute, or to the sacred code, or to some epoch in the miraculous history of Israel? The style, moreover, is that of the earlier and not of the later Hebrew; as a slight comparison of Job with Zechariah will at once decide, and show a difference as great as exists between the terse Saxon of English authors of the olden time and the foreign and Latinized inversions of writers of more modern date. Nor is Umbreit singular in his opinion as to the late composition of the book of Job; De Wette, Warburton, and Le Clerc are of a similar mind, supposing the unlikeliest of all persons, Ezra, to be the author. Of all the sacred penmen, Ezra is the most improbable, his style being so plain and prosaic, and abounding with Chaldaic idioms far remote from the classic purity of the early writers of the Hebrew. Accustomed to speak the language of Babylon —nay, a considerable portion of his book being written in that tongue—when he attempted to write in the dialect of his fathers, familiar words and phrases of Chaldee origin would thrust themselves into his composition; not unlike the Scotticisms which a century ago crept into the English style of authors who dwelt north of the Tweed. Umbreit and De Wette tell us of Chaldæisms to be found in Job; and yet these peculiarities which correspond not with an uncorrupted Hebrew style, so far from being Aramaisms of a later age, are rather Arabisms, and are proofs of the very great antiquity of the book, and carry back its composition to a remote era, when the chief dialects of the East, especially Hebrew and Arabic, had not diverged, or were only on the point of divergence. Alluding to such words and phrases, Gesenius says, "There is in this book much that is analogous to the Arabic language, or that may be explained by it." Do not these analogies show, that instead of a modern date, one of deep antiquity is to be assigned to the book of Job—a period when the alliance between Arabic and Hebrew was close, though on the eve of separation.

Others assign a date somewhat earlier to the composition of the poem; Vaehinger, Keil, Schlottmann, and others, supposing Solomon to have been the author, from observing a similarity between Job and the writings of the royal sage. Rosenmüller has shown the close agreement of many forms of thought and speech. Yet we can easily account for such coincidences. Must not Solomon, in his deep and varied researches, have studied the philosophy of Job? and as he has often written on kindred topics, may he not have been led to the adoption of similar phraseology, Job being the only book in which the daring themes on which Solomon has descanted are pursued? Such is our conclusion after a careful and critical comparison of Job with the books of Proverbs and Ecclesiastes. The similarities of expression occur only in those paragraphs which treat of subjects on which the Idumean patriarch and his friends have spoken.

A third class of critics suppose Moses to have been the author of this disputed production, and to have written it while he sojourned in Midian, to console his brethren in Egypt during the period of their slavery. The arguments which we urged against the Esdrine authorship militate also against this supposition, there being no allusion to any former portion of their history from the call of Abraham; and even where Job does refer to the creation or the deluge, the mode of reference is distinct from the Mosaic narration in style, spirit, and quality. A more probable and natural conclusion is that of Eichhorn, that the author lived prior to Moses, and was in all probability Job himself,—that Moses, having found the book, revised it, with additions, and that on account of this revision by one so well qualified as Moses, it was allowed by the Jews to form a portion of their Scriptures. "This theory," says Magee, "possesses this decided advantage, that it solves all the phenomena." Suffice it to say in general, that Moses seems to have written both the exordium and the conclusion, the former ending with the repetition of the remarkable phrase, "In all this did not Job sin with his lips"—a phrase referring entirely to the preceding conduct and sentiments of the man of God, and intimating that afterwards, through the frailty of his nature and force of his sorrows, words of sin escaped from his mouth. On this hypothesis we have the Mosaic edition of Job, the most ancient literary production in existence. Venerable for its age, fascinating in its contents, as well as sacred from its canonical authority, its claims on our regard are numerous and peculiar. The proofs of a hoary antiquity; the varied and magnificent conceptions and imagery, natural as the spicy gales and sunny hues of eastern climes; the breathings of an ardent piety, and enforcements of a rigid and exalted morality, with which it abounds, cast around it an entrancing lustre and interest.

The precise century of Job's existence may not be known, yet no doubt can exist of its patriarchal antiquity. No reference is made to any sacerdotal order, Job being himself a priest, as Noah and Abraham; while there are frequent allusions to the most ancient form of idolatry—the worship of the host of heaven;

the most ancient mode of computing wealth—by cattle; the most ancient mode of writing—graving with an "iron pen and lead in the rock;" and the "daughters received an inheritance among their brethren." Job must have lived to a great age, surviving his trial 140 years, and having had sons and daughters settled in their own houses when his woes commenced. Astronomical calculations have been made to prove the time of his existence. The *Chimah* and *Chesil* to which Job alludes are supposed to be Taurus and Scorpio, the cardinal constellations of spring and autumn in his time, the principal stars of which are Aldebaran, the bull's eye, and Antares, the scorpion's heart. Knowing the present longitude of these luminaries, and calculating from the precession of the equinoxes, Goguet and Ducoutant in France, and Brinkley and Hales in Britain, have attempted to fix the time of Job—the latter pair of writers at about 184 years before the birth of Abraham. But these constellations must have been leaders for several years, and can furnish no exact data for precise computation. In Job's time the mother language of Asia seems not to have been divided into the dialects of Hebrew, Chaldee, Arabic, Syriac, and Phœnician; such a division seems only coming into existence about the time of the departure of Jacob into Egypt. Job, then, must have lived at a period still more early, perhaps cotemporary with Isaac.

The book of Job exhibits a complete picture of the patriarchal religion—a religion one in spirit with Christianity, as the fundamental doctrines of both are the same. Thus—

1. *The Being of a God.*—As Creator and Governor, (ch. xxxviii.)

2. *The Fall.*—The offer of pardon pre-supposes guilt, (ch. xv.)

3. *Mercy.*—Through the medium of sacrifice and intercession, (ch. xlviii.)

4. *Immortality of the soul and resurrection of the body* (ch. xix. 25).

Job expressly despairs again and again of rest on earth, therefore the appearance and deliverance of the *Goel* in the following passage must take place in another world:—

> "23 O! that my words were inscribed,—
> That they were engraven on a tablet
> 24 With a stylus of iron, and with lead,
> Furrowed upon the rocks for eternity.
> 25 Yet I know my Redeemer, he liveth,
> And the LAST,* will he arise on the dust
> (ashes of the grave);
> 26 And after this my skin has been decomposed by disease,
> Even from (without) my flesh shall I see God,
> 27 Whom I shall see to me (propitious),
> And mine eyes shall behold him, and not estranged,—
> Thus the ardent longings of my breast are (will be) completed."

Perhaps no portion of the Holy Scriptures has suffered more by the modern division into chapters than Job. The following arrangement of the book may be found of some use to the student in preserving the connection of the subject:—

1. Job's character and trials, chs. i.-iii.
2. First series of conversations or controversies, viz.:—
   Eliphaz's address, iv., v.
   Job's answer, vi., vii.
   Bildad's address, viii.
   Job's answer, ix., x.
   Zophar's address, xi.
   Job's answer, xii.-xiv.
3. Second series of controversy:—
   Eliphaz's address, xv.
   Job's answer, xvi., xvii.
   Bildad's address, xviii.
   Job's answer, xix.
   Zophar's address, xx.
   Job's answer, xxi.
4. Third series of controversy:—
   Eliphaz's address, xxii.
   Job's answer, xxiii., xxiv.
   Bildad's address, xxv.
   Job's answer, xxvi.-xxxi.
5. Elihu's four speeches to Job, xxxii.-xxxvii.
6. Jehovah's first and second address to Job, xxxviii.-xli.
7. Humiliation of Job, and his final prosperity, xlii.

The speeches of Elihu are supposed by some to be of later origin than the rest of the book, but there is no sure proof for the opinion.

JOCHEBED (Exod. vi. 20)—the mother of Aaron, Moses, and Miriam—was the wife and aunt of Amram, and the daughter of Levi (Num. xxvi. 59).

JOEL—*whose God is Jehovah*—PROPHECY OF, is the twenty-ninth book of the Old Testament, and the fifth of the prophetic books in chronological order. It is supposed to have been uttered in the reign of Ahaz, and the author to have been contemporary with Isaiah, between B.C. 810 and 700. There being nothing marked as to person or times in these prophecies, the period of Joel's service has, however, been variously computed. He seems to have belonged to the kingdom of Judah. The book contains a remarkable prediction of the effusion of the Holy Spirit—fulfilled on the day of Pentecost. The burden of the prophecy of Joel is the dreadful temporal judgments which were to come upon the Jews, and which he figuratively describes as already present. In view of these, the people are exhorted to repent and humble themselves before God, that they may obtain forgiveness and find grace in the day of his merciful visitation.

The prophecy is short in compass, but vigorous in style. The oracle begins with threatening yet more fearful devastations than any which had come upon the land—by an invasion of locusts—described in language of graphic and thrilling power; and the nation, in view of so fearful a calamity impending, is exhorted to penitence and prayer. The flight, number, voracity, and terrors of the locust are touched with inimitable verity and power. The imagination

* Rev. i. 11.

at once realizes the scene, as it has been somewhat loosely paraphrased:—

> "The locust is fierce, and strong, and grim,
> And an armed man is afraid of him;
> He comes like a winged shape of dread,
> With his shielded back and armed head,
> And his double wings for hasty flight,
> And his keen unwearying appetite.
> He comes with famine and fear along,—
> An army a million million strong;
> Like Eden the land before they find,
> But they leave it a desolate waste behind."

But the people are not wholly cast off, and Joel invites them by gladdening promises to trust in God, and have faith in that coming period when the Spirit, in copious and refreshing influence, should be outpoured—an oracle fulfilled on the day of Pentecost. The whole prophecy is full of vivid imagery—sublime as Isaiah, and tender, too, as Jeremiah. "Mighty before the Lord" is the language of his servant Joel.

JOHN THE BAPTIST (Matt. iii. 1)—a prophet, and the forerunner of our Saviour—the Elias of the New Testament. He was the son of Zacharias, the aged priest, and Elizabeth (Luke i. 13), and was born about six months before Christ. His birth and work were predicted by the angel Gabriel (Luke i. 5-15), and by Isaiah (Isa. xl. 3), and Malachi (Mal. iv. 5). He grew up in solitude; and when about thirty years of age, began to preach in the wilderness of Judea, and to call the people to repentance and reformation. By divine direction, he baptized with the baptism of repentance all who came unto him confessing their sins (Luke iii. 3); and many supposed he might be "the Christ" (John i. 19-28). His manner of life was solitary and austere; for he seems to have shunned the habitations of men, and to have subsisted on locusts and wild honey; while his dress was made of the coarse hair of camels, and a leather girdle was about his loins. (See HONEY, LOCUSTS.) John, moreover, announced to the Jews the near approach of the Messiah's kingdom, called the kingdom of heaven (Matt. iii. 2). Multitudes flocked to hear him, and to be baptized of him, from every part of the land; and among the rest came Jesus of Nazareth, and applied for baptism. John at first hesitated, on account of the dignity of the person and his own unworthiness; but when Jesus told him that it was necessary, John acquiesced; and while this solemn ceremony was in the course of performance, heaven was opened, and the Holy Ghost descended on him in the likeness of a dove, and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). By this, John knew most certainly that Jesus of Nazareth was the Messiah; and, indeed, before he saw this sign from heaven, he knew that the Lamb of God who taketh away the sin of the world was present, and pointed him out to his own disciples, and announced to the people that he was in their midst (John i. 26). John was a man of profound humility; and although he foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun; yet he rejoiced sincerely in the event, saying, "He must increase, but I must decrease." The testimony of John to the divine nature and offices of the Redeemer is full and distinct (John i. 29; iii. 28-32). The message he sent by his disciples while he was in prison was for their sakes, and not for his own (Matt. xi. 1-6). The preaching of John seems to have been of a very awakening and alarming kind, and to have produced a lively impression on the minds of his hearers: but with most it was but temporary. They rejoiced in his light for a season. Among the hearers of John was Herod, the tetrarch of Galilee. This wicked prince not only heard him, but heard him with delight, and reformed his conduct in many points in consequence of his solemn warnings (Mark vi. 20); but there was one sin which he would not relinquish. He had put away his own wife, and had married Herodias, the wife of his living brother Philip. For this iniquity John faithfully reproved the tetrarch, by which he was so much offended that he would have killed the preacher, had he not feared an insurrection of the people; for all men held John to be a prophet (Matt. xiv. 5). He went so far, however, as to shut him up in prison. The resentment of Herodias was still stronger and more implacable towards the man who had dared to reprove her sin. She therefore watched for some opportunity to wreak her vengeance on the stern reprover. And it was not long before an occasion such as she desired offered itself; for on Herod's birthday, kept in the castle of Machaerus, when all the principal men of the country were feasting with him, the daughter of Herodias came in, and danced so gracefully before the company, that Herod was charmed beyond measure, and declared with an oath that he would give her whatever she asked, even to the half of his kingdom. She immediately going to her mother to get her advice what she should ask, was told to request the head of John the Baptist; which she accordingly did. Herod, whose resentment against him seems to have subsided, was exceedingly sorry; but out of regard to his oath, as he said, and respect for his company, he sent to the prison and caused John to be beheaded; and his head was brought in a dish and presented to the young dancer, who immediately gave it to her mother. Thus terminated the life of one concerning whom our Lord affirmed, that of those born of women a greater had not appeared (Matt. xi. 11). He also declared that he was the Elijah predicted in the Scriptures—that is, a prophet who greatly resembled Elijah, and who came in his power and spirit. John, indeed, in answer to the questions proposed by the deputation from Jerusalem, asserted that he was not Elijah; but this was spoken in relation to the opinion entertained by the Scribes and Pharisees, that Elijah would come in person. He was imbued with the spirit and clad with the power of Elias, and resembled the old prophet not more

in his uncouth exterior and austere deportment than in the tone of his prophecies and intrepidity of his conduct. The awakening produced by his awful addresses was deep and universal. The nation was roused from its apathy as if by a thunder-clap from the desert (Matt. iii. 5). But these sensations were shortlived; and he who was the Saviour's herald ere he came, and his witness-bearer after he had made his public appearance, was the martyr of his own fidelity. Bold and lofty in character, yet meek and humble in heart, privileged above all who had spoken of a coming Saviour—for he introduced him to his work—and himself honoured in being the subject of prediction, the son of Zachariah was struck down in the prime of his life, and witnessed not the career of Him whose way he had prepared.

JOHN'S BAPTISM (Acts xix. 3), BAPTISM OF JOHN (Matt. xxi. 25), is in this passage taken for his whole ministry, because this was a prominent branch of it. What the baptism of John was is a subject of controversy. The words of our Saviour, recorded in Matt. xxviii. 19, are the foundation of this ordinance as administered in the Christian church; yet various opinions have been entertained respecting its origin. Whilst some maintain that it was never practised before the mission of John, others affirm that we ought to look for its origin among the ancient ceremonies of the Jews. It may be remarked, that as the baptism of Christ differed from that of John, at least in the form of expression, so both differed perhaps still more from the washings which were called baptisms by the Jews. John's baptism was perhaps allied more to the Mosaic washings than to the Christian institute. He stood on an isthmus connecting both economies, and himself was neither in the choir of the prophets nor in the company of the apostles. Those whom he baptized, on a profession of their faith in the great article of the Jewish creed—the coming of the Messiah—were re-baptized when they were converted to Christianity (Acts xix. 1-5). Some maintain, however, that a ceremony prevailed at the initiation of proselytes into the Jewish church which bore a striking resemblance to baptism, and which might induce our Saviour to adopt it. If baptism had been altogether unknown to the Jews, say they, would they not have contemplated John's conduct with that astonishment which novelty always excites? while they were so far from expressing any surprise, that they spoke of baptism as a familiar rite when they said to him, "Why baptizest thou then, if thou art neither Christ nor Elias?" (John i. 25.) But it is not difficult to trace the source of their ideas about baptism; for not only was Moses commanded to wash Aaron and his sons at their consecration, but no person who had contracted ceremonial impurity was admitted into the sanctuary till it was removed by washing; and so of furniture, &c. (Mark vii. 4.) The conduct of Christ in the institution of the Supper also corresponds to his conduct on this occasion; for as the Jews concluded their passover by giving to every person a piece of bread and a cup of wine, so Christ, though he set aside, as the nature of his office required, the rites enjoined by Moses in that ordinance which he had been then commemorating, yet retained the bread and cup added by the Jews.

JOHN THE EVANGELIST was the son of Zebedee and Salome, and was probably born at Bethsaida, and was a companion of Peter, Andrew, and Philip, who were all of Bethsaida (Matt. iv. 18, 21). His parents were probably in comfortable circumstances (Mark i. 20; John xix. 27).

He was an adherent of John the Baptist; and when Christ came, he readily followed him. When they first met he spent several hours with him, and afterwards obeyed his call (Matt. iv. 20). It is supposed that John abode at Jerusalem, and took care of the mother of Jesus until her decease, as that was the last request of his Lord and Master.

After the death of the apostle Paul, John preached in Asia Minor, and was banished to Patmos, in the Ægean Sea, where he wrote the Revelation (Rev. i. 9). He returned from his exile, laboured in the Gospel at Ephesus, and died at the age of ninety, in the reign of Trajan. Jerome tells us that when John was too infirm to converse correctly, he was continually repeating the words, "Little children, love one another;" and when asked why he always repeated this sentence only, he replied, "Because it is the commandment of the Lord, and if this is done it is enough."

John was, in many respects, the most interesting of the apostles in his personal character. Among the earliest disciples of the Lord, he was distinguished not only by marks of the peculiar regard and confidence of his Master, but by a bold and unwavering attachment to his cause, Antiquity attributes to him great loveliness of temper and high personal attractions—traits of character which, connected with his youth, his relationship to the Redeemer, and his constancy of affection, may well account for his being so much beloved. We know that those sublime qualities of love, meekness, and humility, which afterwards distinguished him, were the fruits of the Spirit, by which he was regenerated and sanctified, and made peculiarly dear to the Redeemer (John xiii. 23; xix. 26; xx. 2; xxi. 7). John was of an ardent temperament, as appears by the frequent display of zeal and devotedness to the cause he had espoused (Mark ix. 38; x. 35; Luke ix. 54: comp. Matt. xx. 20). Sometimes he was impetuous: he was named a "son of thunder," and on one occasion asked for fire to descend upon his Master's antagonists; but, on the other hand, we find him foremost in action and fearless in danger. His character is finely contrasted with that of his bold and forward associate, Peter; for while he who was counted a rock shrunk away from his post and denied his Master, the amiable John was firm and undaunted; nor

did he forsake Jesus even at the cross, but stood by him, and amid all the violence and dismay of that dreadful hour received his last message, and bore witness to the minutest events that occurred.

After the resurrection John was first, with Peter, in announcing the Gospel. His bold and zealous conduct on this occasion is worthy of admiration; and to the end of his long life he was distinguished by the ardour and affection with which he served his beloved Lord.

His age and his character closely resembled those of Jesus. He was thoughtful and ardent, his spiritual susceptibilities were keen, and his whole nature was elevated by the fervour of a pious enthusiasm. He had lain on his Master's bosom, and caught and breathed a kindred spirit.

JOHN, GOSPEL OF, is the fourth book of the New Testament. It is supposed by many to have been written about the year 78. It was published in Asia. The particular design of it is expressed by the author to be, that those to whom it was written "might believe that Jesus is the Christ, the Son of God; and that believing they might have life through his name" (ch. xx. 31). That is to say, the design of the gospel is twofold: first, to induce its readers to believe that Jesus is the Christ—that is, the divinely promised and appointed Saviour; and secondly, that he is also the "Son of God," divine in his nature as well as in his commission. Thus the object of the fourth gospel is to show that Jesus is a divine and divinely appointed Redeemer. The whole of its sections bear upon this point, and the subjects and discourses of this book have special relation to our Lord's character and offices, and are evidently intended to establish his nature, authority, and doctrines, as divine. He probably had the other gospels before him, or was familiar with their general contents. This fact affords substantial evidence of the genuineness of these writings, and also accounts for the omission of many important occurrences which are particularly stated by the other evangelists.

There are brief hints in this work of John's, that presuppose on the part of his readers an acquaintance with the three preceding gospels. For example, in ch. iii. 24, it is said,—"For John was not yet cast into prison," and there is no other reference to his imprisonment or his death. Now this parenthetical statement looks like a reference to other and fuller histories, where the reader might find the desired information about the incarceration and execution of the Baptist.

This gospel is divided into twenty-one chapters; and among the leading subjects are:—A plain declaration of the Redeemer's Godhead (chs. i. 1-5; iv. 14; v. 17-23; x. 18, 30); the nature and necessity of regeneration and redemption (ch. iii. 3-21); the security of the people of God (ch. x.); the resurrection of the dead (ch. xi.); the descent of the Holy Spirit (ch. xvi.); and the blessed relation of Christ and his true disciples, (ch. xvii.)

This whole gospel abounds with the most sublime and mysterious truths of our holy religion, expressed with great simplicity, and with the utmost zeal, affection, and veneration for the divine author and finisher of our faith. The pathos of the book has often been noticed. Truths are viewed in their subjective form—that is, not as they are in themselves, or as portions of a system, but as they are felt to be in the experience of believers. Salvation, with John, is "life"—not a blessing to be received merely, but as even now enjoyed. Heart speaks to heart in loving sympathy;—sanctified emotion predominates in the writing of the disciple of love;—the atmosphere of the third heaven is breathed from its pages—hallowed, ennobling, divine.

JOHN, EPISTLES OF, are three in number, and make the twenty-third, twenty-fourth, and twenty-fifth books of the New Testament. The first has always been attributed to John, though his name is neither prefixed nor subscribed. It has been supposed to be introductory to, or a kind of dedication of, the gospel. But the date is very uncertain. It is addressed to Christians generally, and might more properly be called a discourse or treatise, though some have thought it was designed particularly for the church at Ephesus. The leading objects of it are, to establish Christians in the faith of those things to which the author and his fellow-labourers had testified as eye-witnesses, to instruct them in the mysteries of redeeming love, and in the principles and duties which the religion of Christ enjoins, and to furnish them with certain signs, or *criteria*, by which to determine the genuineness of their faith.

The clauses beginning with the words, "in heaven," in *v.* 7 of ch. v., and reaching to the words, "in earth," and comprehending them, in *v.* 8, are on all sides allowed to be spurious. The MSS., versions, and Fathers are all against them.

The second epistle is addressed to "the elect" (*excellent, eminent, &c.*) "lady" (*or the eminent Kuria*), or the "lady Eclecta," "and her children." The elect lady is supposed to have been some honourable woman distinguished for piety, and well known in the churches as a disciple of Christ. Some, however, have thought some particular church and its members might be denoted. Those who adopt the latter opinion apply the term to the church at Jerusalem, and the term "elect sister" (*v.* 13) to the church at Ephesus. These conjectures, however, have generally yielded to the more natural conclusion that some eminently hospitable and pious woman, and her sister, of like spirit, are denoted. The title of *elder*, which the author assumes, was probably one of honourable distinction in the primitive church, and indicative of the apostle's office or of his great age—then not far from one hundred years, as it is supposed. The doubts of some in the early ages about its genuineness show the caution exercised among the primitive churches in receiving and authenticating the inspired documents. The substance of this letter is an

exhortation to continual obedience, and an admonition against deceivers, especially against a new form of error, that Christ was a man in appearance only, and not in reality, and therefore his sufferings and death were not a real atonement.

The third epistle, which is addressed to Gaius, or Caius, a private individual, and is commendatory of his piety, was written about the same time with the others. There are at least five persons of this name mentioned in the Scriptures, but nothing is now known of their respective residence, nor of the other persons to whom allusion is made in the course of this short letter. Nothing is known, either, of the proud Diotrephes, whose overbearing character is censured by the apostle.

JOHN (surnamed or called also MARK, Acts xii. 12) was a nephew or, some think, a cousin of Barnabas (Col. iv. 10), and is often mentioned as the companion of the apostles (Acts xii. 25; xv. 39; 2 Tim. iv. 11; Phile. 24). His mother was the Mary at whose house the apostles and first Christians usually met (Acts xii. 12-16).

The same name—*Marcus*—is applied (1 Pet. v. 13) to an individual who is called by that apostle *his son* (in the Lord). It is doubtful by which of these persons the gospel (by Mark) was written, if, indeed, it was written by either. Many modern critics of deserved celebrity consider all these passages as relating to one and the same individual, and that to be the evangelist Mark. Another John of the family of the high priest is mentioned in Acts iv. 6. The name corresponds to the Hebrew Johanan —"Jehovah's gift." (See MARK.)

JOKNEAM (Josh. xii. 22) was a city of Zebulun (Josh. xxi. 34). It was situated south of Ptolemais, near the bay, and is called of *Carmel*, because it was at the foot of that mountain. The site is supposed to be the modern Tell-Kaimon.

JOKTAN (Gen. x. 25)—father of the Joktanites in the south of Arabia, who still call their ancestor Kahtân.

JOKTHEEL—*conquered by God* (2 Ki. xiv. 7)—the name given by Amaziah to Selah, or the modern Petra. (See PETRA.)

JONADAB. (See RECHABITES.)

JONAH—*dove*—one of the Hebrew prophets. For an account of his life, see the following article.

JONAH, BOOK OF, ranks the fifth in order of the minor prophets. The book of his prophecy gives us no information respecting the period at which he flourished; but there can be little doubt that he is the person referred to in 2 Ki. xiv. 25. The learned men amongst the Jews have supposed him to be the son of the widow of Sarepta, but this supposition is entirely gratuitous. Jonah was born in Gathhepher, in the tribe of Zebulun. He lived either before or during the reign of Jeroboam II., and foretold the enlargement and prosperity of the kingdom of Israel under that monarch. In the book of Jonah we have an account of the commission which the prophet received to proceed to Nineveh, and pronounce against it the impending judgments of Jehovah —of his refusal to obey the divine command— of the expedient to which he had recourse in order to get rid of the embassy with which he was intrusted—and of the miraculous interposition of Jehovah to check his wayward disposition. The third chapter presents Jonah in a more attractive light. His peevishness and perversity seem overcome, and he obeys with alacrity the divine command. In the fourth chapter, however, his characteristic petulance is again apparent. The divine forbearance towards Nineveh "displeased Jonah exceedingly, and he was very angry." His attempt to flee from the presence of the Lord was an act so inconsistent with the character of a prophet, and so rash and foolish in itself, that it can be accounted for only by partial mental derangement, produced by the conflict of varied and opposing influences in a mind naturally gloomy and morose. The history of Jonah is both interesting and wonderful. The grand distinguishing event of his life is astonishing in itself and strikingly peculiar even as a miraculous occurrence. But there is not the slightest intimation in the inspired volume which would lead us to regard it as either an allegory or a parable. Nay, our Lord alludes to it as a literal occurrence (Matt. xii. 40); and thus, too, the earlier Jews regarded it (Tobit xiv. 4: *Joseph.*, ix., 10, 2). The weight of this evidence is greatly increased from the fact that our Saviour on similar occasions, alluding to Old Testament events, refers to real occurrences (John iii. 14; vi. 48). Nor, judging from the attempts which have been made, does it seem possible to give a consistent explanation of the narrative in accordance with any other hypothesis. Those who deny the reality of the adventure have recourse to far-fetched significations, fanciful conjectures, and laborious critical efforts, in order that they may force the words of the sacred text to utter a meaning in harmony with their preconceived opinion; but their efforts are decided failures, and their explanations cannot be entertained for a moment by any one who believes in the inspiration of the sacred record. The purpose which Jehovah had in view was worthy of his miraculous interference; and undoubtedly his supernatural interposition would have a beneficial influence both on the prophet and his countrymen, and on the inhabitants of Nineveh. The character of Jonah, too, is not beyond the bounds of credibility. Fear of being reckoned a false prophet, a desire for the complete destruction of that magnificent and hostile metropolis, a dread of being degraded by intercourse with idolaters, might so operate on a temper naturally irascible, as to produce a state of mind the most averse to a cheerful performance of the embassy committed to him.

Some regard the whole book as an allegory; others suppose that it is a fiction intended to serve a moral purpose; while a third party hold that it is neither true history nor mere fiction, but legendary in its origin, while its

design is instructive. There are others who, not seeming disposed to question the reality of the narrative, have nevertheless had recourse to the most absurd and ridiculous hypotheses in order to remove what, to them, seem the difficulties of the case. One supposes that Jonah, when thrown into the sea, was taken up by a vessel which had a large fish for its figure-head. Another fancies that a dead whale happened to be floating near the spot when the prophet was thrown overboard, and that he found shelter in its interior! Charles Taylor, in his *Fragments*, affixed to Calmet's *Dictionary*, No. cxlv., imagines that the word rendered fish should be translated *life-preserver!* He endeavours to support this new signification by heathen mythology — evidence every way worthy of so absurd a rendering. Amongst those who deny the reality of the narrative, much diversity of opinion exists as to the design it was intended to subserve. Some think it was designed to show the Jews the injustice of that enmity which they cherished towards other nations; others imagine the narrative was intended to teach the Jews that other nations, not so highly favoured in point of privilege, surpassed them in devout submission; and another maintains that the comfort and encouragement of the prophets, in the performance of difficult and hazardous duties, was the object of the narrative. These hypotheses are all vague and fanciful, and do not deserve special confutation. Striving to free us from one difficulty, they involve us in others still more perplexing.

The miraculous means of Jonah's deliverance has been made the theme of much profane and absurd jesting. The language of the sacred text is simply, "The Lord had prepared a great fish to swallow up Jonah." Here there is no mention of the species to which this sea animal belonged. The word, too, translated "whale" in the New Testament (Matt. xii. 40) is generally used of any large fish. Consequently, all objections drawn from the fact that the whale is not found in the Mediterranean, and from the straitness of its throat, are entirely removed. Bishop Jebb, without any good reason, supposes that Jonah found an asylum, not in the stomach of the whale, but in a cavity of its throat, which, as Captain Scoresby asserts, is large enough to contain a merchant ship's jolly-boat full of men. The common opinion since the time of Bochart has been, that the fish was of the shark species, or sea-dog (Calmet's *Dissertation on Jonah*). In some fishes of this kind human bodies have been found entire; and it is an ascertained fact, that the stomach has no power over substances indued with vitality. But though we admit these facts, the miraculous character of Jonah's preservation is not less apparent. No one who grants the reality of the occurrence can refrain from saying, "Is anything too hard for the Lord?"

The prophet, having been set down in safety in some portion of the Mediterranean coast, obeyed with alacrity the second commission. His embassy had the desired effect. A general fast was proclaimed, the king and his people humbled themselves before God, and a respite was granted. Jonah was displeased that his denunciation was not carried into execution. Leaving the city, he took up his station on a spot whence he might see the threatened destruction take effect. A gourd prepared by God afforded him shelter under its spreading foliage; while its speedy growth and death, and his attachment to it, were made use of by Jehovah to convince his impatient and chafed spirit that he erred in repining at the divine forbearance. The gourd was probably the Ricinus. (See GOURD.) No argument can be brought against the credibility of the book of Jonah from what is said regarding the magnitude and population of the Assyrian metropolis. (See NINEVEH.) With the exception of the prayer or thanksgiving in ch. ii., this book is a simple narrative. The prayer expresses, in peculiar and appropriate language, the feelings of a pious Hebrew, preserved and succoured in circumstances of extreme hazard. Mosul in the East, and Gath-hepher in Palestine, are both mentioned as the places in which he found a grave; while Epiphanius says he went to Tyre, and was buried in that city in the tomb of Cenezaeus, one of the judges of Israel.

JONATHAN (1 Sam. xiv. 1) was the son of Saul, and distinguished for piety and valour. He and his armour-bearer, being encouraged by an intimation from God, attacked a Philistine garrison, slew twenty men, and put the garrison to flight. Having in ignorance violated a decree of his father, that no man should stop, on pain of death, in the pursuit of the enemy, to taste of food, the people interposed and saved him from the penalty which Saul was ready to inflict (1 Sam. xiv. 37-45). After David's defeat of the giant, Jonathan became acquainted with him; and their friendship for each other was so remarkable as to be minutely described by the sacred historian (1 Sam. xviii. 1-4; xix. 2). The opportunity to show their friendship for each other was greatly extended by the bitter and relentless hostility of Saul to David, (1 Sam. xix.; xx., &c.) Jonathan fell, with his father and two brothers, in the battle of Gilboa. The lamentation of David for his friend (2 Sam. i. 17-27) is justly regarded as inimitably pathetic and beautiful; and his treatment of Mephibosheth, Jonathan's son, shows the sincerity and strength of his affection for the father, (2 Sam. ix.) Various other persons of the same name are mentioned in Scripture.

JOPPA (*Greek*, 2 Chr. ii. 16), or JAPHO (*Hebrew*, Josh. xix. 46), or JAFFA or YAFFA, as it is now called, is one of the oldest towns of Asia, situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Cæsarea and Gaza, and 37 miles north-west of Jerusalem. Three of its sides are washed by the sea. It was, and still is, the principal seaport of the land of Judea, and of course of great commercial importance (2 Chr. ii. 16; Ezra iii. 7; Jonah i. 3);

but its harbour is bad, and ships generally anchor a mile from the town. Several interesting incidents in Peter's life occurred here, (Acts ix., x.) It was also a prominent place in the history of the crusaders, and in the Egyptian campaign of Bonaparte. The modern city is surrounded by a wall 12 or 14 feet high, and contains 4,000 inhabitants, chiefly Turks and Arabs, and perhaps 600 nominal Christians (Acts ix. 43).

JORAM—*high* (2 Ki. viii. 16)—or JEHORAM (2 Ki. iii. 1)—successor of Ahaziah, king of Israel, was the second son of Ahab. Though he put away the worship of Baal, he was still a very wicked king (2 Ki. iii. 3). After the death of Ahab, the king of Moab refused to pay the annual tribute to the king of Israel which he had been accustomed to pay; and Joram determined for this cause to wage war with him. He secured the aid of Jehoshaphat, king of Judah, and they went up through Edom, whose king also joined the expedition. After seven days' march, they found themselves likely to be cut off by a severe drought. In this extremity they besought the help of Elisha, the prophet, who had followed the army (probably under a divine influence). Elisha at first referred him to the gods of Ahab his father, and his mother Jezebel, for succour; but finally, for the sake of Jehoshaphat, he consented to interpose for their relief, and issued a command from God to make the valley full of ditches. This was done; and then, without wind or rain, at a particular hour of the next morning, water came, not from the springs into which they dug, but from Edom, and supplied the army and the country with an abundance of water (2 Ki. iii. 20: comp. Exod. xvii. 5, 6). The Moabites had in the meantime assembled their forces, and were ready for battle on the border of their land, when they saw the streams of water at a distance, apparently red as blood. This appearance might have been occasioned by the reflection of the sun's rays, or perhaps by the soil through which the water flowed. At any rate, the Moabites flattered themselves that the army of Israel and its allies had fallen out by the way, and had fought a desperate battle among themselves. Encouraged by this conjecture, they hastened to fall on them; but when they came to the camp of Israel, they were met by the full strength of the allied army, and were defeated with great slaughter. The king of Moab tried to the utmost to rally his forces, but did not succeed; and his kingdom was completely desolated by the enemy. Joram was at last wounded at the siege of Ramoth-gilead, and lay ill at Jezreel. Jehu being sent thither as an instrument of God's vengeance upon the wicked house of Ahab, Joram went out to meet him, and was shot dead in his chariot, and his body was thrown out into the field of Naboth, the Jezreelite, according to the prediction (1 Ki. xxi. 18-29).

JORDAN—*fast-flowing*. 1. RIVER (Josh. i. 11), sometimes called simply THE RIVER (Gen. xxxi. 21), was the one great river of Judea. Its remotest source is the fountain at Hasbeiya, which bubbles up from the bottom of a shallowish pool 12 miles north of Tell-el-Kâdy. The little streamlet, which is increased by various other springs from the slope of Antilibanus, has first a flow of about 3 miles through a beautiful valley, then for 6 or 7 it rushes through a dark defile, and loses itself in a marsh. The length of the marsh is not short of 10 miles, and the termination of the still increasing volume of waters is in the lake Huleh.

Its other sources are at Panium, the present Bâniâs. On the north-east side of this village is one source which issues from a spacious cavern under a wall of rock at the base of the eastern mountain. The stream flows off on the north and west of the village, and joins another at the distance of an hour and a-half in the plain below. There is another source at Tell-el-Kâdy, lying in the plain about an hour off Bâniâs, where there are two springs, one very large—the largest in Syria, according to Porter; the united waters immediately form a stream 12 or 15 yards across, which rushes rapidly over a stony bed into a lower plain. This river, which the inhabitants regard as the true Jordan, forms a junction with that from Bâniâs, and the united stream is said then to keep along near the eastern hills quite down to the Waters of Merom.

The fountains at Tell-el-Kâdy directly correspond to the source which Josephus speaks of as the "other source" of the Jordan, called also Dan, where stood the city Dan, anciently Laish. The same city, Dan, is placed by Eusebius and Jerome at 4 Roman miles from Paneas, towards Tyre, corresponding well to the present distance of the sources. The river issuing from this source, Josephus says, was called "the Lesser Jordan," obviously in distinction from the somewhat longer stream from Paneas, into which it flows. A short distance south of Merom is a stone bridge, called the bridge of the sons of Jacob, in allusion to Gen. xxxii. 10.

After running about 12 miles from lake Merom (Huleh), the Jordan passes through the midst of the sea of Tiberias, and thence onward to the Dead Sea, into which it empties. It was long thought that it continued its course to the Red Sea, through the valleys of mount Seir, until it was checked by the convulsions attending the overthrow of Sodom and Gomorrah, and the filling up of the valley with sand, &c. Modern research has fully disproved this old hypothesis. The Dead Sea is greatly lower than the Red Sea and the Mediterranean. The streams of the desert south of Akaba flow northward to the Dead Sea. The whole course of the river is computed at 200 miles, but in a direct line it does not exceed 90 or 100 miles. Its channel from Gennesaret has twenty-seven rapids in it; for Gennesaret is 653 feet below the level of the Mediterranean, but that of the Dead Sea 1,316 feet. The ordinary breadth of the Jordan, opposite Jericho, and near where the

Israelites are supposed to have crossed, is said by travellers to be 60 feet, about 6 or 7 feet deep, and with a current so strong as to be resisted with great difficulty. It has, however, two banks on each side. The first, or inner one, is that of the river in its natural state; and the second, or outer one, about the eighth of a mile distant, is its bank when it overflows. This overflowing is occasioned by the melting of the snow on Lebanon and Hermon, in March and April, which was the time of the Jewish harvest (Josh. iii. 15; 1 Chr. xii. 15). It was at this season, when the Jordan was at its height, that the passage of the Israelites took place; and hence the miracle on that occasion was the more stupendous. At the point of their passage the pilgrims now collect for the purpose of bathing. The annual procession for this purpose takes place soon after Easter. Multitudes of pilgrims, under the protection of the governor of Jerusalem and his guards, visit this spot, plunge into the stream, and, taking a bottle of water with them, return to Jerusalem. For this privilege each pilgrim pays a tax to the Turkish government. Where the Jordan leaves the sea of Tiberias (near the ruins of Tarichea) it is 120 feet across, but fordable by horses; and its course for several miles is through a deep, rich valley, shaded with thick groves, which, from its beauty and fertility, is called "the pride of Jordan" (Zech. xi. 3). The Jordan is said to be the only river of Judea that continues to flow the year round. The space between the natural bank and the freshet mark is marshy, and abounds with tall grass, reeds, willows, and shrubs, affording hiding-places for wild beasts; whence they were driven by the rising of the waters (called "the swelling of Jordan," Jer. xlix. 19; l. 44), to seek food. Hence the allusion of Jeremiah above cited. There were several fording places in the river, one of which ("the fords of Jordan") was seized by Ehud to intercept the Moabites (Judg. iii. 28). (See FORDS.)

The valley of the Jordan is from 4 to 6 (and some say 10) miles wide, and the average breadth of the current, as given by different travellers, varies from 60 to 100 feet. It is, however, very rapid, and rolls a vast body of fresh water into the Dead Sea.

The waters of the Jordan are turbid, but when drawn off become clear and bright, pleasant to the taste, and remarkable for the length of time during which they will retain their freshness. (See MEROM.)

2. JORDAN, THE PLAIN OF (2 Chr. iv. 17), or the REGION ROUND ABOUT JORDAN (Matt. iii. 5), or the PLAIN SOUTH OF CINNEROTH (Josh. xi. 2), or simply THE PLAIN (2 Ki. xxv. 4), is, strictly speaking, so much of the country as borders on the Jordan, between Tiberias and the Dead Sea. The modern name of the lower portion of this valley is *El Ghôr*. The first of the above names was sometimes applied to the whole extent of country watered by the Jordan, from the foot of Lebanon to the wilderness of Paran.

For the most part, this place is a barren waste, hot and unwholesome, inhabited only by Bedouins, and by them merely in the cold season. The low bed of the river and the absence of inundation and of tributary streams combine to leave the greater portion of the Ghôr a solitary desert. Such it is described in antiquity, and such we find it at the present day. Josephus speaks of the Jordan as flowing "through a desert;" and of this plain as in summer scorched by heat, insalubrious, and watered by no stream except the Jordan. . . . In the northern part of the Ghôr, according to Burckhardt, the great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert. So, too, in the southern part, where similar rivulets or fountains exist, as around Jericho, there is an exuberant fertility; but these seldom reach the Jordan, and have no effect upon the middle of the Ghôr. Nor are the mountains on each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of 1,000 or 1,200 feet; while the eastern mountains are indeed at first less lofty and precipitous, but rise, farther back, into ranges from 2,000 to 2,500 feet in height. (See ARABAH.)

JOSEPH—*addition.* 1. (Gen. xxx. 24) Son of Jacob and Rachel, was born in Mesopotamia, A.M. 2256. He and his brother Benjamin were the children of Jacob's old age; and his fondness for Joseph particularly seems to have been the source of much of his trouble. His brethren envied him; and he, presuming on his being his father's favourite, carried tales home to the aged Jacob against the other members of the family. When Joseph was about seventeen years of age he gave offence by this talebearing to his heartless brethren, and was cruelly sold by them to a company of trading Ishmaelites, who carried him into Egypt, where he became the property of Potiphar, captain of the royal guard. Perceiving that the young man had extraordinary wisdom and purity of character, and that his presence brought with it a blessing upon the whole household, Potiphar at once advanced Joseph to the highest trust. In this situation he was falsely charged by Potiphar's wife with the grossest offence, and was for this cause cast into prison. Here again he won the confidence of all around him by his upright and amiable conduct, and was intrusted with the principal care of the other prisoners.

Among those confined with Joseph were two persons who had held the offices of butler and baker in the king's household, and who for some offence against the king were cast into prison. These two men had each a remarkable dream, which Joseph interpreted to mean that the butler should be restored to his place in the court, and the baker should be hanged.

And the event was according to this interpretation. Two years after this, Pharaoh had a significant dream; and after trying in vain to obtain an interpretation of it from the magicians and wise men of Egypt, the butler told him of Joseph, and related what had taken place in prison. Joseph was immediately sent for; and after hearing the dream, interpreted it to signify the approach of a seven years' famine immediately succeeding the same period of plenty, and, at the same time, he recommended to the king the appointment of a suitable person to make provision for the season of want, by laying up one-fifth of the annual produce of the land during the season of plenty. The suggestion was adopted, and Joseph was forthwith appointed to this important and responsible post, and so became, at thirty years of age, second only to the king in dignity and authority. He also married the daughter of one of the priests of Egypt, and had two children, Manasseh and Ephraim.

When the seven years of famine came, it spread distress through all the countries around Egypt, in which no provision had been made; and among them was the land of Canaan, where Joseph's father and brethren still lived. It was soon known abroad that provisions were to be had in Egypt, and ten of Jacob's sons went down thither to obtain a supply, leaving Benjamin at home, as his father feared some mischief might befall him if he should go with them.

The sons of Jacob, on their arrival, went in before Joseph and made known their errand. Instead of receiving the expected order, they were charged with being spies, and with having come thither for an evil purpose. This they denied, declaring briefly the history of the family and the honesty of their purpose. After a series of expedients, which were designed to awaken their consciences and lead them to repent of their sin, Joseph disclosed himself to his brethren, and immediately made the most liberal arrangements for the removal of his aged father and the whole family to Egypt, and their comfortable settlement in a province by themselves.

Joseph's political foresight and integrity were displayed when, in the sixth year of the famine, the Egyptians were obliged to sell their lands, and even themselves, to pay for the corn they bought (Gen. xlvii. 1-22). This change in the holding of land was a species of feudal institute which Joseph introduced. The land held in freehold became the property of the king; and the testimony of profane writers to this state of things is remarkable. Herodotus, repeating Egyptian tradition, affirms that Sesostris had divided the whole land among the people, giving to each person a square portion of equal extent, and collecting from each an annual rent, by the aggregate of which rents he made up his revenue. If at any time the flooding of the Nile carried away a part of the land of any one, he was to make a representation thereof to the government, when it would be officially surveyed, and the rent assessed upon that only which remained. Diodorus states that all the land in Egypt was the property of the kings, the priests, or the military; and this statement agrees with what we gather from the records. According to Herodotus, "the real estate of the military order differed from that of the peasant, since it was free of rent; but otherwise *it belonged to the kings*, and was given by them in fee to the soldiery." So that, while the priests held their lands in right as a privilege of their order, the soldiers' possession differed not essentially from that of the peasantry, except in that the rent was paid in military service instead of produce. Herodotus notices also the fact, that the priestly caste were not dependent for their maintenance upon their own property.

At the death of Jacob, seventeen years after his removal to Egypt, Joseph was present, and received the patriarch's prophetic blessing (Gen. xlix. 22-26). His treatment of his brethren after their father died illustrates his kindness and generosity (Gen. l. 15-21). The whole story is told in affecting simplicity and pathos. The eye of the reader glistens with the starting tear as he proceeds. Joseph's generous nature wins for him a ready admiration.

Fifty-four years passed away, and he already saw his posterity to the third and fourth generation. When, at the age of 110 years, he died, he left it in charge with his countrymen to take his bones, or his mummy, with them when they should leave Egypt—an event of which he doubtless had divine intimation. He had perfect faith that they should leave Egypt, and he wished not his bones to lie in the land of the stranger and oppressor. (See EGYPT, HEBREWS, JACOB.)

2. JOSEPH OF ARIMATHEA (Matt. xxvii. 57, 59)—a wealthy citizen, probably residing in the vicinity of Jerusalem, and a man of eminent wisdom and piety (Mark xv. 43; Luke xxiii. 51). He was a disciple of Christ, though he did not appear openly as such (John xix. 38).

It is said that the Jews, as a mark of ignominy, did not allow the bodies of those executed as malefactors to be deposited in the tombs of their fathers, except the flesh had been previously consumed. It was to prevent this use of the body of Christ that Joseph so early asked leave to remove it and place it in his own tomb. Thus he fulfilled the prophecy, "And he made his grave with the wicked, and with the rich in his death" (Isa. liii. 9).

3. (Matt. i. 18) The husband of Mary, the mother of Christ, was by occupation a carpenter (Matt. xiii. 55), at which trade some have supposed our Lord himself laboured until he entered on his public ministry (Mark vi. 3). (See CARPENTER.)

Joseph is called a "just man" (Matt. i. 19), which, in this connection, may imply his kindness and tenderness, as well as his integrity, which is its usual import. He was informed by an angel that Mary was to be the mother of the promised Messiah, and had accompanied her to Bethlehem to be registered according to

the law of the country, when Christ was born. When the babe was forty days old, Joseph and his wife went with him to Jerusalem, in observance of the law of Moses; and when about returning home to Bethlehem, he was divinely admonished to go into Egypt, for Herod the king was resolved to destroy the infant Redeemer, if he could get him into his power. After the death of Herod they set out again for home; but, apprehensive that the king's successor, Archelaus, might be equally cruel, they thought it safer to go into Galilee; and they took up their abode at Nazareth. When Jesus was twelve years of age, Joseph and Mary took him with them when they went up to Jerusalem to celebrate the feast of the passover; and after that we find nothing more of Joseph in the sacred history. It is generally supposed he died before Christ began his public ministry, as he is not mentioned with Mary, and as Christ commended her to the care of one of the disciples (John xix. 25-27).

The apocryphal gospels are full of legends about Joseph, affirming that when he married the Virgin he was a widower with several children, who are called "the Lord's brethren" in the canonical gospels. (See BROTHER, CLEOPAS, JAMES.)

JOSEPH BARSABAS JUSTUS (Acts i. 23)—one of the two men the early church voted on to fill the vacant apostleship,—different from Joses (Acts iv. 36), and Judas Barsabas (Acts xv. 22).

JOSES (Mark xv. 40)—one of the brothers of Jesus. (See BROTHER, JAMES.)

JOSHUA—*Jehovâh saves.* 1. (Josh. i. 1) Was the son of Nun, and is called the "minister of Moses" (Exod. xxiv. 13), from the fact that he assisted him in the execution of his office. The original name was Oshea (Num. xiii. 8), and he is also called Hoshea (Deut. xxxii. 44). Joshua is a contraction of Jehoshua (Num. xiii. 16); and Jeshua, or Jesus, is the Greek mode of writing Joshua, as in Acts vii. 45 and in Heb. iv. 8, in which passages the Hebrew word Joshua ought to have been retained. Joshua is introduced to us at the time the Israelites were about to contend with the Amalekites at Rephidim. He was appointed by Moses to command the forces of Israel on that occasion (Exod. xvii. 9). He was then about forty-four years of age, though considered a young man (Exod. xxxiii. 11). In prospect of the death of Moses, Joshua was set apart to succeed him as the leader and deliverer of God's chosen people (Num. xxvii. 16-18; Deut. xxxi. 7-14; xxxiv. 9); and at the age of eighty-four he passed over the Jordan at the head of the hosts of Israel, and entered the land of promise. Then commenced a series of wars with the Canaanites, in which Joshua and the people of Israel were merely the instruments of God's righteous judgments on these wicked nations, the cup of whose iniquity was now completely full, and whose impious and abominable deeds loudly cried to heaven for divine vengeance. Jericho, the city nearest to them, and the one first attacked, was subdued without a contest. It was expressly forbidden to the Israelites to touch the spoil of this city, for it was utterly devoted to destruction, with all its wealth. But Achan coveted and took part of the spoil, and concealed it in his tent. In consequence of this act the host of Israel were unsuccessful in their first attempt on Ai, and great distress and discouragement seized the whole multitude, and even Joshua lay all night upon the ground in mourning and supplication; for now the Israelites, being once repulsed with loss, appeared no longer to be invincible (Josh. vii. 6). The crime of Achan was brought to light by recourse to the lot, and he and all his family suffered an exemplary punishment. (See ACHAN.)

The Gibeonites, who lived near, fearing that destruction was at hand, made use of a stratagem to preserve their lives and their city. They sent messengers to Joshua, who were to pretend that they came from a very remote people; and to confirm their story, they showed that their bread was mouldy, their wine bottles of skin old and patched, and their shoes and garments very much worn. On this occasion Joshua neglected to apply to the Lord for direction; and, deceived by the false appearances above mentioned, entered into a solemn league with the Gibeonites, which, although obtained by fraud, he did not think it expedient to break. The other cities of Canaan, with their kings, now entered into a formidable combination utterly to destroy the Gibeonites, because they had made peace with Joshua; and a mighty army, led on by many kings, was actually drawing near to Gibeah, when they, in all haste, sent messengers to Joshua to come instantly to their relief. He did not delay to comply, and marched all night as well as day, and immediately attacked and defeated this mighty army; and the day not being sufficient for the pursuit and destruction of the Canaanites, Joshua commanded the sun and moon to stand still, which they did for the period of one whole day, by which means he was able utterly to destroy those whom God had devoted to death, (Josh. ix., x.) (See SUN.)

Joshua was employed about sixteen years in the conquest of Canaan; after which the men of war belonging to the tribes of Gad, Reuben, and the half-tribe of Manasseh were permitted to return to their families, and to the inheritance which Moses had given them on the other side of Jordan, where the land of the Amorites had been, at their own request, assigned to them, (Josh. xxii.) Of those who came out of Egypt in adult age, not one survived to enter Canaan but Joshua and Caleb, according to the word of the Lord.

When the war was terminated, Joshua lived in retirement and peace, in a possession which the children of Israel assigned him in Timnath-serah, of mount Ephraim (Josh. xix. 50). When he found that his end was approaching, he assembled the Israelites, rehearsed to them

the history of the providence of God towards them, and finally put it to them to choose that day whether or not they would serve the Lord, professing his own full purpose to continue in the service of God as long as he lived (Josh. xxiv. 15). Joshua died at the age of 110 years (Josh. xxiv. 29), having been a witness of more of the wonderful works of God than any man who ever lived, except, perhaps, his companion Caleb.

The character of Joshua is pre-eminently that of integrity and patriotism. There was no selfish tinge in his nature,—all was free, generous, and lofty. No failing of his is recorded in Scripture. His heart and life were given to his country's welfare and the service of Jehovah. Though he was a military dictator, he never abused his power. His conquests were in God's name, and in fulfilment of God's promise to the chosen people.

2. (Zech. vi. 11.) He was the high priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the temple (Ezra v. 1, 2; Hag. i. 1; ii. 4). Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him; but an angel rebuked the devil, and arrayed Joshua in other raiment (Zech. iii. 1-4). Not long after, Zechariah was directed to make a golden crown for him (Zech. vi. 10-14).

JOSHUA, BOOK OF, is the sixth in the arrangement of the books of the Old Testament. It is a history of the Israelites under the government of Joshua, the successor of Moses. It is supposed to have been written by Joshua (except the last five verses), and it records the accomplishment of God's promises to his people, and his judgments upon the idolatrous nations of Canaan. The conquest of the promised land is related (chs. i.-xi.); the division of it among the tribes is given in this Doomsday Book (chs. xii.-xxii.); and the counsels and death of Joshua, (chs. xxiii., xxiv.) Clauses occurring here and there have also been added by a later hand. There is no reason, however, to doubt the genuineness of the book. Its minuteness of local details shows that its author was evidently an eye-witness of the events recorded by him—one who could also say, *quorum pars magna fui.*

It has been remarked that the book of Joshua bears the same relation to the Pentateuch—or five books of Moses—as the Acts of the Apostles bears to the four gospels. The Pentateuch contains a history of the acts of the great Jewish legislation under the immediate authority and direction of God, and the laws on which his ancient church should be established; and the book of Joshua shows us the end of these laws, and how the church was established in Canaan. The analogy between this and the relation of Acts to the gospels is sufficiently obvious.

The book of Joshua records the completion of the promise which God had long before made to Abraham, and was written with this avowed purpose. Every verse bids us exclaim, "This is the Lord's doing"—"He hath been mindful of us—he will bless us." It is the proof of God's fidelity; for his promise to the childless patriarch was, "I will give thee this land." The style is simple and unpretending. It refers as witnesses to symbolic names, to public monuments, and such well-known writings as the book of Jasher, of which the passage (ch. x. 12-14) respecting the standing still of the sun and moon, seems to be a quotation. (See JASHER.)

JOSIAH—*Jehovah's fire* (2 Ki. xxi. 24)—the son and successor of Amon, king of Judah, began to reign when he was but eight years of age, and was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors (2 Chr. xxxiv. 3), and in the eighteenth year of his reign began a thorough repair of the temple. In the progress of this work Hilkiah the high priest found a copy of the law of Moses—a rare treasure in those days of degeneracy and corruption, when God and his institutions were forsaken and contemned on every side. Josiah himself was but imperfectly acquainted with its contents until they were read to him by one of his officers; and then he was overwhelmed with grief to find how far they and their fathers had departed from the right way. (See HILKIAH.) He, however, humbled himself before God, and received the most precious promises of the divine favour (2 Chr. xxxiv. 26-28). He then assembled the people, and published the law in their hearing; and they all united with the king in a solemn vow of obedience. After this he utterly destroyed every vestige of idolatry, both images and temples, and then, by divine command, caused the feast of the passover to be celebrated with unusual solemnity (2 Chr. xxxv. 3-18).

This pious king seems to have been accessory to his own premature death; for the king of Egypt, who was marching with a great army against the king of Assyria, assured him that he entertained no hostile design against him or his kingdom, and entreated him not to interfere with him in his contest with the king of Assyria; and, to influence Josiah, Necho pretended to have received a communication from heaven, by which the king of Judah was expressly forbidden to meddle with him in his expedition. But Josiah, thinking it dangerous to permit a large army to march through his territories, or, more probably, being in league with the king of Assyria, he could not consistently comply with the demand of the king of Egypt; and even if he wished to remain entirely neutral in the war, he could not allow one of the contending parties a free passage through his territory without forfeiting his neutrality. Whatever might have been his motive, Josiah attempted to oppose the Egyptian army, and a battle was fought at Megiddo, in which he was mortally wounded, and was carried out of the field in his carriage, and

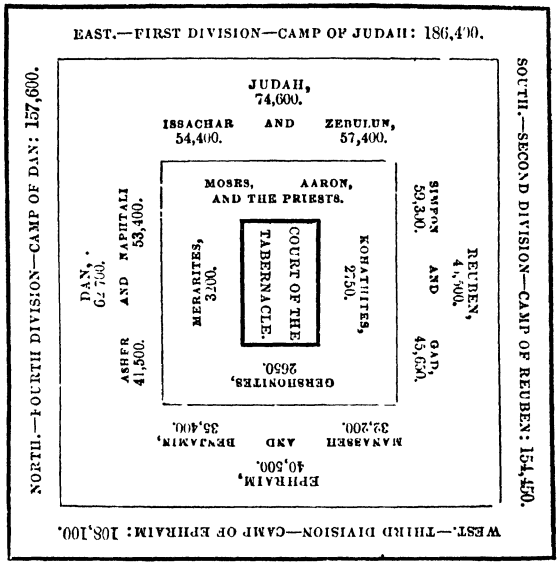
brought to Jerusalem, where he died, and was buried in one of the sepulchres of his fathers. No king, perhaps, was ever more deservedly beloved; and certainly we know of none who was more sincerely and tenderly bewailed by his people. Indeed, his death was the end of prosperity to the kingdom of Judah. Jeremiah the prophet was greatly affected by it, and composed an elegy on the occasion (2 Chr. xxxv. 25); and all those accustomed to celebrate in song the worth and achievements of men of great eminence, both men and women, mourned Josiah for ages after his death. Indeed, the mourning was such as to become proverbial (Zech. xii. 11). He was only thirty-nine years of age when he died. (See NECHO.)

JOT (Matt. v. 18), or YOD (in Greek, *Iota*). This is the name of the letter *i* in the original language in which it is used, and this letter in that language is the least of all the letters of the alphabet, being shaped not unlike our comma. It was proverbially used by the Hebrews to signify the least thing imaginable; and hence the text expresses the idea that not the least requirement of the commandments of God shall in any wise be dispensed with; they shall all stand to the very letter. (See TITTLE.)

JOTHAM—*perfection of Jehovah.* 1. (Judg. ix. 5) The youngest son of Jerubbaal, or Gideon; the only one who escaped from the massacre at Ophrah; and this he did by concealing himself. (See ABIMELECH.)

2. (2 Ki. xv. 32) The son and successor of Uzziah or Azariah, and the eleventh king of Judah. He actually reigned forty-one years, being associated with his father for twenty-five years before his death. His sole administration of the government was only for sixteen years (comp. 2 Ki. xv. 30, 32, 33). His example was holy; his reign was peaceful and prosperous, and of course beneficial to the kingdom (2 Chr. xxvii. 2-6).

JOURNEYINGS OF ISRAEL (Num. ix. 20). (See WILDERNESS.) The habitation of the Hebrews, in Egypt, was in Goshen, which is supposed to have extended from a point above Cairo to the Mediterranean, including the land on both sides of the eastern branch by which the Nile discharged its waters; and bounded on the east by the wilderness, and on the south by the mountains which separate the waters of the Red Sea from those of the Nile. Their journeyings commenced on the fifteenth day of the first month (about the middle of our April). The form and appearance of the hosts when encamped may be seen under the word CAMP. The accompanying cut, showing the disposition and arrangement of the tribes, explains what is said under that article; which see.



Their first journey was from Rameses, 10 miles north-west of Suez, to Succoth; which last (as the name signifies *booths*) was probably nothing more than a convenient encampment. The distance between these two places is estimated at 30 miles. Their course must have been a little north of east, to pass round the end of a mountain which stood in their way. From Succoth to Etham, in the edge of the wilderness, was a long march, the stages being at least 60 miles apart; but they were flying from an enemy, and there was not one sick or feeble among them, and their God bore them as on eagles' wings; so that it is not impossible that they passed over this distance in twenty-four hours. The distance to the Arabian Gulf may, however, have been 12 or 15 miles less, anciently, than at present, as there are clear indications that the water has receded about that distance. Now they received an order from God to change their course, and, instead of going eastward in the wilderness, in a direct line, to turn southward and pass along the coast of the Red Sea, keeping it on their left, and the mountains already mentioned on their right. Pursuing this route for about 32 miles from Etham, which was formerly on the northern point of the Arabian Gulf, or 20 miles south of Suez, now occupying the land at the end of one arm of the Red Sea, they arrived at a place where there seems to have been a gap or opening in

the mountains towards Egypt, and a creek or estuary which obstructed their further progress to the south. Here at Migdol, over against Baal Zephon, and near Pihahiroth, when enclosed on every side but one, they were overtaken by the chariots and horsemen of Pharaoh, and must have been utterly destroyed, had not God miraculously interposed, and opened for them a passage through the sea; and still the Egyptian host would soon have overtaken them; but they were overwhelmed by the sudden reflux of the waters to their former channel. (See RED SEA.)

Having crossed the gulf, they went forward into the wilderness, a journey of three days, and came to Marah, whose bitter waters were miraculously rendered sweet for their use. Marah corresponds with the well now called Ain-Awarah, whose waters are bitter. The next journey was to Elim, "where were twelve wells of water, and threescore and ten palm trees." This place, as Niebuhr and Burckhardt agree, is now called Wady Ghurundel. There is at this place now a copious spring, and water may be obtained anywhere around by digging for it; so that we need not expect to find the precise number of wells which existed in the time of Moses. Hitherto their march was parallel to the sea, and at no great distance from it; but now the coast changes from south-east to south, and the straight course to Sinai leaves it more to the right. From Elim they journeyed through Dophkah and Alush to Rephidim, where water was first obtained by smiting a rock with the rod of Moses; and here the Israelites were first attacked by their implacable enemies, the Amalekites (Exod. xvii. 3-8; 1 Sam. xv. 2). Their next encampment was in the desert of Sinai, where they remained eleven months, having spent between two and three months in coming from Egypt to this place. Here they received the laws and institutions from Jehovah; and here the tabernacle was erected and consecrated, and the whole ceremonial service enacted. On the twentieth day of the second month of the second year, the pillar of cloud and fire arose from the tabernacle, where it had rested for some time, and by its course led them into the wilderness of Paran, called "the great and terrible wilderness" (Num. x. 12). When they came to Kibroth-hattaavah they provoked God to destroy many of them for their inordinate lusting, and for their ungrateful rebellion (Num. xi. 34). This place is also called Taberah; both names being derived from the fearful destruction of the people which occurred here. From this place, where they remained long, they marched northward through Hazeroth, Rithma, Rimmonparez, Libnah, and Kadesh-barnea, whence the spies were sent to explore the land. On the rebellion of the people, occasioned by the report of the spies, they were ordered to get them "into the wilderness of the Red Sea" (Num. xiv. 25). Now their march was retrograde, and they came into the same wilderness of Paran which they had passed some time before, but by a different route. How much time they spent in the wilderness before they reached Ezion-geber, a port on the eastern arm of the Red Sea, is unknown; but fifteen stations are distinctly named. Probably they were sometimes stationary for a long period; but in all their marchings and restings, they were under the direction of the pillar of cloud and fire which went before them (Num. ix. 22). For many days they encompassed mount Seir, and then turned northward to the desert of Zin, and journeyed to mount Hor, where Aaron died and was buried (Num. xx. 20-28). Being disappointed in obtaining a passage through the country of Edom, they returned to Ezion-geber, and passed round the south side of mount Seir. At length they arrived at the brook Zared, or Benthammed, in the thirty-eighth year after the time of their leaving Kadesh-barnea, and the fortieth from their departure from the land of Egypt. From Zared they made one march across the Arnon to Dibon, the ruins of which place are still visible about 4 miles from the Arnon. Thence they proceeded by several stages to the mountains of Abarim, on the east of Jordan, which chain of mountains they crossed at Pisgah, from the summit of which Moses was indulged with a view of the land of Canaan, which he was not permitted to enter; and here also terminated his useful and laborious life. Descending from these mountains, they came to Beth-jesimoth and Abel-shittim, where they encamped on the banks of the Jordan, which river they crossed as they had done the Red Sea—on dry ground.

When the Israelites left Egypt the number of males above twenty years of age was 603,550; and when they arrived in sight of Canaan it was 601,730; so that the decrease of their number during the forty years' wandering in the wilderness was 1820; but it is remarkable that while some of the tribes greatly increased in population, others lost half their original number, which is not very easily accounted for by the facts recorded in the sacred history. As all who were above twenty years of age when they left Egypt perished in the wilderness, it is evident that when they entered Canaan there was not a man in all the host above threescore, except Caleb and Joshua; so that all the men were *effective*, and fit for military service. In respect to the fact recorded (Deut. viii. 4; xxix. 5) concerning the clothes of the Hebrews during their journeyings, it may be proper to say that the history does not necessarily imply that the clothes which they had on at the outset were miraculously preserved or that they grew with the growth of their children and youth. They had sheep, and goats, and cattle on their march; and they understood the arts by which these animals were made subservient to their necessity and comfort. Thus they were enabled always to procure seasonably good and sufficient clothing, and were saved from all suffering and inconvenience on this score. It is also worthy of remark that in these marches the women

and children led the way, this arrangement securing that the feebler portion of the host determined both the speed and length of the march, and therefore could not be worn out or fatigued by it. (See CAMP, HEBREWS, JOSHUA, MOSES.)

JOY (1 Sam. xviii. 6)—is an agreeable affection of the soul, arising from the possession or prospect of good (Ezra vi. 16; Esth. viii. 16). It is reckoned among "the fruits of the Spirit" (Gal. v. 22), and is chiefly used by the sacred writers, especially of the New Testament, to signify a religious emotion. The joy which springs from a sense of pardoned sin and a union of the soul to Christ is pure (Luke xv. 10), certain (John xvi. 22), unspeakable (1 Pet. i. 8), and eternal (Isa. lxi. 7). Were there more of this gladdening emotion in the churches, there would be a proportionate development of activity and power. The church, refreshed and exhilarated with joy in the Holy Ghost, would go forth conquering and to conquer.

JUBAL (Gen. iv. 21)—the inventor of harp and organ, of stringed and wind instruments of music. (See MUSICAL INSTRUMENTS.)

JUBILEE—*trumpet blast.* (See FEASTS.)

JUDAH—*Jehovah's praise* (Gen. xxix. 35)—the fourth son of Jacob and Leah, was born in Mesopotamia about A.M. 2219. The tribe of which he was the head and representative was the most powerful of the twelve (Num. i. 27), and had the first lot in the division of the promised land.

The prophetic blessing which his father pronounced on him (Gen. xlix. 8-12) is very remarkable. It describes the warlike character and gradually increasing strength of the tribe (comp. Num. ii. 3; Josh. xiv. 11; xv. 1; Judg. i. 1, 2; 1 Chr. xiv. 17; Ps. xviii. 40; Isa. xxix. 1, where Judah is called Ariel, "lion of God;" Rev. v. 5), the duration of its power —viz., until the coming of Christ, when Judea became a province of Rome (comp. Luke ii. 1-7; John xviii. 31; Acts v. 37), and the destruction of their city, A.D. 70, when the Christian dispensation had become established (comp. Matt. xxiv. 14; Acts ii. 8; Rom. x. 18) in the glory and triumph of the Messiah.

JUDAH, TRIBE OF, took the southern section of Canaan, extending across from the Jordan to the Mediterranean Sea, and northwardly to the territory of Benjamin and Dan (Josh. xv). This powerful tribe possessed a fine territory, ample in its limits, rich and varied in its resources.

In the catalogue of the cities of this tribe, we have the "uttermost cities," or those nearest Edom on the south; "cities in the valley," that is, in the lowlands, near the coast; "cities in the mountains," that is, up in the interior; and "cities in the wilderness," or along the shore of the Dead Sea (Josh. xv. 21, 33, 48, 61).

Of the cities of Judah several continued in the possession of the natives (as *Ashdod, Gaza, Askelon,* and *Ekron*), or, if conquered, were afterwards recovered.

JUDAH or JUDEA, LAND OF. In later times Judea, or Jew-land, denoted the whole of Canaan, as in Tacitus; and we read of "the coasts of Judea beyond Jordan" (Matt. xix. 1; Mark x. 1). Probably it was the name of the southern province west of the Jordan. (See CANAAN, GALILEE, HEBREWS, JEWS, SAMARIA.) This cut represents medals struck

to commemorate the conquest of Judea. Judæa, personified as a woman, sits weeping beneath the palm tree, so characteristic of the country.

JUDAH, KINGDOM OF. (See KINGS OF ISRAEL.)

JUDAH, MOUNTAINS OF (Josh. xx. 7)—included so much of the mountainous chain as extended from the borders of Benjamin south to Edom, and east to the valley of the Jordan. This was formerly called "the mountain of the Amorites" (Deut. i. 20).

JUDAH, WILDERNESS OF (Matt. iii. 1), was a wild, uneven region on both sides of the Jordan, extending on the west from Jericho to the Dead Sea. It is also called "the country about Jordan" (Luke iii. 3). It is described by travellers as abounding with caverns, and amidst the rocks and mountains neither shade, nor tree, nor herbage, nor even moss, is found. It was called "the wilderness" pre-eminently (Matt. iv. 1). (See DESERT, JOURNEYINGS.)

JUDAS ISCARIOT (Matt. x. 4) was one of the twelve chosen disciples of our Lord. Nothing is certainly known of his birth-place or parentage. The word Iscariot may signify *man of Carioth*, a town of Judah, or of Kartha, a place in Galilee. He is called "the son of Simon" (John vi. 71), whence some have supposed he was the son of Simon the Canaanite, another of the twelve. He is almost uniformly mentioned with the infamous distinction of the man who betrayed Christ. The principal fact related of him by the evangelists previously to the commission of the dreadful crime into which he fell, was a marked displeasure at Mary for expending upon our Lord so much precious ointment, which might have been sold for much, and given to the poor. The truth, however, was, that he cared not for the poor, but he held the purse of the company; and if this money had been deposited with him for the poor, he would have had it in his power to apply it to his own use. "He was a thief, and had the bag, and bare what was put therein." The word "bare,' may mean bare away. It is intended to explain why Judas is branded as a thief—to wit, he carried the common stock of money, and was in the habit of purloining it for his own aggrandizement. The reproof which he received from his Master on

this occasion was probably the immediate cause of his determination to betray him. The sacred history represents him as going immediately, and agreeing with the chief priests and elders to deliver him into their hands. After this, however, he had the impudence to return again, and was present at the last interview between Christ and the other disciples. Here our Lord announced, in the hearing of all, that one of his disciples would betray him, and pointed out Judas by a significant action, to John at least, as the person—on which he seems to have left the table in displeasure, and abruptly; perhaps before the Lord's Supper was instituted. Being now fully under the power of the devil, he became the leader of a band of soldiers sent to apprehend Jesus. The impious man knew where his Master would be that evening; and he had the effrontery to intrude upon him in his hours of devotion; and had agreed to make known the proper person to the soldiers by the usual sign of friendship and love; therefore, when he led the band into the sequestered garden of Gethsemane, he went up to Jesus and kissed him, saying, "Hail, Master!" and received from the meek Saviour no other reproof than, "Judas, betrayest thou the Son of man with a kiss?" His service was now done, and he had the stipulated price of his iniquity in his possession. It is probable, therefore, that he did not accompany the soldiers back to the chief priests and elders. But as soon as his mind had opportunity for reflection, remorse seized upon him; and, covetous as he was, he could no longer bear about with him the price of innocent blood. Having learned that his Master was condemned, he returned to the temple, and finding the persons from whom he had received the money, he cast it down, and, unable to bear the burden of his misery, he went and hanged himself.

Some theories have been framed to lessen the amount of the guilt of Judas, but we see neither their use nor warrant—pride and avarice led to his fall. They suppose that Judas, in his impatience, only resorted to a stratagem to force Jesus to declare himself as king—as he reasoned that if Jesus were put into the hands of the Romans, he would free himself by an overt act of rebellion, and publicly avow himself monarch of the Jews; but that, seeing his plan fail, and his Master passively submit to condemnation, he was seized with horror at the failure of his rash project, and committed suicide. But such impatience did not necessitate the selling of his Master; and the taking of the thirty pieces of silver will scarcely amount to the sin of him of whom it is said (Matt. xxvi. 24), "Woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born."

We are told, in Acts i. 18, "that falling headlong, he burst asunder in the midst, and all his bowels gushed out." The passages are not irreconcilable with each other; for it is evident that a man might be hung, and that he might fall, and that the parts of his body might be torn asunder in the fall; but how the effect was produced which is described in the above-cited passage can be only matter of conjecture. It may have been that he hung himself over a precipice, or from some very elevated position, and that his body was mutilated in that manner by the fall; or his body might possibly have remained undiscovered until, being partially decayed, it had, by its own weight, fallen, and presented this horrid spectacle. To support the first of these positions, it may be enough to say, that the spot which tradition designates as the "potter's field" has been visited by travellers, who tell us that in the vicinity of the field are trees near the brink of huge cliffs, on which, if he hung himself and fell, he must have been dashed in pieces.

The fact that Judas was with our Saviour in public and private, and had the confidence of the band of disciples, connected with his strong testimony to His innocence under such extraordinary circumstances, is altogether inexplicable upon any other supposition than that the Messiah was what he claimed to be, —the Son of God and the only Saviour of sinners. The proof of Christ's integrity, derived from the suicide of Judas, is beyond dispute. "The wrath of man praises God."

JUDAS OF GALILEE (Acts v. 37)—an insurgent against the Roman government, who excited the Jews to resist the enrolment and taxation of the people as a province of Rome.

JUDE (Jude i. 1) was brother of James, or perhaps the son of James, as either supplement is allowable. If an apostle proper, he is called Judas (Matt. xiii. 55; John xiv. 22; Acts i. 13); and elsewhere Lebbeus (Matt. x. 3), and Thaddeus. Lebbeus and Thaddeus are synonyms (Mark iii. 18). (See BROTHER, CLEOPAS, JAMES.)

JUDE. If the one Jude be an apostle, there is another Jude, brother of Jesus (Matt. xiii. 55), who may be the author of the epistle. (See PETER, EPISTLES OF.)

JUDE, EPISTLE OF, occupies the last place but one in the arrangement of the books of the New Testament. It was written, as many have supposed, about A.D. 65; but this is by no means certain. It seems to have been intended to guard believers against prevalent errors, and to urge them to constancy in the faith. This is done by a vivid exhibition of the terrors of God's judgments upon the wicked, and by a recurrence to that great principle of our religion, dependence on Christ alone to keep us from falling. It resembles a volcanic eruption—abrupt, fiery, and awful. The prophecy cited by Jude from Enoch may have been one handed down from time immemorial as a genuine oracle of the antediluvian patriarch. The same quotation is found, indeed, in the apocryphal book of Enoch; but the compiler of that book may have only embodied it in his composition, to give it an air of antiquity and verisimilitude. The Epistle of Jude has considerable resemblance to 2 Peter. (See ENOCH.)

JUDEA. (See JUDAH.)

JUDGES (Acts xiii. 20). This was the title of a class of magistrates among the Israelites. They were appointed originally by Moses, at the suggestion of his father-in-law, to relieve him of a part of the duties of the chief magistracy. The judges spoken of, however, in the above-cited passage, and whose history is given in the book of Judges, were a class of men raised up in extraordinary emergencies, and invested with extraordinary powers—such as the archons of Athens and the dictators of Rome. The Carthagenian Suffetes are similar, the Hebrew title being Shophetim, (See HEBREWS.) It was some emergency that summoned them into action, and the majority of them do not seem to have exercised rule over the entire kingdom. We are told that they were given to the Israelites about the space of 450 years, until Samuel the prophet. A chronological difficulty has occurred to some in the reading of this passage in Acts; but it is sufficient for us that, if there is a difficulty, Paul's statement is in accordance with the received chronological tables of his day, as Josephus conclusively shows.

List of Judges and probable term of service.

	Years.
Othniel,	40
Under Eglon,	18
Ehud, &c.,	80
Under the Philistines,	unk.
Shamgar,	unk.
Under Jabin,	20
Deborah and Barak,	40
Under Midian,	7
Gideon,	40
Abimelech,	3
Tola,	23
Jair,	18
Under the Ammonites,	18
Jephthah,	6
Ibzan,	7
Elon,	10
Abdon,	8
Under the Philistines,	40
Samson,	20
Eli,	40
Under the Philistines,	20
Samuel, about	12
Saul, the first king.	

These judges referred to in the preceding list are not to be confounded with the judges appointed by Moses after the departure from Egypt. It was one of the provisions of the Jewish constitution that judges or chief magistrates should be appointed in every city, whose qualifications and jurisdiction are sufficiently defined in Deut. xvi. 18, and xvii. 8-10. At an early period after they left Egypt, a rank of judges was established, the lowest of which was appointed over ten men, and probably amounted to 60,000; then those of fifty, one hundred, and one thousand men; the final jurisdiction, in all cases of difficulty, being reserved to Moses himself (Exod. xviii. 21-26). After they became settled in their respective districts of the promised land, this judiciary system underwent considerable modification. Judges were then appointed for the cities or chief towns; but it does not appear how they were appointed, nor that there was a regular succession of them. The law to be administered being most familiar to the Levites, and they being, by force of circumstances, more conversant with such subjects, it came to pass that the judicial office generally devolved on them.

JUDGES, BOOK OF, the seventh in the arrangement of the books in the Old Testament, and the seventh in chronological order. It derives its name from its contents, for it gives the history of the kingdom under fifteen *judges*, extending from a short period after Joshua's death, or about to the time of Saul, an interval of more than 450 years (Acts xiii. 20). The book contains the annals of a troubled and disordered period. Joshua and his generation had left the earth, and the next race, safely located in Palestine, soon forgot God, his mercy, and his wonders.

The contents of the book are as follows:—Some general account is given of the conduct of some of the tribes towards the Canaanites after Joshua's decease. Some of them expelled the aborigines, others only reduced them to tribute. Here the author tells us how God supernaturally warned the people against all seductive intercourse with the idolatrous Canaanites. These warnings were despised, and ruin and punishment were the consequence. But when the nation repented, God sent deliverers. The spirit and substance of the book is given by its inspired composer, Judg. ii. 16-19. In illustration of these great principles of God's government, the book shows that—

When the generation which had renewed the covenant with Jehovah (Josh. xxiv.) had died, the Hebrews became idolatrous, and were consequently subjected during eight years to the yoke of Cushan-rishathaim, king of Mesopotamia. But upon their conversion to Jehovah they were delivered by Othniel, and had rest forty years (ch. iii. 8-11). Upon the renewal of their idolatry they fell under the harder yoke of the king of Moab, who, in connection with the Ammonites and Amalekites, oppressed for eighteen years the tribes on the other side of Jordan, and the southern tribes on this side. Ehud restored them to freedom, and a peace of eighty years followed (ch. iii. 12-30).

After this the northern tribes, in consequence of their wickedness, were distressed twenty years by Jabin. Barak was called to deliver them by the prophetess Deborah (ch. iv. 24), and the victory was perpetuated in a triumphal poem, (ch. v.) In the time of this servitude, or rather before it, the Philistines were subjected by Shamgar (chs. iii. 3; v. 6). A peace of forty years' duration succeeded the victory of Barak (ch. v. 31).

The Israelites were afterwards, on account of their apostasy, oppressed for seven years by the nomade Midianites, Amalekites, and Eastern people (*i. e.*, Arabians), who are called (ch. viii. 24) Ishmaelites. They were freed by Gideon, and forty years of peace succeeded (chs. vi. 1; viii. 33). Here is added the account

of the idolatrous Shechemites, who chose Abimelech, a son of Gideon, for their king, with the distresses which they experienced from him (ch. ix. 1-57).

Tola, of the tribe of Issachar, who ruled the northern tribes twenty-three years, and Jair, who was governor on the other side of Jordan twenty-two years, are merely mentioned (ch. x. 1-5); perhaps because they protected the people rather by suitable preparations than by warlike undertakings.

As the Israelites extended their idolatries, and honoured almost all the gods of their neighbours, the tribes on the other side of Jordan were oppressed during eighteen years by the Ammonites, who also attacked the southern tribes on this side, which already had powerful enemies in the Philistines. Their deliverer was Jephthah, who, after his success, conquered the jealous Ephraimites, with a loss on their side of 40,000 men. He governed six years (chs. x. 6; xii. 7).

Ibzan of Bethlehem, who was governor seven years, appears to have defended the southern tribes against the Philistines (ch. xii. 8-10).

Elon, of the tribe of Zebulun, ruled the northern tribes ten years (ch. xii. 11).

Abdon, of Ephraim, exercised authority eight years over the tribes who were situated in the middle of the country (ch. xii. 13-15).

The southern tribes were oppressed by the Philistines forty years, which period, however, includes no doubt the times of Ibzan and Samson.

Then follow other accounts of idolatrous customs, especially in the family of Micah, and we have a record of an infamous crime in Gibeah of Benjamin, with an account of a combined war of all the other tribes against this canton, followed up by a detail of its ruinous consequences, and the means taken to remedy the evils which such a civil war had necessarily occasioned. The book of Judges shows God's constant care of his people —his compassion and long-suffering—for the chastenings inflicted on them were but blessings in disguise. Its history is a striking and continued verification of the great Theocratic principle uttered in later times by Isaiah. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. i. 19, 20).

Among various opinions as to the authorship of this old history, one is, that it was written by Samuel the prophet—the last of the judges. But there are different materials worked up in the book, and the compiler from the various documents is unknown.

JUDGMENT, JUDGMENTS (Exod. vi. 6; xii. 12). These are words of frequent occurrence in the sacred Scriptures, and the sense of them is generally determined by the connection. When God's judgments are spoken of, the term may denote either the secret decisions of the Divine will (Ps. x. 5; xxxvi. 6), or the declarations of God's will revealed in the Scriptures (Exod. xxi. 1; Deut. vii. 12; Neh. ix. 13), or the inflictions of punishment on the wicked (Prov. xix. 29; Ezek. xxv. 11).

JUDGMENT HALL, or PRÆTORIUM (John xviii. 28)—a room or office in the palace of the Roman governor where causes were tried and justice administered. The Jews declined to enter it when they were prosecuting their murderous purpose against the Redeemer, lest they should be defiled by an approximation to the person of a heathen (comp. Acts xxiii. 35). It is rendered "common hall" in Matt. xxvii. 27 and in Mark xv. 16.

JUDGMENT SEAT, THE (Matt. xxvii. 19), was an elevated place in the hall of judgment, from which sentence was pronounced.

JUDGMENT, BREASTPLATE OF. (See BREASTPLATE.)

JUDGMENT OF URIM. (See URIM.)

JUDGMENT, DAY OF (Matt. x. 15)—that important day which is to terminate the present dispensation of grace, when time shall be no more, and the eternal state of all men be unchangeably fixed. That such an event is necessary to vindicate the justice of God (Luke xvi. 25), and that such a day is appointed, is abundantly evident (Eccl. xi. 9; Matt. xii. 36; Acts xvii. 31; 2 Thess. i. 7-10; Heb. ix. 27; 2 Pet. ii. 9; iii. 7; 1 John iv. 17). That Jesus Christ will officiate as Judge is also apparent. He is qualified to be judge, for he is God; and he has a right to be judge, for he is man. His own people welcome him as judge. Their brother in their own nature is to pronounce their destiny; and they are looking for that blessed object of hope—viz., the glorious appearing of their great God and Saviour Jesus Christ (Matt. xxv. 31, 32; xxvi. 64; John v. 22; Acts xvii. 31; Rom. ii. 16; 2 Cor. v. 10). That the judgment will be universal, appears from Eccl. xii. 14; John v. 28, 29; Rom. xiv. 10, 11; 2 Cor. v. 10; Rev. xx. 12, 13. That its decisions will be final and irreversible, admitting the righteous to the joys of Christ's kingdom, and dooming the wicked to outer darkness and eternal despair, appears from the foregoing scriptures, and also from Matt. xxv. 14-46; 1 Cor. xv. 52-57; 1 Thess. iv. 14-17; Heb. vi. 2; 2 Pet. iii. 7. This period is hidden from man's knowledge, and is known only to God. It is, however, the great hope of the Christian Church. Then the body is raised and redemption is completed. "Amen. Even so, come, Lord Jesus."

JULIUS (Acts xxvii. 1)—the captain of the Roman guard to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius appears to have had great regard for Paul. He suffered him to land at Sidon, and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers, directed against the prisoners generally, in order to save the apostle (Acts xxvii. 43).

JUNIPER (Job xxx. 4)—a well-known tree of the cedar family. Probably by the word rendered *juniper* in Job, is intended a species of broom, which is still common in the deserts

of Arabia. The Spanish name of this plant, *retama*—a name introduced by the Moors—is evidently the same with the Hebrew noun, *rethem;* and in 1 Ki. xix. 4, where it is said that Elijah lay and slept under a juniper tree,

the Septuagint retains the Hebrew term, and writes it *rathmen*. That such substances were sometimes used for food is very evident (2 Ki. iv. 38, 39; Amos vii. 14). The broom was used for food in periods of scarcity, as the passage from Job implies.

JUNIPER, COALS OF. (See ARMOUR.)

JUPITER or ZEUS (Acts xiv. 12)—the chief of the heathen gods, having power over all the rest. The people of Lycaonia, when they saw the impotent man at Lystra instantly healed, were disposed to regard the apostles as gods in the likeness of men; and as there was a tradition among them that their province was once visited by Jupiter and Mercury, they were inclined to regard this as a repetition of the favour. So they called Barnabus *Jupiter*, and Paul (who was the chief speaker, and probably of no small eloquence) *Mercury*. To carry the superstition out, the priest who was accustomed to sacrifice to Jupiter, the tutelar deity of the city, whose image or temple was before the gates, brought the usual sacrifices, decked out for the altar, and would have joined the people in the religious worship of the apostles, had they not been persuaded to desist by their solemn warnings. (See DIANA.)

JUSTICE (Ps. lxxxix. 14)—one of the perfections of the Supreme Being, denoting the infinite righteousness of his nature, of his law, of his government, and of all his dealings and proceedings with his creatures.

JUSTIFY, JUSTIFICATION (Job ix. 20; Rom. iv. 25). These terms involve one of the fundamental principles of the Christian faith. They stand opposite to *condemn* and *condemnation*. In their evangelical use, they denote that act of God's sovereign grace by which he accepts and receives those who believe in Christ as righteous. When God has pardoned a sinner, he treats him as righteous, or as if he had never sinned. This is called justification. And because there is no way of being pardoned, except by believing and trusting in the Lord Jesus Christ, it is called justification *by faith*. For *His* sake, such persons are accounted righteous, and will not be punished for their sins. Clear views on this subject are essential to a right understanding of the gospel method of salvation. Luther brought it to view at the Reformation, and declared it to be the "article of a standing or falling church." Such a gratuitous justification, or rightening of a sinner in his relation to God, affords at the same time the most powerful motive to a holy life.

The expression, "Wisdom is justified of her children" (Matt. xi. 19), is supposed to mean, either that the fruits or offspring of wisdom justify all her claims, or that the children of God are taught and inclined by Divine grace to justify all His ways.

JUTTAH (Josh. xv. 25)—a town in the mountainous district of Judah. A village called Yutta still remains. "The city of Judah" (πόλις Ἰούδα), in the hill country, has been supposed by some to be this village (Luke i. 39).

K

KAB, or CAB. (See MEASURES.)

KABZEEL (Josh. xv. 21), or JEKABZEEL (Neh. xi. 25), was a city in the northern section of the inheritance of Judah, just west of the southern extremity of the Dead Sea. It was the birth-place of Benaiah (2 Sam. xxiii. 20).

KADESH—*holy* (Num. xiii. 26)—probably the same with Kadesh-barnea (Num. xxxiv. 4), originally called En-mishpat (Gen. xiv. 7)—was a city on the south-eastern margin of the promised land, and on the borders of Edom. It was a royal city of the Canaanites; and the spies were sent there to explore the promised land.

It has often been supposed that there was a second Kadesh, a place east of the above, in the desert of Zin, from whence messengers were sent to ask of the Edomites permission to pass through their territory, and from whence, too, the Israelites went up on Mount Hor to bury Aaron. But all the requisites of the history are fully met by supposing only one Kadesh, which sometimes means a city, and sometimes a region. The tribes were twice at this place: first, when God sent them back to wander forty years; and second, when the king of Edom refused them permission to march through his territories.

KADMONITES (Gen. xv. 19)—people of the East, much the same as the more modern Bene-kedem, "children of the East."

KANAH (Josh. xvi. 8)—a river or brook which formed the boundary line between Ephraim and Manasseh, and falls into the Mediterranean a few miles south of Cesarea. It is now called *Nahr-el-Kasab;* but Robinson identifies it with the *Nahr-el-Aujeh*. There was also a town of this name in the tribe of Asher. (See CANA.)

KEDAR—*black* (Gen. xxv. 13)—a son of Ishmael, whose descendants settled in the southern part of Arabia. Probably Kedar's posterity were the most numerous and powerful of the family of Ishmael; whence the whole of that country is sometimes called Kedar (Isa. xxi. 16, 17; lx. 7; Jer. xlix. 28); and the Ishmaelites generally are called "the men of Kedar."

KEDESH (Josh. xx. 7)—called *Kadesa* by Jewish historians—was situated in Upper Galilee, in the tribe of Naphtali. It was the residence of Barak, and one of the cities of refuge, and is called Kedesh-naphtali (Judg. iv. 6), to distinguish it from another place of the same name in the tribe of Judah (Josh. xv. 23). The village Kades is 4 miles northwest of Merom. Another place of the same name belonged to Issachar.

KEDRON. (See KIDRON.)

KEILAH (Josh. xv. 44)—a city in the low country of Judah, represented by the ruined site of Kela, not far from Hebron.

KENATH (Num. xxxii. 42)—a city of Manasseh, east of Jordan, the supposed ruins of which are called *Kahuat*. It is situated on a brook of the same name, and there are indications of its having been once a splendid city.

KENITES (Gen. xv. 19)—were apparently a clan of Midia spoken of as dwelling in the highlands of Judah, near the Ammonites and Moabites (Num. xxiv. 21, 22). In the time of Saul, they were found dwelling among or near the Amalekites. Jethro, the father-in-law of Moses, was of this nation (Judg. i. 16); and for his sake, and because they showed kindness to Israel when they came out of Egypt, the Kenites were saved from the destruction which came upon the Amalekites (1 Sam. xv. 6). (See RECHABITES.)

KENIZZITES (Gen. xv. 19; Num. xxxii. 12)—another tribe of early times, of whom nothing definite is known.

KETURAH—*incense*. (See ABRAHAM.)

KEY (Judg. iii. 25). The keys of ancient times were of very inconvenient size, and shaped not unlike a reaping-hook. As they were generally of wood, they must have been somewhat bulky, or their strength would be insufficient. In more modern times, in transferring the government of a city, the keys of the gates are delivered as an emblem of authority (Rev. iii. 7).

Travellers among the Moors say that it is common to see a man of authority marching along with a large brass key on his shoulder. One corner of a kerchief is tied to the circular part, and hangs down in front; and by this the key is balanced as it rests on the shoulder. This fact forcibly illustrates Isa. xxii. 22.

KID (Judg. xiv. 6)—or the young of the goat—was among the luxuries of the ancients (Gen. xxvii. 9; xxxviii. 17; Judg. vi. 19; 1 Sam. xvi. 20), and is yet esteemed a great delicacy by eastern nations. Kids were among the sacrificial offerings (Num. vii. 11-87). (See GOAT, MILK.)

KIDRON—*muddy* (1 Ki. ii. 37)—or CEDRON (John xviii. 1)—a valley which separates Jerusalem from the mount of Olives, and forms the eastern boundary of the ancient and modern city. About nine months in the year the channel of this wady is dry. It is on an average 9 feet in width. When swollen by the rains the current is deep and rapid. The evangelist John calls it by a Greek name which signifies *a winter torrent*. It empties into the Dead Sea, running to it in a gorge of extraordinary depth and wildness.

KINE (Gen. xli. 2)—is used by the sacred writers as the plural of cow. The word is employed figuratively by the prophet concerning the Israelites, to describe the feebleness, idleness, and luxury which characterized them. They were like the fatlings of Bashan, feeding carelessly and securely in rich pastures only to prepare them for the slaughter (Ezek. xxxix. 18).

KING (Gen. xiv. 18)—the title of a ruler. It is applied in Scripture to the chief of a tribe, or to the ruler of a single town or city; and, of course, we need not be surprised at the number who were often defeated in a single campaign (Josh. xii. 24; Judg. i. 7; 1 Ki. xx. 1, 16). This fact also explains Gen. xxxvi. 31 and Deut. xxxiii. 5. The title is applied to Jehovah and to our blessed Saviour (1 Tim. i. 17; vi. 15). The ceremony of coronation is described, 2 Ki. xi. 12. (See ANOINT, CROWN, HEBREWS.)

KINGDOM (Luke xii. 32). The precise import of this term can usually be determined by its connection. In the New Testament it often denotes either the spiritual reign of Christ over the hearts of individuals, or over his church collectively (John xviii. 36).

KINGDOM OF GOD (1 Cor. xv. 50), KINGDOM OF HEAVEN (Matt. iii. 2). These expressive and characteristic terms sometimes denote the state of glory beyond the grave (2 Pet. i. 11); more generally they denote the Gospel dispensation under the government of the Messiah, in distinction from the typical kingdom of the Jews (Matt. iii. 2; xxi. 43; xxv. 1; Luke x. 9, 11); and sometimes they signify the Gospel exerting a *reigning* power over the hearts and minds of men (Luke xvii. 21; John iii. 3, 5; Rom. xiv. 17).

KINGS OF ISRAEL AND JUDAH. Moses made provision for the establishment of the monarchical form of government. But it was only tolerated—not expressly sanctioned. In the sketch which he has given he has carefully guarded against the common and universal abuses of royal power. The ordinary manifestations of the pomp and pageantry of despotic grandeur were expressly and solemnly forbidden. The monarch must not be a foreigner, who had other blood in his veins or spoke another language: he must be one of themselves. He was not to be the slave of a harem, nor was he to amass gold. He was not to surround himself with cavalry, lest he should come into polluting intercourse with Egypt—famous for its breeds of horses. And

he was to spend his days and nights in studying the Divine law (Deut. xvii. 14-20).

Royalty so circumscribed and disciplined has seldom been seen. Its temptations are too powerful for the majority of those who wear a crown; and the kings of Israel fell before the dazzling seduction. All the monarchs of the ten tribes were apostates from God, and must have been tyrants over the people; while only a few of the sovereigns of Judah preserved their allegiance to heaven, or walked in the way of David. The realm was to be presided over by an individual who was only God's vicegerent; but the kings forgot this high function, and usurped that power and authority which Jehovah claimed as sole and supreme Sovereign of the nation. Royalty did not correspond with the normal idea of the Theocracy. God's selection from time to time of a man as his servant and instrument in the government of the tribes was more in accordance with the spirit and principles of the Hebrew constitution. So we find that He interfered more than once with the natural order of succession among the monarchs—transferred the crown from Saul to David, preferred Solomon to Adonijah, and set apart Jehu, the son of Nimshi.

It was when Samuel's sons had lost the respect of the nation that the people sought a king; for they wished one to lead them in war. Samuel portrayed before them the common forms of Oriental despotism; but they would not hear (1 Sam. viii. 10). That there was impiety, too, in this demand for a change of government, is evident from God's words to Samuel,—"For they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. viii. 7). The monarchical form of government not being the original one appointed by God, the nation is promised by the prophets the restoration of its ancient *regime*:—"And I will restore thy judges as at the first, and thy counsellors as at the beginning" (Isa. i. 26). The Hebrew kings received a very lowly homage from their subjects; and on being installed, were anointed and crowned (Ps. lxxxix. 20).

The following is a catalogue of the successive kings:—

OF THE WHOLE NATION.

	Reigned
Saul,	40 years.
David,	40 —
Solomon,	40 —
Rehoboam,	1 —

OF JUDAH ALONE.

Rehoboam,	16 years.
Abijam,	3 —
Asa,	41 —
Jehoshaphat,	25 —
Jehoram,	4 —
Ahaziah,	1 —
Interregnum,	6 —
Joash,	40 —
Amaziah,	29 —
Uzziah, or Azariah,	52 —
Jotham,	16 —
Ahaz,	16 —
Hezekiah,	29 —
Manasseh,	55 —
Amon,	2 years.
Josiah,	31 —
Jehoahaz,	¼, or 3 months.
Jehoiakim,	11 years.
Jehoiachin,	¼, or 3 months.
Zedekiah,	11 years.
Captivity,	

OF ISRAEL ALONE.

Jeroboam,	22 years.
Nadab,	2 —
Baasha,	24 —
Elah,	2 —
Zimri,	7 days.
Omri,	12 years.
Ahab,	22 —
Ahaziah,	2 —
Jehoram,	12 —
Jehu,	28 —
Jehoahaz,	17 —
Joash, or Jehoash,	16 —
Jeroboam II.,	41 —
Zachariah,	6 m. or 16 years.
Shallum,	1 month.
Menahem,	10 years.
Pekaiah,	2 —
Pekah,	20 —
Interregnum,	9 —
Hoshea,	9 —
Captivity,	

KINGS, BOOKS OF. This section of Jewish history originally formed only one book in the sacred writings. The original unity of the treatise has an important bearing both upon the genuineness and authenticity of the book; and hence it is of some moment to notice that Origen, Jerome, and Josephus unite in testifying that the narrative was not at first separated by the present arbitrary division. Still, too much dependence cannot be placed upon this point, for the Jewish Scriptures were arranged in many instances to correspond as nearly as possible with the letters of the Hebrew alphabet. (See Ps. cxix., designation of its parts.) It was customary with the Jews to name the sacred books from the word or words with which they commenced; and while this practice may have given rise to the designation, "Kings" (1 Ki. i. 1), it is right to observe that the title is well fitted to indicate the character of these historic compositions. This will be more apparent when it is remembered that, in accordance with Oriental custom, and especially in the theocratic constitution of the Jewish state, the character and influence of the sovereign were not only closely connected with all the internal and external decisions and movements of the nation, but also had a powerful influence on the character and prosperity of the whole community.

The annals given in these sacred registers are necessarily brief; but they extend from the close of David's reign till the commonwealth was dissolved—a period of 427 years. Solomon's accession at his father's death, his reign over the entire kingdom, and the separation of the ten tribes from Judah and Benjamin under Rehoboam, are recorded in the early

chapters. Then follow details of the condition and movements of the rival kingdoms, till Israel was taken captive by the Assyrian troops of Shalmanezer; and the history is continued and closed by a record of the "acts" of Judah and its kings, till the invasion of Nebuchadnezzar and the beginning of the captivity in Babylon.

Succinct as is the history contained in these books, there are some peculiarities in them which should not be overlooked, and from which not a little may be learned. There is not here a simple biography of the various kings that occupied the thrones of Judah and Israel, nor is there a mere detail of national movements and events, nor even a tabular register of ecclesiastical affairs. The throne, the state, and the church are all exhibited in their mutual relations and bearings upon each other. Kings and people are held up to view as existing and acting under the immediate government of God; and hence the character of the ruler is always tested by the mode in which he adheres to the laws of the Almighty, and develops the moral excellences of the people. The notice of his accession to royal office is generally accompanied with an estimate of his conduct, and the standard to which he is likened or contrasted is either the character of David, of his own father, or of Jeroboam the son of Nebat, "who made Israel to sin." All the political events which are recorded are brought forward chiefly to exhibit the influence of religion on national prosperity; and, in this way, to show how the Divine King of Israel observed the conduct of his subjects, and rewarded their fidelity, or avenged their wickedness with expressions of righteous indignation. And the affairs of the church are all portrayed with the design of giving prominence to the same important truth. Idolatry in Israel was treason against their king; religious defection was open revolt; and every act of overt wickedness was an act of rebellion. Hence there is a constant comparing or contrasting of religious state and feeling with those of former times, and especially are the oracles of truth continually elevated as the perfect standard to which the thoughts and actions of all should be conformed. The Mosaic promises and warnings are strikingly verified in the books of Kings. For this object they were written, and to the manifestation of this the author has made his whole narrative conduce.

Had the books of Kings been merely an ecclesiastical or political record, they would have borne an aspect altogether different from that in which they now appear. In the one case, the acts of the hierarchy, the services of the Levites, with their accompaniments of music, and other indications of sacred solemnity, would have occupied the chief place in the narrative, as in Chronicles; and, on the other hand, had the design been simply political, the enactment of laws, the edicts of kings, the movements of the populace, and the commercial or warlike dealings with other nations, would have appeared pre-eminent throughout the record. According as either view had been kept prominent, the writer would have called attention to the temple or the palace, to the high priest or the monarch, the priesthood or the court, the altar or the throne, the tithes or the taxes, the tribes as they met and worshipped "within the courts of God's own house," or the various sections of the people as they plied their industrious pursuits with eager devotedness—some to their farms, and others to their merchandise. But the inspired historian ever kept in view his allegiance to his Divine King, was careful still to acknowledge the hand of Jehovah and recognize his agency in everything, and therefore he continually unites the religious and political elements as an essential requisite to the history of a theocracy. Thus the great organ of theocratic communication and authority still appears in the foreground. The agency, and influence, and movements of the prophets are detailed by the sacred penman with an air of reverence which is due only to the ministers or ambassadors of the great King. The prophets interfered in the succession of the monarchs; and even the division of the kingdom in the days of Rehoboam was not completed without their instrumentality. In times of degeneracy they roused the people to a sense of duty, and often withstood the waywardness of the monarch. They kept their divine commission before their minds, and justly regarded themselves as the keepers of Jehovah's rights; and hence they maintained the balance of power in their own hands, disposed at times of the royal office, and, in cases of sudden emergency, neglected usual forms of procedure, assumed an authority never possessed by an ordinary subject, executed judgment, and commanded obedience with a decision so peremptory and prompt that opposition was vain, and frequently impossible. The prerogative of their Divine King was sacred in their eyes; and they were alike careful to protect it from the usurpation of tyrants or the invasion of the democracy; and the interests of the people were likewise watched over with similar scrupulosity, lest any haughty monarch should forget his own subordination, and subject "the chosen people," who were destitute of the usual protectives of popular rights, to all the evils of despotic tyranny. The priesthood was more intimately connected with, and especially, in many instances, more dependent on the crown, and in these circumstances it was dutiful in the prophetic body to maintain its position, and display and exert its rightful authority as an embassy from the Lord of hosts.

The interference of the prophets in matters of highest moment occupies a prominent place in the narrative. Nathan took part in the dedication of Solomon to the throne (1 Ki. i. 45). Ahijah predicted the division of the kingdom, and encouraged Jeroboam to pursue the revolt (1 Ki. xi. 29-40). Shemaiah commanded the troops of Rehoboam to separate and retire to their homes (1 Ki. xii. 21-24).

Ahijah foretold the approaching ruin of Jeroboam as pointedly as he had done his elevation (1 Ki. xiv. 7-16). Baasha, king of Israel, and his posterity, were doomed to destruction by the words of Jehu the prophet (1 Ki. xvi. 1-4). The striking words and deeds of Elijah make him the object of deepest interest during the time of Ahab and Ahaziah; and in this reign, too, is found the prophecy of Micaiah (1 Ki. xxii. 8). Elisha occupies a peculiar pre-eminence during many reigns. Isaiah, too, is recognized as an instrument of destruction to the king of Assyria (2 Ki. xix. 20, &c.), and as the prophet of evil to the house of Hezekiah, (2 Ki. xx. 16, &c.) And to these many other instances might be added. The fulfilment of previous prophecies is also noted with peculiar care by the sacred historian, prefaced by the common expression, "according to the word of the Lord" (1 Ki. xii. 15; xv. 29; xvi. 12; 2 Ki. ix. 36; xxiii. 15-18; xxiv. 2).

Much variety of opinion exists with reference to the author of these records, and the period of their composition. The treatise is evidently a compilation from some more extensive national register; but whatever may have been its character, the book before us has all the appearance of being the production of one writer. There is unity of style throughout; and in what may be called the commonplaces of the history, there is a uniformity of expression quite inconsistent with a plurality of authorship. For example: fidelity to Jehovah, allusion to Mosaic enactment, the death of a monarch, and such like events, are noted by forms of speech which are either similar or precisely identical (comp. 1 Ki. xxii. 43 with 2 Ki. xiv. 3; 1 Ki. xii. 31 with 2 Ki. xvii. 32, alluding to Num. iii. 10; and 1 Ki. xi. 43 with 2 Ki. xiii. 13). Not a few guesses have been hazarded with reference to the original documents from which the abstract before us was made. The inspired historian frequently refers to the source of his information, styling it the books of the chronicles of the kings of Judah or Israel. These are not the books named Chronicles in our collection of sacred writings, but were in all probability public annals of the leading events in the national history, which were recorded when they took place by the scribes, or other state officials. Similar official annals seem to have existed in the Persian empire (Esth. vi. 1; x. 2).

It appears from 2 Chr. xx. 34; 1 Chr. xxix. 29, &c., that the seers themselves were at times employed in recording the events of their period. In accordance with this, there are several instances to be met with in the course of the narrative which exhibit a fulness and simplicity of description that betokens their extraction from some document penned by one who testified what he had seen and heard (1 Ki. xx. 10; 2 Ki. xii. 15; xiv. 8). Even this circumstance is a foundation sufficiently sure on which to rest the credibility of the books of Kings; and when to this we add the inspiration of him who compiled the present register—inspiration which protected from error, and guided to the selection of those facts which were fitted to instruct the Church through coming ages—we have abundant reason to rely upon the sacred story as a sure word of testimony.

Viewing the book, then, as a compilation from older documents, there can be little doubt that the writer, who gave the narrative its present shape, must have lived in a later age. The history concludes with an account of the liberation of Jehoiachim from his Babylonish confinement. This event happened about the twenty-sixth year after the destruction of Jerusalem. This guides to the highly probable conclusion that the books of Kings were composed in the reign of Evil-Merodach, the son and successor of Nebuchadnezzar. Jewish tradition ascribes the authorship of the treatise to Jeremiah the prophet—a supposition which is greatly strengthened by the similarity of style and idiom which is traceable between the language of the books of Kings and that of Jeremiah.

Difficulties of some importance will present themselves occasionally to the attentive reader, especially in connection with ages and dates; but it must be remembered that the sacred text has come to our times only through the hands of many transcribers, and that in nothing are mistakes more liable to be committed than in the transcription of Hebrew numerals. (See CHRONICLES.)

KIR (Isa. xxii. 6; Amos ix. 7)—perhaps the country north of Media and Assyria, lying along the river Cyrus, now Kur, between the Black and Caspian seas. Some are inclined to identify it with the modern Kurdistan. Thither the Damascenes, conquered by Tiglath-pileser, were sent into exile (2 Ki. xvi. 9; Amos i. 5). The geography, however, is quite uncertain.

KIR OF MOAB (Isa. xv. 1)—the bulwark or principal fortress of Moab, called Kir-haresheth (Isa. xvi. 7), and Kir-haresh (Isa. xvi. 11), and Kir-heres (Jer. xlviii. 31). Kerek, or Karak (the modern name of the same place), is found south of the Dead Sea. Its ruins are still discernible.

KIRJATH, KIRIAH, or KIRJAH, means *city* (Josh. xviii. 28)—thus called also Kir-jath-jearim—*city of woods*—Kirjath-baal, and Baalah (Josh. xv. 9, 60; 1 Chr. xiii. 6)—was on or near the boundary line between Judah and Benjamin, and is therefore mentioned in the above passages as a city of both tribes; though in Judg. xviii. 12, and 2 Sam. vi. 2, it is called "a city of Judah." This was the native place of Urijah the prophet (Jer. xxvi. 20); and it was here that the ark remained many years (1 Sam. vii. 1, 2; 2 Sam. vi. 2). It was also inhabited after the exile (Ezra ii. 25). Robinson is disposed to identify it with Kuryet-en Enab or Abu-goosh.

KIRJATHAIM, or KIRIATHAIM—*double city* (Josh. xiii. 19)—one of the oldest towns eastward of Jordan. It was once the possession of the Emims, and was then called Shaveh (or, "the plain of") Kiriathaim (Gen. xiv. 5); and is afterwards spoken of as a city of Moab (Jer. xlviii. 23). There was a town of this name in Naphtali (1 Chr. vi. 76).

KIRJATH-ARBA. (See HEBRON.)

KIRJATH-SEPHER, KIRJATH-SANNAH. (See DEBIR, TOWN.)

KISHON (Judg. iv. 7, 13)—an "ancient river" (Judg. v. 21) rising at the foot of mount Tabor, and winding south of that mountain through the plain of Jezreel, about 30 miles, to Ptolemais, where it falls into the Mediterranean. The sources of the Kishon have been traced by some to a place named Ras el Kishon; but there seems no doubt that, at least at certain seasons of the year, a stream comes from Tabor. It is called "the waters of Megiddo" (Judg. v. 19), because Megiddo was built upon its margin. It is famous for the battle between Barak and Sisera, and for the destruction of Baal's prophets (1 Ki. xviii. 40). It is called "the river before Jokneam" (Josh. xix. 11), and it formed the boundary between Zebulun and Issachar.

KISS (Gen. xxvii. 26). A kiss was a mode of salutation signifying reverence (Ps. ii. 12; Prov. xxiv. 26), natural affection (Gen. xxxi. 55; Luke xv. 20), and religious attachment. The first Christians were enjoined so to use it (Rom. xvi. 16; 1 Thess. v. 26). The eastern mode of honouring a writing from a sovereign is by kissing it, and then putting it to the forehead. Kissing the idol was a part of heathen worship; and so God tells the prophet Elijah of 7,000 who had not kissed Baal (1 Ki. xix. 18); and when the objects of their idolatrous regard were out of reach, they were accustomed to kiss their hand in token of adoration (Job xxxi. 27). The beard among friends was sometimes kissed as well as the mouth. The woman in the Gospels kissed our Lord's feet (Luke vii. 38).

The expression in Ps. ii. 12 may refer to a custom at the coronation of kings. After the crown had been imposed, and the king had taken his covenants, the nobles pledged their allegiance with the kiss of homage, or, as the Jews call it, "the kiss of majesty" (1 Sam. x. 1).

KITE (Lev. xi. 14), rendered VULTURE (Job xxviii. 7)—a rapacious bird of the hawk species, unclean by the ceremonial law. But it cannot be distinctly identified.

KNEADING-TROUGHS. (See BREAD.)

KNOP (Exod. xxv. 31)—a tufted top or projection used in architecture for ornament. The English word represents two different Hebrew terms.

KORAH (Num. xvi. 1) was the great-grandson of Levi, and cousin of Moses and Aaron. Being jealous of the authority of Moses and Aaron, he entered into a conspiracy with Dathan, Abiram, and On, to put them down; and, associating with themselves 250 princes or leading men of the Levites, they went to Moses and made known their grievance. Moses reasoned with them upon the folly and presumption of their complaint. Dathan and Abiram made other charges, and refused to respect the authority of Moses. Moses proposed to test the reasonableness of their complaint by reference to God himself; and, after separating all the rest of the people from them, he said that if Korah and his party should die a natural death, then he would agree that he was not a true messenger from God; but if they should be destroyed in an extraordinary manner, which he particularly described, then it should be admitted that they had provoked God. The dreadful event showed that the conspirators were in the wrong; for they and all that appertained to them were swallowed up alive in a moment by the earth, which opened to receive them, and at the same time a fire was sent and consumed the 250 princes, among whom probably was Korah (Num. xvi. 2, 35).

Korah, as a Levite, was jealous of the family of Amram, of the honour they had attained, and the influence they exercised. The other conspirators belonged to the tribe of Reuben, who for various reasons did not enjoy the dignity and preference to which, from their primogeniture, they might think themselves entitled. So they conspired together; and at last they sank "deep in ruin as in guilt."

KORAHITES, or sons of Korah (1 Chr. ix. 19-31)—a special family of singers. Twelve psalms are dedicated to them.

KNIFE (Josh. v. 2). Such knives were often made of flint or some kind of hard stone. Knives of metal must have also been in use. They were used in the preparation of sacrifices by the priests. Some seem to have been worn both for fighting and for cutting food at meals.

L

LABAN (Gen. xxviii. 2)—the brother of Rebekah, and the father of Jacob's wives, Rachel and Leah. His conduct towards his kinsman Jacob evinced an avaricious and overbearing disposition. He grossly deceived Jacob, and obtained from him fraudulently seven years' service, in addition to seven which he had agreed to serve that he might obtain Laban's daughter, Rachel. In other ways he oppressed and abused his nephew, notwithstanding his faithful and unremitted service, until he was compelled to flee. Laban pursued him, doubtless with hostile intentions; but he received an intimation from God which changed his course, and their differences were amicably adjusted. The interview between them took place on what was afterwards known as mount Gilead (or *Galeed*, "the heap of witness")—a name derived from the circumstance that a heap of stones was collected as a monument or witness of their treaty. (See JACOB.)

LACHISH (Josh x. 3)—a city of Judah, lying south of Jerusalem, and towards the border of Simeon. It was one of the Canaanitish cities which was subdued by Joshua, but it was afterwards rebuilt by Jeroboam (2 Chr.

xi. 9), and sustained a siege by the Assyrians under Sennacherib. It is supposed to be represented by Um-lâkis, 11 miles south-west of Beth-jibrin (2 Ki. xviii. 17; xix. 8; 2 Chr. xxxii. 9; Jer. xxxiv. 7).

LADDER. In Gen. xxviii. 12 it is said of Jacob,—"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." This vision was meant to impress on Jacob's mind the great doctrine of God's minute and universal providence, and such an assurance was needed by the fugitive. The ladder reached from heaven to earth, and connected them, intimating that the world is under the close and constant inspection and government of God. Angels ascended and descended upon it—a symbol of the truth that they are God's ministers among men. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) The Lord God himself was on the top of the ladder—denoting that, whatever means he may employ, himself is still supreme Ruler and Protector. The ladder is also supposed by some to represent the humanity of Christ, in which meet heaven and earth—God and man.

LA-HAIROI. (See BEER-LA-HAIROI.)

LAISH, or LESHEM. (See DAN.)

LAKE (Luke v. 1). The principal lakes mentioned in the Bible are—Tiberias or Gennesaret, the Salt or Dead Sea, and Merom. (See these Articles.) The place of final punishment is called "the lake of fire" (Rev. xix. 20), "the lake which burneth," &c., (Rev. xxi. 8.) (See HELL.)

LAMB (Exod. xii. 3)—the young of the sheep, though the original word means also the kid or young of the goat; and by the Jewish law it is expressly provided that the sacrifice at the passover might be a lamb either of the sheep or goat (Exod. xii. 5). Several peculiar enactments are contained in the same law respecting the qualities of the animal (Exod. xxii. 30; xxiii. 19; Lev. xxii. 27). Six different words are rendered lamb in the English Version.

The prophet represents Christ as a "lamb led to the slaughter" (Isa. liii. 7); and the same figure is employed by John when he announced the approach of Jesus to his companions (John i. 29, 36). It may denote the meekness and gentleness of the Messiah's character, but still more expressly it designates him as the great sacrifice for sin. Hence the frequent allusions to "the Lamb," "the Lamb that was slain," "the blood of the Lamb," &c., (Rev. v. 6; vii. 9, 14, 17; xii. 11; xiv. 1, 4; xvii. 14; xxi. 23-27.)

LAMECH. 1. (Gen. v. 25-31) The son of Methuselah, and the father of Noah. He died about five years before the flood.

2. (Gen. iv. 18) A descendant of Cain, and notorious as the person who introduced polygamy. The speech he made to his wives (Gen. iv. 23, 24) is supposed to have been designed to relieve any apprehension they might have as to his personal safety, as a descendant of the first murderer, who had been accursed.

The words of Lamech are thus rendered by some critics:—

> "And Lamech said unto his wives,
> Adah and Zillah, hear ye my voice;
> Wives of Lamech, hearken to my speech:
> Have I slain a man, that I should be wounded?
> Or a young man, that I should be bruised?
> If Cain should be avenged sevenfold,
> Also Lamech seventy and seven."

That is, If God hath guarded Cain, the murderer, by a threat of dreadful punishment on such as slay him, how much more will he guard me, who am innocent of the blood of all men?

Others render the fourth and fifth lines thus—

> "I have slain a man who wounded me;
> Yea, a young man who smote me;"

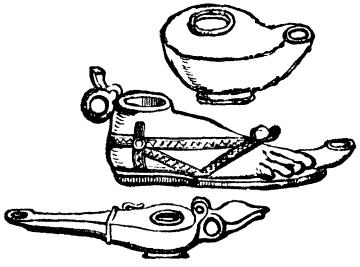
and suppose that Lamech had slain a man in self-defence; that his wives were alarmed lest the kindred of the deceased should seek his life; and, to quiet their fears, he tells them that, if he who took the life of Cain, a wilful murderer, should suffer a sevenfold punishment, surely he who should kill Lamech, who had slain a man in self-defence, should suffer seventy-sevenfold punishment.

Others suppose the song to be suggested by the invention of the sword on the part of Tubal Cain, his son, as if he saw in it a new and powerful means of self-defence.

This snatch of poetry is the most ancient on record, and possesses the vibrating rhythm of the Hebrew parallelism.

LAMENTATIONS OF JEREMIAH, THE BOOK OF. The Hebrews were accustomed to compose lamentations or mournful songs on the occurrence of private and public calamities. Such was David's lament on the death of Absalom and Jonathan. The prophet Jeremiah thus laments over the ruin of the holy city and the temple, the destruction of the state, and the calamitous condition and prospects of his countrymen. In the original language, the first four chapters of this book are written so that every verse or couplet begins with a letter of the Hebrew alphabet in regular order. The first and second chapters contain twenty-two verses each, according to the letters of the alphabet. In these, and in the fourth chapter, the city and church of God are presented to us in personified form, and their calamities are described in the most pathetic and touching language. The third chapter has sixty-six verses, and therefore every triplet begins with a Hebrew letter in order. In this chapter a single Jew speaks in the manner of a chorus of his countrymen, as in ancient dramatic writings, and describes their state and prospects. The fifth chapter contains the united pleadings and supplications of the whole people. The peculiar mode of versification above mentioned was designed, as it is supposed, to assist the memory. It seems to be the prevailing opinion that this book refers to events past, and has not a prophetic character. (For a more particular account of the style, see JEREMIAH.)

LAMP (1 Sam. iii. 3). The lights of the East are of various kinds; not only oil, but pitch, naphtha, and wax are used to maintain the flame. Sometimes strips of cotton cloth, soaked in these combustible substances, supply the place of lamps; and in some places it is customary to carry a pot of oil in one hand, and a lamp full of oily rags in the other. The form of Oriental lamps was fanciful and often elegant, as appears from the following cuts.



The lamps of the Hebrews, it is probable, like those of Aleppo and Egypt at the present day, were suffered to burn all night; and this occasioned no great expense in a country so rich in oil. We are told that this was considered so indispensable to the comfort of a family that the poorest people would rather deny themselves food than neglect it. The "putting out of the light" denoted the ruin and extinction of the family and the desertion of the house. This gives force to the words in Job xviii. 5, 6; xxi. 17; xxix. 3,—"The light of the wicked shall be put out. The light shall be dark in his tabernacle, and his candle shall be put out with him. How oft is the candle of the wicked put out?" (Jer. xxv. 10, 11; Prov. xx. 20.) Also in Prov. xiii. 9,—"The light of the righteous rejoiceth: but the lamp of the wicked shall be put out;" and of the prudent wife, "her candle goeth not out by night" (Prov. xxxi. 18). For a description of the magnificent lampstand which burned in the tabernacle, see CANDLESTICK.

LANCE, or LANCET. (See ARMOUR.)

LANDMARK (Prov. xxii. 28). It was the manifest intention of Jehovah, in bringing his people into Canaan, to make them a nation of agriculturists. For this purpose every citizen had allotted to him a piece of ground, which he was to cultivate and leave to his descendants. This he could not entirely alienate; for even if sold, it returned to him or his natural heirs at the next jubilee. (See JUBILEE.) He also had a right to reclaim or redeem land thus sold when he was in straitened circumstances, even before the jubilee. The importance of preserving accurately the boundaries of individual or family possessions is very obvious; and hence the severe penalty threatened for their removal (Deut. xix. 14; xxvii. 17; Prov. xxiii. 10).

Subsequently to the ordinances given by Moses, the land was divided by lot and measurement among the tribes, families, and individuals of the nation, under Joshua. For this purpose a cord or measuring line was used (Ps. lxxviii. 55). This measuring line is often used in figurative language, when the providential assignment of man's lot or condition is mentioned. "The lines are fallen unto me in pleasant places" (Ps. xvi. 6). (See LINES.)

LANGUAGE (Gen. xi. 1). Adam seems to have been endued with the power of speech, and furnished with a language at his creation which was sufficiently perfect and comprehensive for all the purposes of his being. He was endowed with a stock of vocables—enough to express immediate ideas and present wants. Man could not invent a language—the gift is divine. This primitive tongue is supposed to have been closely allied to the Hebrew, as we see from the expressive nature of the names given to our first parents in the first chapters of Genesis. Such an old and simple tongue appears to have been the language of the whole earth for nearly 2,000 years, or until about a century after the flood. It was then that the tower of Babel was erected; and, for the purpose of confounding that presumptuous enterprise, God caused a confusion of languages, so that the various companies or tribes should be incapable of understanding each other, and of course incapable of prosecuting their plans. (See BABEL.) The builders of the tower wished to form a great central monarchy. God's plan was that men should colonize and fill the various countries under heaven. No mode could be more effectual for the dispersion of mankind than the confusion of tongues. It at once frustrated their impious designs, and caused a division and dispersion of them over the face of the earth. The miracle of Pentecost is the counterpart of the miracle at Babel. At Babel, by the confusion of language, men were scattered abroad on the face of the earth; at Pentecost the curse was removed, and the apostles were enabled to speak in the various tongues of the ancient world, and in them to preach a Gospel which has for its object to *reunite* men into one vast brotherhood.

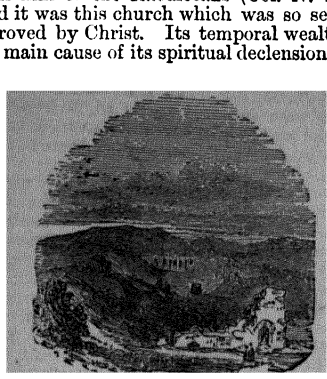
Though there are so many tongues in the world, comparative grammar has proved, and is yet proving, that there are mutual and close affinities among all the great families of languages. The researches of modern philologists (after the old dreams and fictions of etymology have passed away) are thus yielding wonderful testimony to the unity of our race and to the truth of Scripture.

LANTERNS (John xviii. 3)—probably some kind of covered torch.

LAODICEA (Rev. i. 11)—a city of Phrygia, upon the river Lycus, in the valley of the Maeander, near Colosse, and about 40 miles east of Ephesus. The curious and magnificent ruins of this once proud and flourishing city have been described by various travellers.

There was a church here to which Paul sent affectionate messages. He wished the Colossians to send the epistle they had received

from him to the Laodiceans (Col. iv. 13-16). And it was this church which was so severely reproved by Christ. Its temporal wealth was the main cause of its spiritual declension (Rev.



iii. 14-22). Of its rejection and abandonment, according to the inspired declaration in these passages, travellers furnish abundant evidence.

LAPPETH (Judg. vii. 5). We are told that the eastern people are accustomed to take up water in the hollow of the hand, and that they do it with surprising agility. It is inferred that when Gideon's army came to the water side, they drank of it with the hand as fast as they could, to be ready without delay to follow Gideon; while the thousands of faint-hearted, that were sent away, either stooped down to drink, or, at all events, drank with so much tardiness and ceremony as to show that their hearts were not with Gideon in his contemplated enterprise. The 300 showed themselves men of alacrity and promptness, and therefore fit for the work.

LAPWING (Lev. xi. 19)—a very beautiful bird, unclean by the Levitical law. The lapwing of the Bible is supposed, however, to be the *hoopoe* of modern days.

LASEA. This town was first identified by a yachting party from Glasgow in 1856. It lies a few miles to the east of Fair Havens. (See CRETE.)

LATCHET. (See CLOTHES.)

LATTICE. (See DWELLINGS.)

LAUGH, LAUGHTER (Gen. xviii. 13; Ps. lix. 8; cxxvi. 2). These terms are employed by the sacred writers to denote joy, insult, mockery, assurance, admiration, &c. The meaning can usually be determined by the connection. When they are used concerning God, as in Prov. i. 26, they signify that he despises or pays no regard to the person or subject.

LAVER (Exod. xxx. 18)—a circular vessel used in the tabernacle service, and formed of the polished brass which served for looking-glasses (Exod. xxxviii. 8), and which was presented for the purpose by the devout women who attended or served at the door of the tabernacle. The laver stood between the altar and the tabernacle, a little to the south, and the priests washed their hands in it before they officiated. The laver in Solomon's temple was a "sea of molten brass," vast in size, and rested on bases with figures of lions and oxen. Figures taken from the ceremonial uses of the laver are used to represent purity of heart. (See JEPHTHAH, TEMPLE.)

LAW (Ps. xix. 7). This word has various significations. The psalmist uses it generally to denote the whole will of God, which he had published for the government of the world and the obedience of its population. It is applied to the Mosaical institutions in distinction from the Gospel (Heb. x. 1-18), and sometimes to the ritual portions of it, strictly speaking (Eph. ii. 15). It denotes the ten commandments given to the Israelites (Exod. xx.), confirmed by Christ (Matt. v. 17), and opened and explained in their comprehension and spirituality by him and his apostles throughout the New Testament (Luke x. 27; Rom. iii. 20; Gal. iii. 10, 13, 19-25).

The term is also used to signify the five books of Moses (Luke xxiv. 27, 44; Acts xiii. 15). This was what was read in the synagogues; and a copy of it was deposited in the side of the ark to preserve it from injury (Deut. xxxi. 26). (See ARK OF THE COVENANT.)

When it is said of believers that they are not under the law, but under grace (Rom. vi. 14), the meaning is, that they do not depend on obedience to the law for justification before God, but on the grace of God as revealed in the Gospel; yet freed from the law as a covenant of works, they are still bound to it as a rule of life. The law cannot give life: it "has been found to be unto death." It cannot justify, for it is "weak through the flesh;" yet it is the only paramount rule of duty in all its commands and prohibitions. Holiness is entire conformity to the law of God.

The ceremonial or ritual law, which stood in meats and drinks and carnal ordinances (Heb. ix. 10), was abolished by the introduction of the Gospel; but the law, properly speaking, is eternal and unchangeable in its obligations and sanctions. God's will binds the mightiest creatures and the most distant worlds. The old law was fulfilled, rather than abrogated, by the Gospel; and obedience to it is made by the Gospel the only evidence of justifying faith (Matt. v. 17, 18; Rom. iii. 28; vi. 15, 16; Jas. ii. 18, 26).

LAWYERS (Luke vii. 30), or DOCTORS OF THE LAW (Luke v. 17), were a class of men who devoted themselves to the study and interpretation of the Jewish law. They are supposed to have been charged with transcribing the law, and, in many instances, with the decision of questions arising under it; whence they are called "scribes" (Ezra vii. 6, 11). Many of them were members of the sanhedrim. Their influence was great, and they are often mentioned under the name of scribes, in connection with the chief priests and elders.

LAZARUS, in Hebrew, ELEAZAR—*God-help*. 1. (John xi. 1) A citizen of Bethany, residing with his two sisters, in whose family Christ was a frequent guest. He was raised from the grave by the power of Christ, in sight of the

city of Jerusalem, in the presence of the family and a number of Jews, after he had been dead four days. This is one of the most stupendous and interesting miracles which our divine Saviour wrought, as it proved his complete power over death and the grave—a power which was afterwards so fully corroborated in his own person. So incensed were the Jews at this indisputable exhibition of Christ's power, that they sought not only to kill him, but Lazarus himself, because, in consequence of the miracle, so many believed.

The history of this transaction, as given us by the sacred historian, is intensely interesting. On no occasion, perhaps, were the sympathy, dignity, and power of Christ in his humiliation more conspicuous; and the domestic scenes which are connected with the story are related with beautiful simplicity. (See MARTHA, MARY.) Lazarus must have been no ordinary character, for he specially enjoyed the friendship of Jesus. The Son of God shed tears at his tomb, and summoned him back to life.

2. (Luke xvi. 20) In the parable by which our Saviour illustrates the retributions of eternity, one of the parties is named Lazarus. This name is still preserved in *lazaretto*, lazar-house; and in the Italian, *lazzaroni*, or beggars.

LEAD (Job xix. 24)—a very heavy metal, known to the ancients from a very early period (Exod. xv. 10; Num. xxxi. 22; Zech. v. 6-8). Lead was formerly used in the process of refining gold and silver. Hence the figurative allusions (Jer. vi. 29, 30; Ezek. xxii. 17-22).

LEAF (Isa. lxiv. 6). The bright fresh colour of the leaf of a tree or plant shows that it is richly nourished by a good soil. Hence it is emblematical of prosperity. "His leaf also shall not wither" (Ps. i. 3; Jer. xvii. 8; Ezek. xlvii. 12). A faded leaf, on the contrary, shows the lack of moisture and nourishment, and becomes a fit emblem of adversity and decay. "Wilt thou break a leaf driven to and fro?" (Job xiii. 25.)

LEAH (Gen. xxix. 16)—the wife of Jacob, and eldest daughter of Laban. Jacob desired to marry Rachel, Leah's sister, and served her father seven years that he might obtain her as his wife. When the period was accomplished, Leah was imposed upon him instead of Rachel, and he was compelled to serve seven years longer for her. From the peculiar nature of the marriage ceremonial in the East—the bride being introduced veiled to the husband, &c.—such a deception was the more easily practised. Leah was honoured with a numerous family. (See JACOB, JOSEPH.)

LEASING (Ps. iv. 2)—lies or falsehoods.

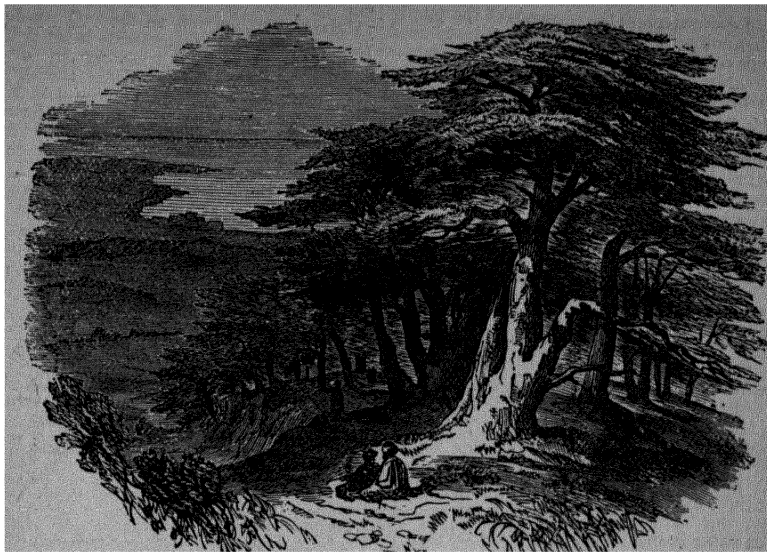
LEATHER. (See BOTTLE, CLOTHES.)

LEAVEN (Exod. xii. 15)—ferment mixed with dough to make it light; or a piece of dough or bread thus mixed, and used to lighten a larger mass. It makes a thorough change in the whole; and hence the force of the parable (Matt. xiii. 33), by which the silent influence of the Gospel on the heart of man is beautifully illustrated. And so also it figuratively denotes the influence of false and corrupt doctrines (Matt. xvi. 6), as well as the evil passions of the depraved and unregenerate heart (1 Cor. v. 7, 8). The disuse of it on certain occasions was an important part of the Jewish ritual (Exod. xii. 15, 19). The Hebrews, on leaving Egypt, were required to do so in haste; so they had no time to prepare leavened bread. Its use was therefore a symbol of haste to them (Exod. xii. 9).

Dough kept until it is grown sour is used in eastern countries as a ferment for fresh dough. The Germans call leaven *sauerteig*, "sour-dough," in unison with the meaning of the Hebrew term; and in wine countries the lees of wine are used as we use yeast.

LEBANON—*white* (Isa. xxxiii. 9)—a celebrated range of mountains in Syria, north of Palestine, running north-east and south-west, in two parallel chains, in crescent form, and pursuing nearly the course of the shore of the Mediterranean. The south-eastern chain is called Anti-Libanus, "opposite to Libanus," or Lebanon proper. Between these ranges is Cœle-Syria, or "the valley of Lebanon" (Josh. xi. 17). One of his great heights was called Hermon (Deut. iii. 9), Sion (Deut. iv. 48), and Amana (Song, iv. 8). (See HERMON.) Its summits, from 6,000 to 8,000 feet high, and ravines, are covered with snow during the year, and its rock is a white limestone, from which issue pure, limpid streams (Jer. xviii. 14). It is described by travellers as a multitude of mountains, separated by deep ravines, and covered pretty thickly with pine and fruit trees, although not so densely as the forests of America. Its ascent is steep and rocky. Its cedars are now found principally at the foot of one mountain, covering a space three-fourths of a mile in circumference, and amount to nearly 400; some of them 40 feet round, and nearly 100 in height. The balsamic odour of these cedars is alluded to (Hos. xiv. 6; Song, iv. 11); and so many of them were used in building Solomon's palace as to give it the name mentioned, 1 Ki. vii. 2; x. 17. The same timber was used for shipbuilding (Ezek. xxvii. 5). (See CEDAR.) The few cedars that remain may be called "the glory of Lebanon." Their fine shade, conical form, beautiful symmetry, and lofty height, fully justify the figurative language of the Bible (Ps. lxxx. 10; Amos ii. 9). After the hot months have passed, snow is found 2 feet deep on some parts.

A traveller thus describes the mountain and its scenery:—"The highest elevation of the mountains of Lebanon is to the south-east of Tripoli, and their summits, capped with clouds and covered with snow, are discerned at the distance of 30 leagues. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmai, which from the north of Balbeck takes its course towards Tyre; the Jordan, which sends its waters towards the south,—all prove the altitude of the region from which they derive their source. Lebanon, which gives its name to the extensive range of the Kesruan, and the



LEBANON AND ITS CEDARS.

country of the Druses, presents to the traveller the spectacle of its majestic mountains. At every step he meets with scenes in which nature displays beauty or grandeur, sometimes romantic wildness, but always variety. When he lands on the coast of Syria, the loftiness and steep ascent of this magnificent rampart, which seems to enclose the country, the gigantic masses which shoot into the clouds, inspire astonishment and reverence. Should he climb these summits which bounded his view, and ascend the highest point of Lebanon—the Sannin—the immensity of space which he discovers becomes a fresh subject of admiration. On every side he beholds a horizon without bounds; while in clear weather the sight is lost over the desert which extends to the Persian Gulf, and over the sea which washes the coasts of Europe; the mind seems to embrace the world. A different temperature prevails in different parts of the mountain. Hence the expression of the Arabian poets, that 'the Sannin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet.'"

This description of the mountains of Lebanon enables us to perceive the reason why mention is so often made of them in the writings of the prophets. Lebanon and Carmel, being the most remarkable among the mountains of Palestine, are frequently celebrated in the sacred poetry. The one was remarkable as well for its height as for its magnitude, and the abundance of the cedars which adorned its summit, exhibiting a striking and substantial appearance of strength and majesty: the other was rich and fruitful, abounding with vines, olives, and delicious fruits, in a most flourishing state both by nature and cultivation, and displaying a delightful appearance of fertility, beauty, and grace. The different form and aspect of these two mountains are most accurately defined by Solomon, when he compares manly dignity to Lebanon, and the beauty and delicacy of the female to Carmel Song, v. 15; vii. 5). Each of them suggests a different general image, which the Hebrew poets adopt for different purposes, expressing that by a metaphor which more timid writers would delineate by a direct comparison. Thus Lebanon is used, by a very bold figure, for the whole people of the Jews, or for the state of the church (Isa. xxxv. 2; Hos. xiv. 5), for Jerusalem (Isa. xxxvii. 24; Jer. xxii. 6, 23), for the temple (Zech. xi. 1), for the king of Assyria (Isa. x. 34),—for whatever, in a word, is remarkable, august, and sublime (Isa. lx. 13; Ezek. xxxi. 3-8, 15, 16). Hence, too, whatever possesses much fertility, wealth, or beauty, is called Carmel (Isa. xxxv. 2; Jer. xlvi. 18; Mic. vii. 14).

Its population consists of Syrian and Armenian Catholics, Greeks, and Greek Catholics, Druses, and Maronites. The wine of Lebanon (Hos. xiv. 7) is still celebrated. Its air is pure, and its prospects are enchanting. Some of Isaiah's most elegant imagery is derived from this mountain and its magnificent scenery. Moses mentions (Deut. iii. 25-27), as a reason for wishing to go over Jordan, his desire to see this delightful region, "that goodly mountain, and Lebanon," on the other side.

LEBBEUS. (See JUDE.)

LEEK (Num. xi. 5)—a bulbous vegetable

like the onion, a particular species of which has been cultivated in Egypt from a very early period. In the passage cited it is supposed that lettuce, salads, or savoury herbs generally, may be intended; and perhaps with more probability, and in accordance with its common meaning, the word may denote a species of grass peculiar to Egypt, and used as human food. Schubart speaks of clover, whose young shoots and leaves he saw eaten in many ways by the Egyptians. Mayer also speaks of piles of grass being greedily devoured by the Egyptians, both master and servants; and he adds, "I was afterwards, when hungry, in a situation to lay myself on the field where it grows and *graze* with pleasure." Sonnini says, "But that which will appear very extraordinary is, that in this singularly fertile country the Egyptians themselves eat the fenu-grec so much that it can properly be called the food of *men*. In the month of November, they cry, 'Green helbeh for sale,' in the streets of the towns. It is tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with an incredible greediness, without any species of seasoning. They pretend that this singular diet is an excellent stomachic, a specific against worms and dysentery—in fine, a preservative against a great number of maladies. Finally, the Egyptians regard this plant as endowed with so many good qualities that it is, in their estimation, a true panacea." Such in all likelihood is the plant referred to in the text quoted at the commencement of the article. The original word in the old Testament is twelve times rendered *grass*, once *herb*, and signifies "*green*."

LEES (Isa. xxv. 6). The word is akin to the French *lie*, and the English *ley*, having a similar signification. It denotes what lies at the bottom of any vessel which has been filled with an impure fluid; and in the text it means the dregs of wine settled to the bottom. Hence the expression, "wine on the lees," denotes old and pure wine. The lees are the refuse of the wine, which, when it is poured into a jar, either sink down at first, or rising to the top and forming a scum, at length break, descend, and become a sediment, which preserves the wine in its flavour, freshness, and strength. Thus Jeremiah says, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed" (Jer. xlviii. 11). In this passage, taste and scent unaltered are predicted of wine settled on the lees. So well was this understood that the term "lees" became a brief and expressive idiom for best, richest, and oldest wines. Analogous expressions are yet used in some wine countries. But such wine needed to be strained ere it could be drunk, and so the prophet adds, that it is "well refined." The fact of its having been on the lees rendered clarification necessary. The psalmist, in Ps. lxxv. 8, represents the wicked as drinking the very lees of a cup full of mixtures. Wine is apt to turn muddy on the lees, or it might become curdy and turbid if not properly attended to; and so the phrase became a figure of stupidity—settled or thickened upon the lees. The phrase occurs in Zeph. i. 12, to denote stolid indifference and worldly-mindedness. The clause, therefore, quoted from Isaiah, represents the best wine which the Judean vintage could afford. The drink to be presented was wine off the lees. The vine was regarded as God's best gift, and its finest produce in its state of highest preparation is selected as a symbol of the choice blessings of the Gospel. The ordinary mode of accounting for this idiom, or how the term *shemarim* came to signify lees, has been to regard it as the participle of *shamar*—to preserve—lees being *preservers* of wine. Others suppose the word to be of another family, and to denote what is drawn or heaped together, like the sediment which is deposited during fermentation. The term is yet found in the Coptic, where it signifies *fermentation*,—dregs of wine being used often to induce fermentation. Thus *Hefen*, in German, signifies both lees and barm or yeast.

LEGION (Matt. xxvi. 53)—a band of soldiers in the Roman army consisting of from 6,000 to 7,000 men; the original number was 6,200 foot and 730 horse. In this passage, and also in Mark v. 9, 15, it means a large but indefinite number. (See ARMY.)

LEHABIM. (See LYBIA.)

LENTILES (2 Sam. xxiii. 11)—a species of pulse not unlike the pea in its general appearance. It is still a common article of food in Egypt, being dressed like beans, or stewed with oil and garlic, and forming what is called "red pottage" (Gen. xxv. 29, 30). Probably they grew wild, and were found in fields of grain (comp. 2 Sam. xxiii. 11 with 1 Chr. xi. 13).

LEOPARD (Isa. xi. 6)—an animal of the cat tribe, which, it is supposed, abounded in the countries of the Bible, from the fact that

it is so often mentioned by the sacred writers. The Hebrew name is "Nimrah" (Num. xxxii. 3). "Beth-nimrah" (Num. xxxii. 36) means "the house of the leopards;" and in Song iv. 8 are mentioned the "mountains of the leopards." Allusions to the leopard's character and habits are often made in the Bible, especially by the prophets; its manner of watching for its prey

(Jer. v. 6; Hos. xiii. 7), its fleetness (Hab. i. 8), its fierceness and cruelty (Isa. xi. 6); and in Dan. vii. 6 it is made the emblem of a great power.

LEPER, LEPROSY (Lev. xiii. 42, 45). The leprosy is a loathsome disease. It is called distinctively "the stroke or wound of the Lord." In more modern instances it commences internally, and often lies concealed for years, or is secretly spreading before there is any outward indication of it; and after it breaks out, the sufferer often lingers for years before it reaches a crisis, and then years sometimes elapse before the leper is released by death. The bones and the marrow are pervaded with the disease, so that the joints of the hands and feet lose their power, the limbs of the body fall together, and the whole system assumes a most deformed and loathsome appearance. The progress and effects of the disease are supposed to be described in Job ii. 7, 8, 12; vi. 2; vii. 3-5; xix. 14-21.

There were various kinds of leprosy, many of a less terrible character than that referred to, and those more lenient forms are the kinds apparently referred to in Scripture; but in whatever form it appeared, it was regarded as a judgment from the hand of God. We know it was frequently employed for this purpose, as in the cases of Miriam (Num. xii. 10), Gehazi (2 Ki. v. 27), and Uzziah (2 Chr. xxvi. 16-23); but whether it ordinarily differed from other diseases and calamities in this respect we have reason to doubt. The leper went about in mourning, as if he was mourning his own death.

Although the laws respecting this disease which we find in the Mosaic code are exceedingly rigid, it is by no means clear that the leprosy was contagious. The horror and disgust which were felt towards a disease so foul and loathsome might be a sufficient cause for such severe enactments. It was the scourge of the Hebrew race; and there seems to have been a proneness among them to such cutaneous disorders. Moses, therefore, minutely describes the appearance of this malady, and gives clear and forcible rules to govern the medical treatment of it. Fat and blood, and other articles of diet which excite or aggravate constitutional tendencies to diseases of the skin, were strictly forbidden to the Jews.

With respect to the "leprosy of houses" and "clothes" (Lev. xiv. 55), some have supposed that the expression was only analogical—the spots and disfigurations which appeared upon the walls and articles of clothing resembling the leprous marks—a species of mould or mildew, a kind of saline efflorescence seen often in tenements of mud or aluminous earth, indicating a great degree of dampness, corrupting the air, injurious to health, and often the occasion and precursor of fatal diseases. Some suppose leprosy in clothes to be a spot occasioned by dead wool having been woven into the texture.

LESBOS. (See MITYLENE.)

LESHEM. (See DAN.)

LETTERS (2 Sam. xi. 14). 1. Learning or literature—as when the Jews exclaimed concerning Christ. "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" (John vii. 15.) 2. Letters of the alphabet. "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew" (Luke xxiii. 38). 3. Epistles. The letters mentioned by the sacred writers were in the form of rolls, not unlike those of the present day. Niebuhr tells us that the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them; and the Persians, we know, make up their letters in the form of rolls about 6 inches long, and paste a bit of paper around it with gum, and seal it with an impression of ink. When sent to inferiors, they were often sent open (Neh. vi. 5); but when sent to equals or superiors, they were enclosed in a purse or bag. (See SEAL.) Letters were sent of old by couriers, by posts, and sometimes by friends.

LEVI (Gen. xxix. 34)—third son of Jacob and Leah. He was concerned in a bloody affair with the Shechemites, which occasioned the denunciatory and prophetic language of his father respecting him (Gen. xlix. 5-7), and which was fully verified in the history of his posterity. The opposition of his descendants to the idol worship which was practised by others was the occasion of the mitigation of their curse (Exod. xxxii. 26-29; Deut. xxxiii. 9). His descendants are called Levites. (See LEVITES, MATTHEW.)

LEVIATHAN (Job xli. 1)—the Hebrew name of an animal minutely described in this chapter of Job, but not known to modern naturalists. The description answers most nearly to the crocodile. Probably he was the

monster of the sea, as behemoth, described in the preceding chapter, was the monster of the land.

The crocodile is an inhabitant of the Nile and other Asiatic and African rivers, of enormous voracity and strength, as well as fleetness in swimming. It has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight sharp, but strong and massy teeth; and is furnished with a coat of mail so scaly and callous as to resist the force of a musket ball in every part, except under the belly. Indeed, to this animal the general character of the leviathan seems so well to apply, that it is unnecessary to seek further.—See *The Book of*

Job literally translated, &c., by J. M. Good, p. 479.

The description in Job is truly graphic. The wildness, recklessness, power, courage, form, strength, and defences of the animal are described with poetic vigour, freshness, and truth.

The leviathan is figuratively mentioned as an emblem of strength and destructiveness, especially as personifying the power or king of Egypt, as in Ps. lxxiv. 14; Isa. xxvii. 1.

LEVITES (Exod. iv. 14). All the descendants of Levi may be comprised under this name, but chiefly those who were employed in the lower services of the temple, by which they were distinguished from the priests, who were of the race of Levi by Aaron, and were consecrated to higher offices. The Levites were the descendants of Levi by Gershom, Kohath, and Merari, excepting only the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel for the service of his tabernacle and temple, (Num. iii. 6, &c.) They assisted the priests in the ministrations of the temple, and sung and played on instruments in the daily services, &c. They studied the law, and were the ordinary judges of the country, but subordinate to the priests. God provided for the subsistence of the Levites by giving to them the tenth of corn, fruit, and cattle; but they paid to the priests the tenth of all they received; and as the Levites possessed no estates in land, the tithes which the priests thus received from them were considered as the first-fruits which they were to offer to the Lord (Num. xviii. 21-24). The Levites had a right to about a twelfth of the soil; and the tithe they received was, in the largest proportion of it, but a rent for their lands which were held by the other tribes. Not more than a fifth of the tithe did they get for religious service.

God assigned for the habitation of the Levites forty-eight cities, with fields, pastures, and gardens, (Num. xxxv.) Of these, thirteen were given to the priests, six of which were cities of refuge, (Josh. xx. 7-9; xxi. 19, &c.) While the Levites were actually employed in the temple they were supported out of the provisions kept in store there, and out of the daily offerings (Deut. xii. 18, 19; xviii. 6-8).

The Levites were divided into different classes—the Gershomites, Kohathites, Merarites, and the Aaronites, or priests—to each of which were assigned specified duties, (Num. iii. 14, &c.) They were not to enter upon their service at the tabernacle till they were twenty-five years of age (Num. viii. 24); but David fixed the time of service at twenty years. The priests and Levites waited by turns weekly in the temple (1 Chr. xxiii. 24; 2 Chr. xxiii. 4-8; xxxi. 17; Ezra iii. 8).

There is much of deep interest in the history, office, &c., of this order of Jewish ecclesiastics. They were the body-guard of the Divine King, a kind of literary aristocracy as well as the dispensers of justice, and at the same time a public board of health. (See PRIEST.)

LEVITICUS, BOOK OF, the third book of the Bible, was written by Moses, and contains twenty-seven chapters, divided into four principal sections:—(1.) The laws concerning sacrifices; (2.) The consecration of the high priests; (3.) Purification, &c.; (4.) Sacred festivals. It is called Leviticus, because the Levites were the divinely-appointed ministers by whom these sacred services were in part conducted.

The laws contained in Leviticus are very minute and multifarious. The kinds of victims—their age, size, and perfection, the mode of their death, with the accompanying meat offering, whether in the "oven," the "pan," or the "frying-pan"—are all patiently and precisely described. We have the burnt offering and its solemnities; the peace offering, with its grateful ceremonies; and the sin offering and trespass offering, with the mode of their oblation, and the kind of guilt for which they made atonement. Again and again is there a peculiar sacredness attached to blood, for it is the life; and the life or blood of the victim was presented in room of that of the offender. The eighth and ninth chapters record the consecration of Aaron, and his first access to the altar honoured by the descent of fire from God on the victim he had immolated. The tenth chapter tells the fate of his unhappy sons, Nadab and Abihu.

The fullness and minuteness of these ceremonial regulations were evidently intended to exclude all apology for any human additions to the ritual. It was perfect as it came from God, and all innovation was both unwarranted and unnecessary. The Hebrews were prone to idolatry; but the very circumstantial laws of their religion left them no room for gratifying a vain and idle desire to intermeddle with God's worship. The whole ritual, too, was typical—it taught present truths and revealed future facts. It carried the hope of the Church forward to the time when God's own Son should offer the great oblation—a perfect holocaust—a successful peace offering—a sacrifice by which sin should be expiated, and guilty man be reconciled and saved. The various qualifications and offices of the priest, the nature of the victim, and the adaptations of the altar, prefigured the perfection and substitution of Him who "through the Eternal Spirit offered himself without spot to God."

Leviticus contains also many of the laws by which the civil department of the government was to be administered. All its political statutes are wise and good, and adapted to the people who were to be governed by them. Many of them refer to diet, that the nation might learn self-respect and acquire physical health; and many of them are necessary sanitary enactments, indispensable in a crowded camp, and not to be forgotten even after the people had been settled in Canaan. Many sins are prohibited which seem to have been common among neighbouring nations. The law of chastity is minutely guarded; the dis-

ease of leprosy is strictly watched; and the inheritance of property, which so often gives rise to fierce dispute, is carefully and justly laid down. Had these statutes been obeyed, how happy and prosperous would the nation have been—possessed of God's favour, and unhurt and unthreatened by surrounding kingdoms!

The book contains the history of a month—the first month of the second year of the wandering. Leviticus has a full and appropriate commentary on its ritual in the epistle to the Hebrews; and, as an old father has remarked, "almost all its syllables breathe a spiritual sacrament."

LEWDNESS (Acts xviii. 14). This word is not used here in its present common acceptation, but rather denotes the daring, flagrant offence of one who is skilled in deeds of iniquity, or of an old offender.

LIBERTINES (Acts vi. 9)—a Jewish party; but whether composed of such as were proselytes or free citizens of Rome, or called *libertines* from some circumstance in their history and civil relations, or from the town or province which they inhabited, is uncertain. They had a place of worship at Jerusalem for the accommodation of those of their sect who might be dwelling in the city. (See ALEXANDRIANS.)

LIBNAH (Josh. xxi. 13)—a city in the south-western part of Judah (Josh. xv. 42) assigned to the priests, and a city of refuge (1 Chr. vi. 57). Its inhabitants revolted from Joram (2 Ki. viii. 22), and were defeated by the Assyrians (2 Ki. xix. 8). Another Libnah was situated near mount Sinai (Num. xxxiii. 20); and a third in the country of Asher (Josh. xix. 26), called there "Shihor-libnath." It has not been distinctly identified.

LIBYA. (See LYBIA.)

LICE (Exod. viii. 16). The third plague of the Egyptians was the turning of the dust of the land into lice; and when it is considered how universally the Egyptians abhorred vermin, and especially how strongly their contact was deprecated by the priests, the affliction will appear the more severe.

The Jewish commentators, and most of the Christians, render the original word by this term; and learned biblical critics have exhausted their ingenuity to prove that this is the correct interpretation. The Septuagint translators, however, were in favour of *gnats*, as the animal designated by Moses among the plagues of Egypt; and Jerome follows them in both passages where the word is used. Several weighty, if not conclusive, objections are made to this rendering: as, (1.) These insects originated, not from the water, as do gnats or mosquitoes, but from the dust. (2.) They were on both men and cattle; but gnats do not take up their residence on any animal. (3.) The Hebrew word signifies to be *fixed* or *firm*, which does not agree to gnats, which are ever on the wing. (4.) And, finally, the plague of flies came afterwards, in which gnats would be included. Others, however, dissent from both these opinions, and are disposed to think the tick is the animal here signified, which sticks its claws into man and beast so fast that it never lets go its grasp but by leaving them in the flesh.

LIEUTENANTS (Ezra viii. 36)—a general name for deputies.

LIGHT (Gen. i. 2-4)—the element by means of which objects and their shape, size, and colour are discerned. Its motion is extremely quick, and is estimated to be about 10,000,000 of miles in a minute.

Whether light really emanates from the sun, or whether it is a fluid universally diffused through the universe, which the sun causes to radiate or to exercise a vibratory motion, is not agreed. Light was created on the first day, although the celestial luminaries did not appear until the fourth. There is every reason to suppose that the sun was created as early as any part of the planetary system, and the work of the fourth day was not the creation of the heavenly orbs, but the making of them to be light-bearers or luminaries. Light is an emblem much used in the language of Scripture. Christ is often called a light, and God is said to dwell in light which no man can approach; yea, "God is light, and in him is no darkness at all" (1 John i. 5). It is constantly used as the emblem of knowledge, purity, and joy. The holy lives of Christians are also represented by light, as they are so pure in their actions and transparent in their candour, and as they reflect the light they enjoy themselves on the spiritual gloom which is round about them. The following references show a variety of figurative uses of the word:—Ps. iv. 6; xxvii. 1; Prov. iv. 18; Eccl. xi. 7; Isa. ii. 5; x. 17; Hos. vi. 5; Matt. iv. 16; v. 16; Eph. v. 8; Col. i. 12.

LIGHTNING (2 Sam. xxii. 15). The terrors of the divine wrath are often represented by thunder and lightning; and thunder, on account of its awful impression on the minds of mortals, is often spoken of in Scripture as the voice of the Lord (Job xxviii. 26; xxxvii. 4, 5; xxxviii. 25; xl. 9).

LIGN-ALOES. (See ALOES.)

LIGURE (Exod. xxviii. 19). This was one of the precious stones in the breastplate of the Jewish priests. It is said to have resembled the carbuncle, and to have been of a bright sparkling colour; but it is not among any class of gems known in modern science, unless it be *tourmaline*.

LILY (Matt. vi. 28)—a lovely flower, of a great variety of species, the most beautiful of which are found in eastern countries, and are often mentioned by travellers. Their gorgeous appearance is alluded to in the passage above cited, as is also the fact that their dry stalks were used as fuel.

Speaking of our Lord's allusion in this passage, the famous botanist, Sir J. E. Smith, says: "It is natural to presume, the divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis Lutea*, whose golden

liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression of 'Solomon in all his glory not being arrayed like one of these' is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the Sermon on the Mount was delivered." But the term may include various species of flowers.

In Song ii. 1, allusion is probably made to some species of the lily that grew spontaneously in the fields, and was seldom admired, because seldom noticed; and in Song v. 13, reference is supposed to be had to the Persian lily, within whose flower-cup is found a collection of fluid not unlike myrrh. The lily afforded a pattern for much of the ornamental work of the temple, (1 Ki. vii.; 2 Chr. iv.)

LIME (Isa. xxxiii. 12)—a well known substance, obtained by burning limestone, bones, shells, &c., and used for plaster or the cement of brick-work, &c. It is inferred from the above passage, and from Amos ii. 1, that the modern mode of manufacturing this article was known to the ancients. Untempered mortar is that which is so imperfectly or unskilfully mixed that it cannot be worked (Ezek. xiii. 10, 11). It is by no means certain that lime was a component part of the plaster mentioned, Deut. xxvii. 2. The writing of the precepts referred to in this passage may have been a species of *fresco*.

LINEAGE (Luke ii. 4)—family or race.

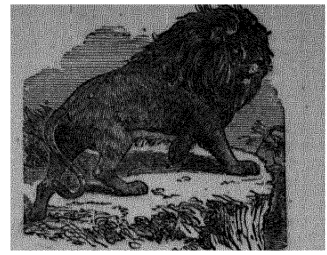
LINEN (Lev. xiii. 47)—a cloth made of flax. It was much valued and used in ancient as it is in modern times. Fine white linen is in Scripture the emblem of innocence or moral purity (Rev. xv. 6; xix. 8).

The best linen was anciently made in Egypt, as their country afforded the finest flax (Prov. vii. 16); but it is said the most of their linen was coarse; and Solomon, it seems, bought linen-yarn in Egypt (1 Ki. x. 28). It is supposed that linen was anciently used for writing on, and the letters formed with a pencil.

This cloth, so celebrated in ancient times, is still found wrapped around mummies, and appears to be of the quality of the common cotton sheeting. (See CLOTHES, DISTAFF, FLAX.)

LINES (Ps. xvi. 6). This expression refers to the mode of measuring land with a cord or line, and is the same as if it was said, "My portion is in a pleasant place." (See MEASURES.)

LION (Gen. xlix. 9)—a wild and ferocious animal, too well known to require particular description. The lion's form is majestic: its flowing mane, shaggy eyebrows, glittering teeth, and dauntless aspect present a striking spectacle. His length is often more than 8 feet, and his height above 4. The colour is tawny. The fierce courage of the lioness is proverbial. Lions formerly inhabited the marshy banks of the Jordan, and when driven thence by the annual overflow were much enraged (Jer. xlix. 19; l. 44). Figurative allusions to the qualities and habits of this



animal abound in the Bible, but are so obvious in their application that they need not be explained. The Scripture has allusions to his roar so terrible, his tusk so powerful, his look so grim, his walk in search of his prey, and the spring with which he leaps upon it. In the Hebrew there are several names for the lion, expressing the differences in his age and character, as, "the lion's whelp" (Deut. xxxiii. 22; Ezek. xix. 2); "the young lion" (Ps. xxxiv. 10; xci. 13; Hos. v. 14); "the grown and vigorous lion" (Num. xxiii. 24; 2 Sam. xvii. 10).

In Job iv. 10, 11, are five different words to denote the lion, which are rightly rendered by our translators:—"The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad." In Nah. ii. 11, 12, is another congeries of terms expressive of the age, character, stature, and ferocity of the lion. All the poets of ancient times abound in allusions to the noble courage and strength of this king of quadrupeds; and the allusions in Scripture are very numerous, but all very significant and intelligible.

LIPS (Lev. xiii. 45). This word has various peculiar significations in the Scriptures:—

LIPS, UNCLEAN (Isa. vi. 5), are lips polluted by sinful words.

LIPS, CALVES OF OUR. (See CALVES.)

LIPS, BURNING (Prov. xxvi. 23). This phrase has been supposed to mean lips through which the expressions of malice, envy, and other malignant passions are continually passing (Acts ix. 1); or, as it is oftener interpreted, burning with false professions of piety and friendship; as the "potsherd, covered with silver dross," appears with burning brightness, though it is in truth but a potsherd.

LIP, COVERING THE (Ezek. xxiv. 22), or chin, with the outer garment, was a token of mourning.

LITTER (Isa. lxvi. 20)—a covered conveyance probably not unlike the Oriental palanquin, which is carried on the shoulder. Such litters are sketched on the monuments.

LIVER. (See DIVINATION, GLORY.)

LIZARD (Lev. xi. 30). It is quite uncertain what species of the animal known to modern naturalists by this name is intended

by the sacred writers. The original would indicate one which adheres closely to the earth. It was unclean by the ceremonial law.

LOAN. (See DEBT, PLEDGE.)

LOCK (Judg. iii. 23). The doors of the ancient Hebrews were secured by bars of wood or iron, though the latter were almost entirely appropriated to the entrance of fortresses, prisons, and towns. Thus we find it mentioned in 1 Ki. iv. 13, as something remarkable concerning Bashan, that there were "threescore great cities, having walls and brazen bars." (See also Isa. xlv. 2.) These were almost the only locks known in early times, and they were furnished with a large and clumsy key, which was applied to the bar through an orifice from the outside, by means of which the bar or bolt was slipped forward as in modern locks. There were smaller contrivances for inner doors (Judg. iii. 24), and probably projecting pieces by which to shove the bolt with the hand (Song v. 4, 5). (See DWELLINGS, KEY.)

LOCUST (Nah. iii. 15)—an insect of the grasshopper species, remarkable for numbers and voraciousness, and hence one of the most dreadful scourges of eastern countries. The eighth plague upon Pharaoh was in the form

of locusts (Exod. x. 4-15; Psal. lxxviii. 46; cv. 34), and they are frequently alluded to as instruments of Divine judgment (Deut. xxviii. 38-42; 1 Ki. viii. 37; 2 Chr. vi. 28). It has been supposed that no less than ten different species are mentioned in Scripture by as many different words. Many facts have been related by travellers and historians of veracity to show the immensity of the numbers of locusts which have been observed to pass over some countries. Even the heathen viewed the locusts as a dreadful judgment from heaven. Pliny says, "This plague is considered a manifestation of the wrath of the gods; by their number they darken the sun, and the nations view them with anxious surprise; their strength is unfailing, so that they cross oceans, and pervade immense tracts of land. They cover the harvest with a dreadful cloud; their very touch destroying the fruits of the earth, and their bite utterly consuming everything."

"The locusts," says a traveller, "properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes gregarious beyond expression. Those which I saw were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been some time from the south. In the middle of April their numbers were so vastly increased that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel expresses it, 'they darkened the sun.' When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist (Ps. cix. 23), of being 'tossed up and down as the locust.' In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began to disappear, and retired into the Metijiah and other adjacent plains, where they deposited their eggs. These were no sooner hatched, in June, than each of the broods collected itself into a compact body of an eighth of a mile square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but the vine, likewise 'the fig-tree, the pomegranate, the palm and the apple-tree, even all the trees of the field' (Joel i. 12); in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a 'great army;' who further observes, that 'the land is as the garden of Eden before them, and behind them a desolate wilderness.'"

The locust was by the law a clean animal—it is "a flying creeping thing." Some species of the locust are eaten at this day in eastern countries, and are even esteemed a delicacy

when properly cooked (comp. Lev. xi. 22; Matt. iii. 4). After tearing off the legs and wings, and taking out the entrails, they stick them in long rows upon wooden spits, roast them at the fire, and then proceed to devour them with great zest. There are also other ways of preparing them. For example, they cook them and dress them in oil; or, having dried them, they pulverize them, and when other food is scarce, make bread of the meal. The Bedouins pack them with salt in close masses, which they carry in their leathern sacks. From these they cut slices as they may need them. It is singular that even learned men have suffered themselves to hesitate about understanding these passages cited above of the literal locust, when the fact that they are eaten by the Orientals is so abundantly proved by the concurrent testimony of travellers. One of them says they are brought to market on strings in all the cities of Arabia, and that he saw an Arab on mount Sumara who had collected a sackful of them. An Arab in Egypt, of whom he requested that he would immediately eat locusts in his presence, threw them upon the glowing coals, and after he supposed they were roasted enough, he took them by the legs and head, and devoured the remainder at one mouthful. When the Arabs have them in quantities they roast or dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts; and the Bedouins eat those which are collected in great quantities in the beginning of April, when they are easily caught. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry.

In the book of Revelation we have a description of the symbolical locust, which gives us a terrific impression of their power, and which is curiously illustrated by a passage from an eastern traveller. "An Arab from Bagdad," he says, "compared the head of the locust to that of the horse, its breast to that of the lion, its feet to those of the camel, its body to that of the serpent, its tail to that of the scorpion; and so of other parts." In like manner, the Italians still call locusts little horses; and the Germans name them hay horses. (See JOEL.)

LOD. (See LYDDA.)

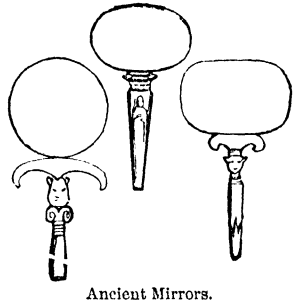
LO-DEBAR (2 Sam. ix. 4; xvii. 27)—a place in the tribe of Gad, not far from Mahanaim, north of the Jabbok. Here dwelt Machir the Ammonite, who assisted David when he retired from Absalom's usurpation, and in whose house lived Mephibosheth, Jonathan's lame son, who sat at David's table, and received from him "all that pertained to Saul and his house." Some suppose it to be the same with "Debir" (Josh. xiii. 26).

LODGE. (See GARDEN.)

LOG. (See MEASURES.)

LOINS (1 Ki. xviii. 46). The dress of the Oriental nations being loose, it was necessary, when they were travelling or working, to gird up their garments, and fasten them about the loins; hence the expression is figuratively used (1 Pet. i. 13) to denote restraint or abstinence from worldly cares, thoughts, and pursuits, whereby the soul would be entangled or hindered. (See CLOTHES.)

LOOKING-GLASS (Job xxxvii. 18). What is thus translated was in fact a plate of metal, polished so finely as to produce a very perfect reflection of objects. The mirrors of Egyptian ladies, according to Wilkinson, were of a mixed metal, chiefly of copper, many specimens of which are in the British Museum.



Ancient Mirrors.

LORD (Gen. xxxix. 2). This word, though sometimes applied as a term of reverence and respect, usually denotes the Supreme Being; and in this last sense it is applied indiscriminately to the Father and to the Son (Acts x. 36; Rev. xix. 16), especially in the epistles of Paul. In the common English translation of the Bible the word LORD, when it stands for Jehovah, is printed in capitals.

LORD'S DAY (Rev. i. 10), or the Christian Sabbath, was distinguished by this name from the *Sunday* of the Pagans and the *Sabbath* of the Jews. The early Christian writers generally made this distinction; and the Christian emperors used the term Lord's day, or Sunday, according to the persons they addressed—*i. e.*, whether they were Pagans or Christians. Lord's day was the favourite name of the day in the times of the apostles and first Christians; and *Sunday* was used only in accommodation to the popular usage of the Pagans around them. (See FEAST, SABBATH.)

LORD'S SUPPER (1 Cor. xi. 20). The night preceding his crucifixion, the Lord Jesus, after eating the paschal supper with his disciples, presented each of them with bread and wine, and declared to them that as often as they should eat of that bread and drink of that cup in remembrance of him, they would show forth or illustrate his death, and their faith in its atoning efficacy, till he should come. The great majority of Christians hold this ordinance to be binding on the Church till the end of the world, and that it is the privilege and duty of all the disciples of Christ to observe it.

This ordinance is sublime in its very sim-

plicity: its object of commemoration is the Lord's death—the great sacrifice of peace and propitiation—the event which is the basis of faith on earth, and the theme of praise and rejoicing in heaven. The mode of celebration is very simple, as our Lord himself at the first institution of the feast exemplified. But men have perverted this ordinance—have made it a sacrifice itself, and not the commemoration of one. The mass is an unwarranted imitation of the Lord's atoning death. The dogma of transubstantiation is not less unnatural and unscriptural. Christ says, "This is my body broken for you." Papists take this in a literal sense, and fall into the grossest of all blunders —alike opposed to the senses, to reason, and to Scripture; for a priest's prayer changes a wafer into a god—a god to be swallowed by his worshipper. Volumes have been written to show their error. It is altogether wrong to allege, as is sometimes done by Protestants, that Christ could not say, "This is like, or this represents, my body," because the language he spoke in had no verbs of this meaning. It must be a language of great scantiness and poverty indeed, that has no verbs denoting similitude or representation. Christ's mother tongue had abundance of them, if he had chosen to use them. But Christ says, "I am the vine"—"I am the door." Jacob says of his two sons, "Judah is a lion's whelp"—"Benjamin is a ravening wolf." Nobody mistakes the meaning of those figures of speech; and the words of the Redeemer are precisely similar in kind. Who would ever dream that Jacob meant to affirm that two of his sons had been changed into quadrupeds? and yet he uses language as strong and peculiar as did the Redeemer. The people of the East delight in such striking metaphors. Instead of saying, "The name of the Lord resembles a strong tower," they simply say, "The name of the Lord is a strong tower." Their warm minds neglect the word denoting similitude.

The Church of Christ has been long refreshed and blessed by this ordinance. Our senses become the ministers of our faith, and we hold communion with one another over the emblems of the holy suffering humanity of the Son of God. It is a supper—as first celebrated in the evening; a feast—for it is a season of joyous experience; the eucharist—for it is a time of thanksgiving; the communion—for we hold fellowship with Jesus and fellow-believers; and the sacrament (which word is the representative of the Greek term μυστήριον, and does not refer to the Roman oath)—for it is a mystery to which the initiated alone are invited and admissible. It is to last in the Church till the Redeemer comes again. It thus leads back to Calvary, and forward to the second advent. (See COMMUNION.)

LOT. 1. (Gen. xi. 31; xix. 37, 38) The son of Haran, and nephew of Abraham. Lot shared for a time in Abraham's fortunes, but afterwards left him, and established his residence at Sodom. For the sake of worldly advantage, he suffered his own soul to be daily vexed by filthy communications, and he endangered also the spiritual well-being of his family. But on that awful morning of Divine vengeance Lot lost all his property. Only his two daughters remained; and they, tinged with that laxity of morals which prevailed around them, seduced their aged parent into sin. (See ABRAHAM.)

2. A portion or share of anything, particularly an inheritance (Josh. xv. 1; Ps. cxxv. 3; Isa. xvii. 14; lvii. 6; Acts viii. 21).

3. (Prov. xviii. 18) A method used to determine chances or preferences, or to decide a debate. The decision by lot was often resorted to in former times, but always with the strictest reference to the interposition of God; as in the choice of the apostle Matthias (Acts i. 26), and in the cases of Saul and Jonathan, and of Jonah and his companions, to determine who had offended God (1 Sam. xiv. 41, 42; Jon. i. 7). In the division of the promised land among the tribes of Israel the use of the lot was expressly commanded by God himself, it being understood that the extent of territory should be proportioned to the population of each tribe (Num. xxvi. 55). So the selection of the scape-goat was to be determined by lot (Lev. xvi. 8). Property was divided in the same way (Ps. xxii. 18; Matt. xxvii. 35). The orders of the priests and their daily service were also assigned by lot, (1 Chr. xxiv., xxv.)

As to the manner of casting lots, we have no certain information. It is supposed by some that the stones or marks which were used in determining the lot were thrown together into the lap or fold of a garment, or into an urn or vase, and that the person holding them shook them violently, so that there should be a perfect mingling of the whole contents, to prevent all preference by the hand of him who should draw; so that the passage (Prov. xvi. 33) is paraphrased thus—"In a lot-vase the lots are shaken in all directions; nevertheless, from the Lord is the whole decision or judgment."

LOT'S WIFE (Luke xvii. 32). The allusion in this passage to the history of Lot's wife refers either to the attempt to return, which some suppose she made, or to her mere looking back with a desire to return. For her offence it is said she was turned into "a pillar of salt." She was made a monument of the Divine displeasure, but in what precise form is not known. Either the lava encrusted her, which when cooled had a saline appearance; or the word *salt* may have its common symbolical meaning of perpetuity. She became a perpetual monument of God's indignation. (See SALT.)

LOVE (1 John iv. 8, 16). This term signifies one of the constituent principles of our nature; and in the perfect exercise of it is comprehended the whole of our duty to God and to our fellow-creatures (Matt. xxii. 37-40; Rom. xiii. 8, 10; Gal. v. 14; Jas. ii. 8). Hence it evidently comprehends all holiness of heart and life. The highest and most glorious display of the divine character which has ever been made to man is the love of God in Jesus Christ (Rom. v. 8), and the great principle and

fruit of both faith and obedience consist in the possession and exercise of love; for "love is heaven, and heaven is love" (John xiii. 34, 35). (See CHARITY.)

LOW COUNTRY (2 Chr. xxvi. 10), or LOW PLAINS (2 Chr. xxvii. 28), called also THE VALLEY (Josh. xv. 33), and VALE (1 Ki. x. 27). These words denote the western portion of Judah—"the shephêlah" in Hebrew. This geographical term is also simply rendered *plain* (Jer. xvii. 26).

LUBIM. (See LYBIA.)

LUCIFER (Isa. xiv. 12). This word, signifying *light-bringer*, occurs but once in our Bible, and is then applied to the king of Babylon to indicate his glory as that of a morning star, or, figuratively, "a son of the morning." Tertullian and some others suppose the passage to relate to the fall of Satan; and hence the term is now usually applied in that way, though without sufficient warrant.

LUCIUS OF CYRENE (Acts xiii. 1). Cyrene was a Greek colony in northern Africa; and Cyrenians are mentioned as being present at Pentecost (Acts ii. 10). Nothing is known of this Lucius.

LUD (Gen. x. 22)—a son of Shem, from whom the Lydians of Asia Minor are supposed to have descended.

LUDIM (Gen. x. 13)—son of Mizraim, whose posterity, also called Lydians (Jer. xlvi. 9), settled on the continent of Africa, to the west of Egypt, as we infer from the connection in which they and their country are mentioned (Isa. lxvi. 19; Ezek. xxvii. 10; xxx. 5). Their precise location is unknown.

LUKE (Col. iv. 14), or LUCAS (Phile. 24)—the author of one of the Gospels, and also of the book of Acts. He was a physician (Col. iv. 14); but his parentage, nativity, and precise connection with our Saviour and his apostles are uncertain. It is evident that he was well acquainted with everything relative to the Messiah and to his ministry upon earth. He wrote his gospel in Achaia, about A.D. 63, and the Acts of the Apostles within a year or two afterwards. Both these books were dedicated to Theophilus, a distinguished Christian, and supposed to have been an Italian. In the Acts, geographical notes are often added, till the record of Paul's arrival in Italy; after that, places not usually known are mentioned without any explanation. The inference is, that Theophilus, to whom the book is inscribed, belonged to Italy, and was intimately acquainted with all its localities. Luke travelled with Paul, joining him at Troas, accompanying him to Neapolis and Philippi, and afterward through Macedonia to Troas again. He went with the apostle to Rome, and remained with him during some period of his confinement (2 Tim. iv. 11; Phile. 24). By some he is thought to have been a Greek, and by others a Syrian, and that he was born and converted at Antioch, from which place he commenced his travels with Paul. Some suppose him to have been among the seventy disciples sent out by our Lord; he alone makes special mention of this mission. Some suppose him to be the Lucius referred to in Rom. xvi. 21, but there is no foundation for the statement. A recent writer, in his *Literary History of the New Testament*,* supposes him to be the same with Silas, the well-known companion of Paul. The grounds of this hypothesis are by no means very stable. For the peculiar change of name no reason is given, nor is there any traditionary hint on the subject. The two names, moreover, bear no resemblance. The author, indeed, adduces some changes of names as affording analogous proof to his hypothesis. But Peter and Cephas are the same term in different languages, Thomas and Didymus are similarly related, and Lebbeus and Thaddeus are synonymes. Zelotes and Canaanite are not properly names, but only the same designation; the former expressed in Greek, the latter in Syro-Chaldaic. Bartholomew, if it refer to Nathaniel, is only a patronymic. The double names of Saul and Paul are distinctly recorded; and Levi, if it be the name of Matthew, has a similar signification with it, according to Winer, in his *Real-Worterbuch*, sub voce. The theorist says further in defence of his hypothesis: "Lucanus is derived from lucus, and Sylvanus from sylva, and *lucus* and *sylva* signify the same thing." But so far from being related at all to Lucus, Lucanus is only the Grecized form of the Syriac Lucas, and Silvanus (not Sylvanus, as the author erroneously spells it) is merely the Grecized form of Silas. Neither lucus nor silva are therefore etymologically connected with the ideal Lucanus or the actual Silvanus. If the assumption of a Roman name was usual on acquiring the privilege of a Roman citizen, then Silas is easily Romanized into Silvanus; but the interchange of Lucas into Silvanus is both pedantic and unnecessary. Besides, the author of the "Acts" adheres to the short and original name Silas, between which and Lucas there is no connection. More probable than this conjecture is the theory that Silas is the same person as Tertius, mentioned in Rom. xvi. 22; for Silas and Tertius have in their respective tongues the same signification. The other arguments adduced on behalf of the theory which we are opposing are very precarious. They refer to the phraseology occasionally employed in the book of Acts. The author endeavours to show that the use of the term "we," on the part of the historian, has special reference to Silas, who by this phraseology includes himself with Paul, and proves himself to be the author of the annals. Paul chose Silas for his companion after his separation from Barnabas, and went immediately afterwards through Syria and Cilicia confirming the churches. But of this journey no account is given. It is strange, if Silas were the author, that he gives no account of this first journey with Paul. No mention is made of his progress till, having gone through Syria and Cilicia, he came to Derbe and Lystra. The author erroneously represents this ulterior

* London, 1845.

portion of the missionary tour as the principal part of it. The progress was continued through Phrygia and the region of Galatia, and no record of the enterprise is left. Is not this a strange omission, if Silas were the author? At the same time, throughout the brief account or rather mention of the stages of this his first journey, no identification of himself as the author takes place. The "we" never occurs. The historian first associates himself with the apostle at Troas, where he seems to have joined him—"we endeavoured to go into Macedonia;" while two verses before it is said, "they assayed to go into Bithynia." It is added in the verse first quoted, "assuredly gathering that the Lord had called us to preach the Gospel unto them." The author argues from this language that the only individuals divinely appointed to preach the Gospel were Paul, and Silas, and Timotheus, who are therefore associated by Paul with himself in his epistles to the Macedonians. One of these persons, therefore, must have been the writer of the book. The inference is too sweeping for the premises. The use of the term *us* will not justify it. The association of the historian with his party does not prove that he put himself on an equality with them; for Paul says, "*We* shall not all die, but *we* shall be changed." The "we" implying this association is never used when Paul and Silas are the only persons to whom it could apply. Care is taken never to use it in such circumstances. It is not used in the long account of the imprisonment of Paul and Silas at Philippi. We cannot conceive it possible, had Silas been the author, that in the narration of this interesting event he should not have for once used the terms *we* or *us*. Luke seems never to have held any official public station, and so could not with propriety be associated with Silas and Timothy in the apostolic salutations. The writer in the Acts says, the Pythoness "followed Paul and us;" and the author of the theory on which we are animadverting concludes that the *us* must be understood of Silas and Timotheus, otherwise the writer would assuredly have said Paul and Silas. But Pau was the principal personage in the scene, and his companions the historian associates with himself. Silas afterwards was absent from Paul for some time, and during this period Paul visited Athens. Now, of this visit we have a full narration, with a report of Paul's famous oration on Mars' hill. Strange mode of procedure, if Silas were the author! that he is silent, or at least brief, in reference to scenes in which he and Paul were the only associates, and so full and circumstantial as to other incidents, visits, and addresses, when himself was absent! Does this resemble nature or probability? The last account we have of Silas is his joining Paul at Corinth. His name does not occur afterwards, nor does he appear in any way to be connected with the narrative. We read afterwards of Timothy being associated with Paul, but no mention is made of Silas in the list, while Luke shows himself in the use of the first person plural. Silas does not appear again, but the author of the book of Acts identifies himself with the history, and came to Rome with Paul. There is no evidence that Silas was at Rome with the apostle, while Luke is referred to in three out of the five epistles written from the metropolis —viz., in the epistles to Philemon, to the Colossians, and the second to Timothy. Paul's reference to Luke and Silas leaves no doubt that they were different persons. Had he used this change of name, as our author imagines, he could only have embarrassed the churches. Silvanus is associated with Paul in his opening salutation to the church in Thessalonica, both epistles being written from Corinth, while Silas was with the apostle; but if Silas were the same person with Luke, he was at Rome with Paul, and is yet associated with him in no salutation (not even in the epistle to the Philippians), while Luke is incidentally mentioned, and in such a way as his humbler station warranted. The whole history of Silas proves that he was neither Luke nor the author of the Acts of the Apostles. Some suppose he suffered martyrdom; but of the time and manner of his death we have no authentic information.

LUKE, GOSPEL BY, is the third in order in our present arrangement. Its commencement is in classical style—not like the plain and unpretending Hebrew exordium. There are some points in that introduction which possess a peculiar interest. The evangelist alludes to other narratives of Christ's life (ch. i. 1, 2). Two classes of authors seem to be referred to—the "many," in contradistinction to the "eye-witnesses" and "ministers" of the Word. The works of the former were unauthorized documents, written in all probability from a good motive; but not being inspired, they were failures. The compositions of the latter may have been our canonical Matthew and Mark—the one the work of an "eye-witness," the other the production of a "minister of the Word." Luke professes to have made diligent investigation, and he proposes to write "in order."

This book contains many things which are not found in the other gospels; among which are the following:—the birth of John the Baptist; the Roman census in Judea; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; Christ's conversation with the doctors in the temple when he was twelve years old; the parables of the good Samaritan, of the prodigal son, of the rich man and Lazarus, of the wicked judge, and of the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years; the cleansing of the ten lepers; and the restoring to life the son of a widow at Nain; the account of Zaccheus and of the penitent thief; and the particulars of the journey to Emmaus. It is very satisfactory that so early a writer as Irenæus has noticed most of these peculiarities,

which proves not only that St. Luke's gospel, but that the other gospels also, are the same now that they were in the second century. (See GOSPELS.)

Luke's gospel is more elegant in many portions of its diction than the other evangelists. It has a catholic aspect, and exhibits Jesus, not as the Messiah of the Jews, but as the Saviour of the world. Luke coincides often verbally with Matthew in the transcript of our Lord's sayings (Matt. viii. 19; ch. ix. 57; Matt. viii. 9; ch. vii. 8; Matt. xii. 43; ch. xi. 24). Yet Luke narrates many events not to be found in Matthew. His order is different; and he professes to write "in order"—that is to say, with reference to the chronological succession of events. His correct use of medical terms has sometimes been remarked; and a very recent writer has shown his peculiar familiarity with nautical phrases and idioms, in his description of Paul's voyage and shipwreck.

But Luke was not an apostle. Whence, then, the authority of his gospel? Ancient tradition unanimously ascribes it to the patronage of Paul. Irenæus, at a very early period, says that "Luke wrote down the gospel preached by Paul." "Luke's digest," says Tertullian, "is generally ascribed to Paul." Origen calls it "the gospel sanctioned by Paul." Other Fathers held similar opinions. It has been remarked that the account of the Lord's Supper in Luke and that in 1 Cor. is very much alike. Chapter iii. 15, 16, contains a statement about the Baptist very similar to a portion of one of Paul's addresses referring to the same subject. Nay, some have gone the unwarranted length of supposing that when Paul says, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. ii. 16), the words, "my gospel," refer to the composition of Luke. We believe, however, in the truth of the early tradition. Only in such a way could the work of Luke have gained a speedy and universal reception among the churches. Its tone, and spirit, and selection of facts are in unison with the expanded views of him who was the apostle of the Gentiles.

LUNATIC (Matt. iv. 24). It was formerly supposed that the changes of the moon had an influence upon certain diseases of the mind; and persons affected with those diseases were therefore called lunatics; and hence, too, distracted persons, who are sane at intervals, are still called lunatics, though the idea of their being at all under the influence of the moon is generally regarded as irrational. In the Syriac version the rendering seems to imply that the lunatics were diseased sleepwalkers, prone to range under the moon over the flat roofs of eastern houses. Physiologists still describe melancholy cases of somnambulism.

LUSTS. 1. Unlawful passions and desires (1 Cor. x. 6; 1 Pet. ii. 11; iv. 2; 2 Pet. ii. 10). 2. The corruption of the heart, which inclines to evil, and is both the effect and cause of sin (Jas. i. 14, 15). 3. The desire of food to sustain life (Deut. xii. 15).

LUZ (Judg. i. 26). 1. The old name of Bethel. (See BETHEL.) 2. A city in the land of the Hittites, built by a man of Bethel who was permitted to go free by the Ephraimites, as a reward for making known to them a secret passage into the town, by which they entered and took it. Its site is unknown.

LYBIA, or LIBYA (Acts ii. 10), was anciently among the Greeks a general name for Africa, but properly it embraced only so much of Africa as lay west of Egypt, on the southern coast of the Mediterranean. Profane geographers call it Lybia Cyrenaica, because Cyrene was its capital. (See CYRENE.) It was the country of the Lubims (2 Chr. xii. 3) or Lehabim of the Old Testament, from which it is supposed to have derived its name.

LYCAONIA (Acts xiv. 6, 11)—a province of Asia Minor which the apostle Paul twice visited. It was separated from Phrygia, and created into a Roman province by Augustus, and was bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Pisidia and Phrygia. Its chief towns were Iconium, Derbe, and Lystra. It is now a part of Caramania, and subject to the Turks.

The "speech" of this province (Acts xiv. 11) is supposed to have been either the old Assyrian language or a corruption of the Greek. But it is impossible to settle the question.

LYCIA (Acts xxvii. 5)—a south-western province of Asia Minor, bounded north by Phrygia, east by the sea and country of Pamphylia, south by the Mediterranean, and west by Caria and the Gulf of Glaucus, now that part of Anatolia embraced between the bays of Macri and Satalia. Its chief cities were Patara and Myra.

LYDDA (Acts ix. 32, 38), or LOD; in Hebrew, *Lud* (Ezra ii. 33)—a city inhabited by Benjamites after the captivity—was a few miles east of Joppa, on the way to Jerusalem. Here Peter cured Eneas of the palsy. It was burned by the Romans in the war of Judea; but was rebuilt, and called by the Greeks Diospolis—the *city of Jupiter*. It is now in ruins, but bears the old name.

LYDIA. 1. A PERSON (Acts xvi. 14, 15)—a woman of Thyatira, who dwelt in the city of Philippi, in Macedonia, and was converted under Paul's ministry. She opened her house to entertain the apostles, constraining them to partake of her hospitality. She is described as a seller of purple; whic[illegible]eans either that she sold the colouring matter, or—what is more likely—the fabric already dyed. Lydia's engagement in worldly business did not prevent her giving heed to the things of her salvation. The heroines of romance sink into shade compared with the simple record of this pious and devoted merchant. (Comp. Ezek. xxvii. 7, 16.) (See PURPLE.)

2. A PLACE (Ezek. xxx. 5). There was a celebrated kingdom of Asia Minor known by this name, of which Sardis was the capital. It is supposed to have been settled by the

posterity of Lud, a son of Shem. It had Mysia on the north, Phrygia on the east, Caria on the south, and the Ægean Sea on the west. It was once under the dominion of Crœsus, the wealthiest monarch of his age. It was in the time of the apostles a province of the Roman empire. The Lydia of the above-cited passage is supposed to refer to a place or a people in Africa. (See LUDIM.)

LYRE. (See HARP.)

LYSANIAS. (See ABILENE.)

LYSIAS. (See CLAUDIUS.)

LYSTRA (Acts xiv. 6, 8, 21)—a city of Lycaonia, where Timothy was circumcised—probably born—and where Paul performed a surprising miracle upon a man lame from his birth. The people took him for a god, and would have done sacrifice to him and Barnabas.

M

MAACAH (2 Sam. iii. 3)—the daughter of Talmai, king of Geshur, and the mother of Absalom and Tamar. The same name occurs elsewhere, and designates different individuals of both sexes: as in 1 Ki. xv. 1, 2, 7, 8, 10, the daughter of Abishalom, the wife of Abijam, and the mother of king Asa; in 1 Ki. ii. 39 it designates a king of Gath; in 1 Chr. xxvii. 16 it designates the father of Shephatiah; and in Gen. xxii. 24 it is a daughter of Nahor. In 1 Ki. xv. 1, 2, Maachah, the daughter of Abishalom, is called Abijah's mother; but in 2 Chr. xiii. 2, Abijah's mother is said to have been a daughter of Uriel of Gibeah; while, in 1 Ki. xv. 10, Maachah is called the mother of Asa who was Abijah's second son, Maachah, in that case, being his grandmother, and not his mother. An attempt has been made to reconcile these apparent inconsistencies between 1 Ki. xv. 2 and 2 Chr. xiii. 2, by supposing that different persons are intended. The relation, it is said, is not the same in both cases; for the *king's mother* was a title of dignity, and not of consanguinity, distinguishing her rank at court, and not her relation to the king. Thus Maachah, Rehoboam's wife and Abishalom's daughter (1 Ki. xv. 2), was the natural mother of Abijah, or Abijam. When her son Abijah ascended the throne, the rank of king's mother was given to Michaiah, the daughter of Uriel of Gibeah (2 Chr. xiii. 2); but at her death that title devolved on Maachah, Rehoboam's wife, and she enjoyed it at the accession of Asa, her grandson (1 Ki. xv. 10); and hence, though she was Asa's grandmother, she is called by her title of honour, the king's mother. But probably Maachah is the true reading in 2 Chr. xiii. 2.

MAACHAH, or MAACHATHI (Deut. iii. 14)—a city and region of Syria, east and north of the sources of the Jordan, and not far from Geshur, at the foot of mount Hermon, corresponding to the modern Lejah and Jaulân. The Israelites would not destroy the Maachathites, but permitted them to dwell in the land (Josh. xiii. 13); and their king assisted the Ammonites against David (2 Sam. x. 8). The lot of the half-tribe of Manasseh, beyond Jordan, extended to this country (Josh. xii. 5).

MAALEH-AKRABBIM. (See AKRABBIM.)

MACEDONIA (Acts xvi. 9)—an extensive district of Greece, west of the Egean Sea, south of Thrace, and north of Thessaly. It rose to fame in the days of Philip and his son Alexander the Great, under whose reign Greece was subdued, and Macedonia became one of the most powerful nations of antiquity. Macedonia received the Gospel before any other part of Europe. It was at that time a Roman province. The Romans, under Paulus Emilius, having conquered the country, afterwards divided the whole of Greece and Macedonia into two great provinces, which they called *Macedonia* and *Achaia* (2 Cor. ix. 2). It remained a Roman province for nearly 600 years, when it was conquered by the Turks, and is still subject to them. Among its chief cities were Philippi and Thessalonica. (See ACHAIA, GREECE.)

Paul and Silas started from Antioch on their first European missionary tour. It was Paul's second missionary tour. At Derbe Timothy joined them, and they passed through Phrygia and Galatia into Mysia, purposing to go to Bithynia; "but the Spirit suffered them not." They then turned aside to Troas, where Paul was divinely instructed to proceed to Europe. Here Luke, a pious physician, united with the missionary band; for it is at this period that Luke begins to speak in the first person plural (Acts xvi. 11). His profession was evidently calculated to give him access to the people when the other missionaries might be excluded. They forthwith took passage; touched upon Samothracia, the romantic rock; thence, the following day, they landed at Neapolis, and passed on to Philippi. At Philippi a little flock were gathered; persecution broke out; Paul and Silas were put into prison and beaten; the keeper of the prison was converted, and the missionaries were honourably released. Timothy and Luke, who had excited no ill-will against themselves, remained at Philippi; while Paul and Silas, after a farewell meeting in Lydia's house, left for Thessalonica, passing through Amphipolis and Apollonia. At Thessalonica a church was planted; the fire of persecution again kindled up; Paul and Silas fled to Berea, and there Timotheus joined them again (Acts xvi. 19-40; xvii. 4-10). At Thessalonica Paul, as usual, commenced by preaching in the regular place of worship; for, while at Philippi they were constrained to worship at the river's side, there being no synagogue there, at Thessalonica there was one at least (Acts xvii. 1, 2). But not contented with a weekly proclamation of the truth, Paul spoke as he had opportunities to the heathen population and their families, and met with abundant success, as well among

the proselytes (Acts xvii. 4) as among the idolaters (1 Thess. i. 9); and then concluded by exhorting and comforting them privately and personally (1 Thess. ii. 10, 11).

MACHPELAH (Gen. xxiii. 9, 17)—a field and cave near to Hebron, which Abraham purchased for a burial-place, and where he and his wife and several of his children were buried. It is situated on the side of a high hill, sloping to the south-west; and over the cave, which is supposed to have been the burial-place of the patriarchal family, is built a mosque. It was built by Helen, the mother of Constantine; though the Moslems say it was built by Solomon. From the summit of the hill is a fine view of the plains of Mamre. (See HEBRON.)

MADIA. (See MEDIA.)

MADIAN. (See MIDIAN.)

MAGDALA, COASTS OF. From this, which was probably her birth-place, one of our Lord's female attendants was named Mary Magdalene, or Mary of Magdala; but many also read Magadan. Magdala has been identified with the village El-Mejdel, lying at the south-eastern angle of the plain of Gennesaret.

MAGICIANS (Gen. xli. 8)—interpreters of hieroglyphics, or, as some suppose, "interpreters of dreams." In later times it denoted necromancers or enchanters.

To consult magicians was forbidden by the Mosaic law, under the penalty of death (Lev. xix. 31; xx. 6). (See DIVINATION, WISE MEN.)

MAGOG. (See GOG.)

MAHANAIM (Gen. xxxii. 2)—a town in the territory of Gad, north of the Jabbok. It is called Mahanaim (or "the host," or "two hosts") from the vision which occurred to Jacob on that spot, as recorded in the above-cited passage. It was distinguished as Ish-bosheth's capital (2 Sam. ii. 8-12, 29), and as the place to which David repaired during the rebellion and usurpation of Absalom (2 Sam. xvii. 24). Some identify it with a place called Mahneh.

MAHANEH-DAN—*camp of Dan.* In Judg. xviii. 12 the reason of the name is given. It must have been in the locality of Kuriet el-Enab.

MAKKEDAH (Josh. x. 10)—one of the principal cities of the Canaanites; was allotted to Judah, and lay south-west of Jerusalem. There was a remarkable cave here, in which five petty kings concealed themselves, but were discovered by Joshua, and put to an ignominious death. The old geographers place it 8 Roman miles to the east of Eleutheropolis.

MAKTESH (Zeph. i. 11) is generally supposed to refer to some street or square in the lower part of the city of Jerusalem, which was chiefly inhabited by merchants, or occupied for commercial purposes—the Phœnician quarter.

MALACHI—*angel of Jehovah* (Mal. i. 1). Many Jews affirm that Malachi signifies only an angel or messenger (*Malachi Jehovah*—the *Lord's messenger*—as in Hag. i. 13; Mal. iii. 1), and that the author of this book is Ezra himself. Such is the opinion of the Chaldee versionists, and also of Jerome. Origen held the idea that the author of this prophecy was an incarnate angel—an opinion which may have had its origin in a peculiar translation of the LXX., which reads, "The burden of the word of the Lord to Israel by the hand of his angel." The general opinion, however, is that Malachi lived about 400 years before Christ, and was the last of the inspired prophets under the old dispensation.

There is no reason for supposing that Malachi is not a personal, but merely an official designation. Nor can it be supposed that the title is a chance one—not indicative of authorship, but capriciously suggested by the language of the famous oracle, "Behold, I send my messenger" (Mal. iii. 1), in which the Hebrew term rendered "my messenger," is *Malachi.* Malachi, like the other titles of the books of the minor prophets, must be the name of its inspired author. Nothing, however, is known of his personal history. His prophecy is but the *voice* of one crying in the wilderness, "Prepare ye the way of the Lord." It would appear that this prophet was a contemporary of Nehemiah. As he seems to have been the last of the inspired choir, he is sometimes named by the Rabbins the seal of the prophets.

MALACHI, PROPHECY OF, is last in the order of the books of the Old Testament. It contains sharp rebukes of the sin and folly of the Jews; the most glorious representations of the Messiah's advent; and predicts the preparation of his way by the preaching of John the Baptist. In particular, the negligence of the priests is severely reprehended. Their profligacy, carelessness, and selfishness had a withering effect upon the people. The nation, too, though brought back from Babylon, and located again in the land of their fathers, had speedily shown symptoms of a woful degeneracy (Mal. iii. 5). But these menaces are intermingled with promises of a coming Messiah, who should both punish and purify. The Redeemer's advent was to be preceded by the appearance of the Baptist, whom the prophet names Elijah. (See JOHN THE BAPTIST.) Malachi, in ch. iv. 5, seems to indicate that his own successor was to be John the Baptist, and that the next prophet in Israel should be the herald of our Lord. The style has not the grandeur of some of the other prophets. It is tamer and more prosaic in its nature; yet it is in some instances bold, vigorous, and rhythmical. Malachi is often referred to in the New Testament; and our Lord seals and sanctions his office and rank as a prophet, (Matt. xi. 10; xvii. 10-12, &c.)

MALLOWS (Job xxx. 4)—supposed to be a kind of bramble without thorns, the young leaves of which, resembling lettuce, are gathered and boiled by the poor as food. We are told that at Bagdad quantities of this vegetable are hawked about, while those who carry it cry, *Molachia! Molachia!* which differs little from the Hebrew word. Many saline plants are found in the deserts of Arabia; and some are of opinion this is a general name

for the class. Others think that the real plant intended is a species of *salt-wort;* to which opinion the Greek version of the word gives some countenance.

MALTA. (See MELITA.)

MAMMON (Matt. vi. 24) is a Syriac word signifying riches.

MAMMON OF UNRIGHTEOUSNESS (Luke xvi. 9), as it stands connected in this passage, may mean that we should so wisely use the mammon of unrighteousness, or the unsatisfying riches of this world, that we may secure friends in God and Christ, and in sinners saved and blessed by our instrumentality.

MAMRE. (See HEBRON.)

MAN (Gen. i. 26), in his physical nature, is the head and lord of the animal creation (Gen. i. 26-28). Though of one blood (Acts xvii. 26), yet, as a race, mankind are divided into various nations and tribes, distinguished by colour, stature, physiognomy, language, and habits, and inhabiting such portions of the earth as God, in his wise providence, has assigned to them respectively. Man was created in the image and after the likeness of God. He was formed of the dust of the ground; and, besides the life which was given him in common with other animals, he received immediately from his Creator a rational and immortal soul or spirit, distinguishing him from, and elevating him incomparably above, all other creatures upon earth; assimilating him to the Author of his being, and enduing him with moral affections, dispositions, and capacities. The Hebrew has several words denoting man, in reference to his origin, the earth, or to his frailty, or to his bodily form and elements, &c. The delicate shades of thought and allusion in the use of such terms cannot be represented in the English version. (See CREATION, IMAGE.) We are told that God "breathed into his nostrils the breath of life" (or *lives*); which probably means not only the power of respiration, by which animal life is sustained, but that he was at the same time furnished with those high spiritual faculties which constitute him a living soul. (See ADAM.) The question of man's connection with some of the animals beneath him has been fiercely debated of late. What is called development, and on which so much stress is laid, if it take place accordir to ordained law, is tantamount to creati . We may ask, too, at what point of the ocess of man's elevation from the gorilla do conscience, immortality, and speech come in? Do not these indicate immediate Divine gift, as stated in Scripture?

Thus created in the image and after the likeness of God himself, man was placed under the restraints of the Divine law; but, by the force of temptation, he was led to break through those restraints, and so became an object of the Divine displeasure, whereby all his relations and prospects were completely changed. From this time the character of the first man and the character of God were placed in direct opposition to each other; the one being sinful, and the other infinitely holy. And this dreadful event has in like manner changed the condition and prospects of the whole race; for, since that hour, sin has been the universal characteristic of every son and daughter of Adam (see SIN), and death has reigned over all but two of them. Man is still upon the earth in training for a higher state and sphere of being. He is under the moral and providential government of the Divine Being, and is required to love the Lord his God with all his heart, and soul, and mind, and strength, and his neighbour as himself. Such, however, is the strength of the depravity of his heart that he feels no inclination to obey this law, but readily yields to the temptations which assail him to disregard and violate it. If he has correct views of its strictness and spirituality, he finds that, however it may be with him in the outward act and in the sight of his fellow-men, there are thoughts and intents of his heart which it condemns.

To save man in this hopeless extremity God sent his own Son into the world, who not only rendered perfect obedience to the Divine law, but bore the penalty of its violation, and thus made an atonement for him, and opened the way by which believing penitents may approach unto God, receive the forgiveness of their sins, and be restored to the Divine favour. And not only has he thus made an atonement for sin, but, upon his ascension to glory, he sent down the precious influences of the Holy Spirit to renew and sanctify the soul, while he himself ever lives to make intercession for us. Though mankind, therefore, have lost the image of God in which they were created, and have exposed themselves to the dreadful penalty of the Divine law, yet by repentance and faith in Jesus Christ, the mediator between God and man, we obtain forgiveness of sin; and through free, sovereign, boundless grace, we are delivered from the bondage, guilt, and pollution of sin, into the glorious liberty of the children of God, and are made "heirs of God and joint-heirs with Christ." Obedience to God's commands, and entire, cheerful submission to his authority, constitute the evidence or fruits of this faith; but are not, in any sense or degree, the ground or primary cause of our justification in the sight of God.

In this present state all men are subject to affliction and temptation, sickness and death; but after this state is passed, all will be judged according to the deeds done in the body: the righteous, or those who, having been pardoned and sanctified, have loved and served God, will be received into his presence, where is fulness of joy and pleasures for evermore; while those who neglect the means and refuse the offer of salvation will be driven away in their wickedness into everlasting ruin and punishment. (See CHRIST.)

MAN OF SIN. (See ANTICHRIST.)

MAN, SON OF (Acts vii. 56). (See SON OF MAN.)

MANAEN (Acts xiii. 1)—one of the prophets at Antioch, and said "to have been brought up with Herod," either as his foster-

brother, or merely as one educated along with the tetrarch.

MANASSEH. 1. (Gen. xli. 51) The first-born of Joseph. When he and his brother Ephraim were "lads," and Jacob their grandfather was about to die, Joseph took them into the patriarch's presence to receive his blessing. On this occasion he adopted them into his own family as his own children, and in a most significant and interesting manner predicted the superiority of Ephraim over Manasseh, as it respected numbers, &c. (Gen. xlviii. 5-20: comp. Num. i. 32, 33, 35; ii. 18, 20; Ps. lxxx. 2.)

On their way to Canaan the Israelites conquered a large territory east of the Jordan; and some of them, whose possessions were chiefly in cattle, desired to have their portion assigned them among the rich pastures and fruitful hills of Bashan and the surrounding country. This request was granted; and half the tribe of Manasseh received the territory stretching from near to Cæsarea-Philippi, along the Jordan, down almost to Mahanaim. The other half had its portion on the west of the Jordan, between Ephraim and Issachar, across the country from the Jordan to the Mediterranean. This tribe possessed small tracts within the bounds of Issachar and Asher.

2. (2 Ki. xx. 21) Son and successor of Hezekiah, king of Judah: ascended the throne at the age of twelve years. The former part of his reign was distinguished for acts of daring impiety and wanton cruelty; which are particularly detailed by the sacred historian, 2 Ki. xxi. For these sins, in which he persuaded his subjects to participate, the country was visited with God's judgments; and their severity and desolation are described in the strongest figurative language (2 Ki. xxi. 13). He was at last taken captive by the Assyrian king, and ignominiously transported to Babylon. (See ESARHADDON.) Upon his repentance and prayer, however, he was liberated, and returned to his capital, where he died, after having done much to repair the evils of his former life. The term of his reign was fifty-five years. The prayer ascribed to Manasses in the Apocrypha is the spurious production of a later age (2 Chr. xxxiii. 1-20).

MANDRAKES (Song vii. 13). It is uncertain what plant is intended by the Hebrew word, which is translated *mandrakes* in the above passage, and in Gen. xxx. 14-16. What is generally called the *May-apple* is also often called mandrake, and bears a fruit somewhat resembling lemons.

A plant of this name is still common in the East; its fruit ripens from May to June, and is of the size of small apples. To what degree (if any) it possesses the properties ascribed to it by the ancients, we know not; certainly no such properties belong to what we call the mandrake. It is allied to the species commonly called deadly nightshade. The absurdities which the rabbis, and even some modern travellers, have spoken about this plant are not worth repetition.

MANEH. (See MEASURES.)

MANGER (Luke ii. 7), rendered "stall" in Luke xiii. 15. It denotes literally a feeding-trough for animals; but perhaps means in the account of the Nativity rather a stalled place; the place in which cattle were fed—not in the inn, for there was "no room" for them in it.

MANNA. The term seems to be derived from the Hebrew words *man-hu*, meaning "What is it?" (Exod. xvi. 15). When the children of Israel saw it, they said one to another (not, as in our version, "It is manna," but) "What is it?" "And Moses said unto them, This is the bread which the Lord hath given you to eat." The manna, so named from their ignorance of its source and character, was a substance miraculously furnished to the children of Israel on their journey through the wilderness, and designed as a substitute for bread, the material for which they could not raise during their wanderings. It is called "the bread rained from heaven" (Exod. xvi. 4). The most remarkable things about the manna of the Israelites were,—(1.) That double the quantity was supplied on the day preceding the Sabbath, or seventh day; (2.) That on the Sabbath, or seventh day, none was furnished; (3.) That what they kept from the sixth day to the seventh was sweet and good, while what they kept from any other day to the next day bred worms, and became offensive. These miracles, it should be remembered, were all wrought in attestation of the sanctity of the Sabbath.

The manna of the Jews is described as a small, round thing, as small as the hoar-frost on the ground; that "it was like coriander seed, white, and the taste of it like wafers made with honey" (Exod. xvi. 14, 31). Wafers were small thin cakes of fine flour, mingled with oil, and used in various offerings (Lev. ii. 4; vii. 12). If to this mixture was added a portion of honey, there would be the nourishment of the flour, the flavour of fresh oil, and the sweetness of honey. As to its size and colour, it was probably that of the coarsest particles of white frost, or the finest hailstones, nearly resembling sleet. It was ground in mills, or beaten in a mortar, then placed in pans in the shape of cakes, and baked. In gathering this food, each was permitted to take what was necessary for his own use, not exceeding an omer, or about three quarts, for each member of the family. If more than this should be collected by extraordinary industry, the surplus was to be distributed to those who had less.

For forty years this miraculous supply of food was furnished daily to between 3,000,000 and 4,000,000 of people (Deut. xxix. 5, 6). It ceased while they were encamped at Gilgal, immediately after they had celebrated the passover for the first time in the land of promise (Josh. v. 10, 12). It is not improbable that the usual quantity of animal food was consumed. The manna was a substitute for bread, which is the staff of life. To commemorate this long-continued and wonderful

miracle, Moses was instructed that a golden pot should be provided (Exod. xvi. 33; Heb. ix. 4), and that an omer (or one man's portion) of the manna should be laid up for preservation, and placed in or near the ark, that succeeding generations might see with their own eyes the very substance on which their fathers were miraculously fed in their long and perilous journeyings from Egypt to Canaan.

The substance known to us as manna is so called from its supposed resemblance to the manna of Israel. The best of it is brought from Syria, Arabia, and Persia. It falls, or is drawn from a tree or shrub in various ways; and the Arabs boil and strain it, and then use it as honey on their bread or cakes. But the manna of Israel was essentially different from the natural manna in a variety of particulars. The modern manna is not found in the desert; it falls only in the spring; it is said not to melt in the sun; it does not breed worms, nor become offensive if kept from day to day. It cannot be ground or beaten in a mortar, as the manna of the Israelites was. It has medicinal properties, which that had not; it is produced on every day alike; and it comes at the very season of the year when the manna of Israel ceased. The Israelites never saw it before, nor has it ever appeared again, as we infer from comparing Deut. viii. 3, 16 with Exod. xvi. 15, 32, 33. It is from the *tamarisk*, or *tarfa*, that the modern manna is obtained. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated. The Arabs clean away the leaves, dirt, and other impurities which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins. In this way they are able to preserve it till the following year, and they use it as they do honey, to pour over unleavened bread, or to dip their bread into at their common meals.

Manna is called the "corn of heaven," and "angels' food" (Ps. lxxviii. 24, 25), perhaps in allusion to the mode by which it was supplied. The phrase, "hidden manna" (Rev. ii. 17), figuratively describes the support which Christ furnishes to the true believer, of which the world does not and cannot partake (comp. John vi. 49, 51).

MANOAH (Judg. xiii. 2), the father of Samson, was born at Zorah. In the absence of Manoah, an angel appeared to his wife, and predicted the birth of Samson, describing particularly the manner of his life, and the chief purpose for which he should be born. Manoah prayed for a repetition of the visit. The angel again appeared, and Manoah had an interview with him; and, when he was about to depart, proposed to prepare a kid for him, that he might partake of the hospitality of his house; but the angel declined taking any food, and told him if the kid was for an offering, it must be to the Lord. The kid was prepared as a sacrifice, and offered upon a rock. When the flame from the rude altar ascended towards heaven, the angel passed upward with it. Manoah and his wife, witnessing this wonderful scene, fell upon their faces to the ground. He was disposed to construe the visit of the angel unfavourably; but his wife more justly regarded the emblematical acceptance of the sacrifice as a token for good; and so it proved.

MANSLAYER. (See CITIES OF REFUGE, MURDER.)

MANTLE. (See CLOTHES.)

MAON (1 Sam. xxv. 2), distinguished as the residence of Nabal, was on the southern boundary of Judea.

MAON, WILDERNESS OF (1 Sam. xxiii. 25), was in the southern part of Judah, south of the Wilderness of Ziph, and near the town of Maon, and extended to the mountains of Idumea. It was in the Wilderness of Maon that David concealed himself when the Ziphites were seeking his destruction.

MARAH (Exod. xv. 23)—a place on the line of the march of the Israelites, at which bitter water was made palatable by casting into it a tree which God designated to Moses. Whether the effect was miraculous, or only the indication to Moses of a particular tree which was capable of producing it, is uncertain. The word Marah, signifying *bitterness*, was adopted by Naomi as applicable to herself, in view of her many sorrows (Ruth i. 20).

The well of Howara, on the eastern coast of the Gulf of Suez, is spoken of by travellers as containing bitter water; and corresponds, in distance, &c., to the Marah of the sacred history.

MARANATHA. (See ANATHEMA.)

MARBLE (Rev. xviii. 12)—a species of limestone remarkable for its durability, and capable of receiving a high polish. It was probably used in very early times for building materials (1 Ki. vi. 7, 36; vii. 9-12; 1 Chr. xxix. 2), and for many kinds of vessels. The colours of marble are various and beautiful, and pieces of all sizes may be wrought together so as to resemble a beautiful painting. Such was probably the pavement and columns of the Persian palace described in Esth. i. 6. The term in this passage is rendered in the Septuagint, "Parian stone." Some of the other Hebrew names may refer to the beautiful porphyry of Egypt.

MARCUS. (See JOHN MARK.)

MARESHAH (Josh. xv. 44)—a town of Judah, famous as the scene of the battle between Asa, king of Judah, and Zerak, king of Ethiopia, with his numerous army. It was also the residence of the prophet Micah (Mic. i. 15).

A site called Marash is still found not far from Beth-jibrin.

MARK (Acts xii. 12)—generally supposed to be the same with "Marcus" (1 Pet. v. 13); and John Mark (Acts xv. 37-39; Col. iv. 10; 2 Tim. iv. 11) is not clear. Perhaps he was converted by Peter. He laboured ultimately in Egypt, and is said to have founded a church in Alexandria. (See JOHN MARK.)

MARK, GOSPEL BY—the second in order of the books of the New Testament. It is supposed to have been written between A.D. 56 and 65. Mark records chiefly the actions of our Saviour. It is Jesus acting and not Jesus discoursing that he pourtrays. His object is to show how He discharged the functions of the Messiahship. If it was written at Rome and for the Romans, its composition and selection of striking facts is wisely calculated to arrest the attention of such a people;—it was suited to their taste and temperament. Fact and not argument most deeply impressed them. It is often supposed, and it has also been asserted, that Mark's gospel is an abridgment of Matthew's. The idea has no foundation. Mark is shorter than Matthew as a whole, but it is longer relatively. It omits many scenes in Matthew; but in detailing those which are found in the record of the first evangelist it is more minute, more graphic, more circumstantial, and therefore longer in such sections. Had it been an abridgment, there would have been more appearance of harmony in arrangement and chronology.

The old tradition is, that Mark wrote this gospel at Peter's request or dictation. The tradition was universally current, and accounts for the reception and circulation of a gospel which was not written by an apostle. The scenes described in it are the vivid and minute delineations of an eye-witness; and many things commendatory of Peter, mentioned in the other gospels, are omitted in this. We find antiquity unanimous on this point, though it differs as to the place where and time when this gospel was published. Thus it is said by Papias, an early disciple, —"Mark being the interpreter [amanuensis] of Peter, wrote exactly whatever he remembered, but he did not write in order. . . . Mark committed no mistake when he wrote down circumstances as he recollected them." Irenæus says, "Mark, the disciple and interpreter of Peter, has given us in writing the things which had been preached by Peter." Origen and Clement agree in this opinion. Eusebius is yet more explicit, and so is Jerome, who adds.—"Mark, the disciple and interpreter of Peter, at the solicitation of the brethren in Rome, wrote a brief gospel according to the discourses he had heard from Peter. Peter, on being apprised of this, approved it, and authorized it to be read in churches," &c.

The city of Rome was probably the place of its composition. We find some Latin words in it, only disguised by being written in Greek characters. He explains several of the Jewish customs. The Jewish phrase, "defiled hands," he explains by saying, "that is, unwashen hands." The gospel of Mark is an independent, original publication. There is a sufficient number of important differences between this gospel and the other three, to show that this is not an abridgment or compilation from them, or either of them; and among these we may mention two miracles which are not recorded in any other gospel; and yet there are but twenty-four verses in Mark which contain any important fact not mentioned by some other evangelist.

MARKETS (Matt. xi. 16), or MARKET-PLACE (Luke vii. 32). The markets of eastern towns occupy one side of an area, the other sides being occupied by public buildings, temples, courts, and offices of various kinds. Hence they were the place of general concourse. Laws were promulgated there; questions of philosophy and public interest were discussed; and the site being generally in or near the gate

Eastern Bazaar.

of the city, or the thoroughfare, as we might call it, judicial investigations were made here (Acts xvi. 19; xvii. 17). (See GATE.) The country people would be found at this point in the greatest numbers, as well as judges and magistrates. Hence the force of the expression concerning the scribes, that they "love salutations in the market-places" (Mark xii. 38).

As the market-places would embrace the whole area, so there a crowd of children and idlers would be found amusing themselves. To reprove the inconsistency of the Pharisees in rejecting Christ for doing, as they said, the very things which they rejected John for not doing, he compares them to a company of children who are imitating the customs of their elders on public occasions, as by a mock marriage or a mock funeral. On the former of these occasions, it was customary to express joy and congratulation by music and dancing; and on the latter, to employ persons to lead in loud lamentations. In the children's sport, a few tried to persuade the rest to join in some joyful measure, but they preferred to mourn; and then they commenced a lamentation, but these preferred the music. So perverse and inconsistent were they, that they could be pleased with nothing.

The market-place was resorted to by labourers who sought employment (Matt. xx. 6, 7).

MARKS, CUTTING IN FLESH (Lev. xix. 28). The "cuttings" were for the dead, but the "marks" refer to the practice of tattooing, or bearing any symbol, as did soldiers, slaves, and idolaters (Gal. vi. 17; Rev. vii. 3; xiii. 16).

MARRIAGE (Matt. xxii. 2) is a divine institution (Gen. ii. 21-25). It is also a civil contract, uniting one man and one woman together in the relation of husband and wife. Among the benefits of the institution are,—(1.) Domestic comfort; (2.) Provision for the health, education, and support of children; (3.) The distribution of society into families or small communities, with a master or governor over them who has natural as well as legal authority; (4.) The security which arises from parental anxiety, and the confinement of children to permanent habitations; and, (5.) The encouragement of industry.

No sins are more frequently and pointedly condemned by the Bible than such as violate or impair the sacredness of the marriage relation; and nothing is wanting to raise this to the highest, purest, and most sacred relation in which two human beings can stand to each other, but obedience to the precepts of the holy Scriptures on this subject. (See DIVORCE.)

The ceremony of betrothing has been already explained. (See BETROTH.) Some time usually elapsed between this period and the actual marriage. The bride in the interval remained with her parents. The matrimonial ceremonies were peculiar and picturesque. The bridegroom had around him young persons of his own sex to make merry with him, and these are named by our Lord, "the children of the bride-chamber" (Matt. ix. 15). The marriage was often celebrated in the open air. A large canopy was erected, which was supported on four posts. The bridegroom placed himself under it, and the bride, deeply veiled, was led in beside him; and in modern times, at this point of the ceremony the officiating rabbi reads the contract, and the bridegroom places a ring on the forefinger of the bride's left hand. There seems sometimes, in past ages, to have been a covenant in writing subscribed by the parties (Prov. ii. 17; Mal. ii. 14). In ancient periods the near kindred of the parties used to bless them. The married persons were in the evening conducted in great pomp and procession, with torches and lamps, to their new abode—a custom described by Homer as prevalent in Greece, and one which also prevailed in Rome (Ps. xlv. 14). Every reader recollects the parable of the ten virgins, and how the Lord improves this peculiar custom. The parable is solemn and impressive, and its scene was vividly realized by a modern missionary in the East. "At a Hindoo marriage," says he, "the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'"

The marriage feast now began, which usually lasted seven days. Many guests were invited, as at the marriage of Cana in Galilee. One of these was elevated to a temporary authority over the rest, and was named "ruler," or "governor of the feast" (John ii. 8, 9). Another of them, standing in a close relation to the bridegroom, and who seems to have acted in his name, was called the "friend of the bridegroom" (John iii. 29). The guests, if the marriage was in the higher circles, received each a magnificent vestment. These were hung in a chamber through which the invited parties passed, and each robed himself in honour of his entertainer and the occasion, ere he went into the banquet-hall. This robe is styled in our Lord's parable, "the wedding garment" (Matt. xxii. 12). On the occasion of her marriage the bride wore her most splendid attire. Allusions to this are frequent in the prophets, (Ps. xlv. 13; Isa. xlix. 18; lxi. 10; Rev. xix. 7, 8, &c.) It was the custom to crown the married couple. Hence the allusion, Song iii. 11; Isa. xlix. 18, where the word ornament might as well be rendered crown. (See DOWRY.)

Prov. xxxi. 10-31 contains a striking description of a good wife. The first wife and first woman was given to Adam as a help meet for him; but she was first in the transgression, and in consequence of this fatal priority in crime, one portion of her curse is subjection to her husband—"he shall rule over thee" (1 Tim. ii. 12-14).

Many laws with regard to marriage are found in the Mosaic code. Woman is but a slave in all lands which have not felt the power of the Gospel. It alone restores her to her true rank in society. Conjugal duties are often enforced in the epistles of the New Testament. Polygamy is condemned in the Word of God. Our Saviour did so very expressly when, in reference to the question of divorce, he said, "Have ye not read that he which made them at the beginning made them a male and a female?"—one man with one woman.

The marriage union is often employed to illustrate the union of Christ and his Church, not only in the Song of Solomon but in many other portions of Scripture (Eph. v. 23-33; Rev. xxi. 2).

MARS' HILL. (See AREOPAGITE.)

MARTHA—the sister of Lazarus and of Mary, who dwelt in Bethany. Their residence was often the resort of the Saviour. As a family, they were his chosen friends; and according to their various dispositions, testified their love and faithfulness to him and his cause. Martha's anxious spirit would not suffer her to remain at rest while her Master was present to be served: "She was cumbered with much serving." Her active hands busied themselves in administering to the comfort of her beloved Lord, and it was her devoted heart that prompted these kind attentions. Martha seems to have desired the assistance of her sister in her manifold duties, and to have wished Jesus to enjoin more active service on Mary; but he was too well pleased with the heartfelt devotion which Mary exhibited to chide her for it.

At the period of the decease of Lazarus, when Christ was coming to Bethany, Martha went to meet and inform him of her brother's death. In the agony of her heart, she expresses her belief, not only that had he been present her brother had not died, but that, "even now whatsoever he would ask of God, God would give it him." It is not probable that Martha glanced at the possibility of her brother being again brought to life. But Jesus proceeds in the interesting conversation which he held with her, to declare that Lazarus would rise again; to which she promptly rejoined, that she knew he would rise again at the last day. Jesus informs her more fully that he was "the resurrection and the life," and that whosoever should believe on him, "though he were dead, yet should he live." Martha professed her faith in Jesus, that he was "the Christ the Son of God, which should come into the world." But she appears not to have fully understood the import of this conversation, and not to have regarded him as God incarnate, with whom all things were possible. For at the grave of Lazarus, when the Saviour was about to perform the stupendous miracle of raising her beloved brother, her nature shrunk from beholding the cherished form of that brother changed, as she supposed it to be, into the loathsomeness of corruption, and clothed in the dismal garments of the tomb. But the Saviour's mercy was not stayed by her unbelief. Gently he reminded her of his words: "Said I not unto thee, if thou wouldst believe thou shouldst see the glory of God?" How wonderful is the condescension of the Son of Man! how forbearing and long-suffering with our weakness and unbelief! how sympathizing with our sorrows! and how potent and well-timed are his consolations! (See LAZARUS.)

Martha is again presented to us in Scripture as serving at a supper given to Christ in the house of Simon, in Bethany. It was in this manner she chose to honour her Master, feeling herself honoured in his service. There are no other acts of Martha recorded in Scripture; but we may conclude, from what is recorded of her history, that she remained a devoted, ardent follower and disciple of Jesus Christ, omitting no opportunity of testifying by attachment to his cause and people her love and gratitude to him from whom she had received so many and so signal blessings. The character of Martha has been often treated with injustice. With all her domestic activity, there is no reason to doubt her piety or faith in Christ. There needed some one to superintend the household, if Mary was to be released from all its cares. Were there no Marthas, therefore, there could be no Marys. (See MARY.)

MARTYR (Acts xxii. 20)—one who bears witness to the truth at the expense of his life. The word occurs thrice only in the Scriptures.

MARY—in Hebrew, MIRIAM—*exalted.*

1. Mary, the virgin mother of Jesus Christ, was, according to some, a daughter of Eli or Joachim, descended of the royal line of David through Nathan. She was betrothed to a man named Joseph, of the lineage of David, by descent from Solomon, their marriage thus uniting the two surviving branches of the victorious deliverer of Israel, after thirty generations. Nothing is said in Scripture of the early history of either Joseph or Mary. They are presented to us as poor in circumstances, but believers in the religion of their fathers, waiting for the "consolation of Israel" and the fulfilment of prophecy. But before this marriage was celebrated, Mary was found to be with child. While Joseph was in perplexity how he should act on this discovery, the angel of the Lord appeared unto him in a vision, addressing him as the son of David, and saying, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." Joseph immediately obeyed the Divine command; and God thus provided a pious protector for the reputation and comfort of Mary. Sublime and touching is the announcement of the Saviour's birth to Mary,

"Hail! thou highly favoured, thou blessed among women: the Lord is with thee!" No wonder that Mary was troubled at this extraordinary salutation. But she listens in humble, silent wonder and joy, while the angel unfolds to her the glorious mystery of the incarnation of the Son of the Highest—that he should be born of her—partake of her human nature—be without sin—be the Son of God—and that she should call his name Jesus—a deliverer. Her confiding heart and unswerving faith at once responded, "Behold the handmaid of the Lord; be it unto me according to thy word."

After this event Mary went into the hill country to visit her cousin Elisabeth, and there received confirmation of the predictions already vouchsafed to her; for Elisabeth, filled with the Holy Ghost, spoke with a loud voice, and blessed the mother of her Lord. Mary seems also to have been moved by the Spirit, and to have expressed herself in triumphant, exulting, prophetic language. Her song bears no little resemblance to that of Hannah, the mother of Samuel. But most probably she was ignorant of the precise manner in which these prophecies would be fulfilled. Mary now returned to her own home at Nazareth, and there remained till she and Joseph went to Bethlehem, to be enrolled according to the decree of Cesar Augustus. In this city, crowded as it was at this time with strangers, there was no home for her who gave birth to the Lord of Glory but a stable, and no cradle for her Son but a manger. (See INN.) To this lowly abode a bright star pointed, and angels beckoned, guiding the "wise men" of the East, and the humble shepherds of the plain, to lay before that heaven-born Son choice gifts and heart adoration. The parents of Jesus circumcised him on the eighth day, according to the law; and after the period of Mary's purification was reckoned, they presented their child at the temple. Simeon, who had long looked for the salvation of Israel, took him in his arms and blessed him, prophesying concerning him; so also did Anna the prophetess; while Mary marvelled at those things which were spoken of him. What her precise emotions were on all these occasions cannot be determined. Could she, as she gazed on the unconscious, innocent face of that helpless babe nestling in her bosom, fully understand its divine nature—its glorious mission? Scripture merely says, "Mary kept all these things and pondered them in her heart." When residing in Bethlehem, the jealous tyranny of Herod, and the bloody decree issued by him, obliged Joseph and Mary to flee into Egypt on the warning of God. When Herod was dead, they returned; but dwelt in Nazareth for fear of Archelaus, Herod's son.

Few incidents are recorded of Mary after the birth and infancy of the Messiah. On one occasion, when they with their child were at Jerusalem at the yearly feast, Jesus left the company; and when his parents sought him sorrowing, and at length found him in the temple, Mary seems to have said almost reprovingly, "Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing." But Christ's answer seems to imply that she ought to have known he would be found in his Father's house and about his Father's business. The mother of Jesus was present at the first miracle performed by her son at the marriage in Cana. She seems to have been persuaded that her son was possessed of divine power; for she came to him, saying, "They have no wine." But the Saviour respectfully and gently reproved his mother for this dictation; thus implying that in his conduct as Messiah he would admit of no interference, even from his mother. In Luke viii. 19 we are told that Mary sought an interview, in company with others of the family, when Christ was preaching to a crowd in a country place; but from this passage we learn that her near relationship to Christ was no immediate advantage, for the Saviour says, "These are my mother and brethren, who hear the Word of God and do it." Mary was also present at the crucifixion. Who can paint the agony of the mother's heart at this fearful scene? Then, indeed, was the prediction of Simeon fulfilled, "that a sword should pierce through her soul." But when the desolate agonized heart was sinking within her through the darkness of this anguished hour, the voice of this beloved Son arose in tones of love and filial affection, commending her to the care of his best-beloved disciple; and "from that hour that disciple took her to his own home." Whether Mary witnessed the ascension of the Saviour, Scripture does not expressly say; but the probability is that she did; at all events, her son—the Son of Man—burst the fetters of death asunder, and declared himself the Son of God with power. Then the peculiar sorrow that had pierced her heart was turned into unspeakable joy. The last mention of Mary in Scripture is as one of a company who continued in supplication and prayer in an upper room at Jerusalem, after the ascension of the Saviour. How long Mary lived, and how she died, history is silent. From the saying of Simeon, some supposed that she suffered martyrdom; but the probability is that she died in peace in Jerusalem.

Interesting and important as the history of Mary is, the fact that comparatively little is said of her in Scripture seems to point with significant warning to the gross idolatry with which a corrupt church have worshipped her, and to the fabulous legends with which, in superstitious fanaticism, they disfigure the brief incidents of her life. The ignorant devotees of popery pray her to command her son to grant their requests. None can be the hearer and answerer of prayer but the Omnipresent God, who answers prayer in and through Jesus Christ our Lord. Mary is ever to be held in honour, but never to be worshipped. Blasphemous titles have been sometimes given to her, such as, "Mother of God." The worship of Mary is perhaps at this moment more prevalent in the popish church than at

any former period. The notions of her immaculate conception and perpetual virginity are as unfounded as is the idolatrous practice of her worship. Though she was the virgin mother of Jesus, yet she is nowhere named in Scripture the Virgin Mary. (See BROTHER.)

2. MARY—the wife of Cleophas, supposed by some to be sister to the virgin Mary, stood by the cross of Christ, with her sister, and with Mary Magdalene. According to this view, her sons, James the Less, Simon, Joses, and Judas, were cousins to the Saviour, and were called the brethren of the Lord. (For another hypothesis, see BROTHER, JAMES.) She was present at the crucifixion, and seems to have been one of those holy women who ministered unto Jesus Christ. It is recorded that she, accompanied by Mary Magdalene, went to the sepulchre of the Lord, and took with them sweet spices wherewith to embalm his body; and while in perplexity as to how they would roll away the stone from the sepulchre, two men in shining garments announced unto them the resurrection of the Redeemer; and on their way with the joyful intelligence to the disciples, they met their risen Lord, and fell at his feet and worshipped him.

3. MARY—a godly woman residing in Jerusalem, honoured to be the mother of John Mark, supposed to be one of the four evangelists, at whose house the disciples were assembled on the night when Peter was miraculously rescued from prison by an angel. The probability is that her house often formed a refuge for the persecuted followers of the crucified Jesus. Many are the opportunities by which Christian love can testify its willingness to serve the Lord by ministering to his servants, and aiding them in the furtherance of Christ's cause.

4. MARY—the sister of Lazarus, whom Christ raised from the dead, and of Martha, resided at Bethany with her brother and sister. She was a devoted friend and disciple of Jesus Christ—sitting at his feet and learning of him, while her spirit worshipped in deep devotion. A more touching picture of family sorrow, domestic religion, and heavenly consolation could not be drawn, than that in which Mary is represented in Scripture as a principal portrait. Her character seems to have been one of contemplation and of deep-seated feeling—less of active energy than of devoted, confiding affection. To one of this temperament, the circumstances in which she was placed were peculiarly trying. She had a sick and dying brother, suffering from the seeming neglect of a dear friend and powerful physician. Sunk in despondency, she seems to have felt that, had the Lord been present, all would have been well; but she does not appear then to have known the extent of the Divine power possessed by that beloved friend, who could have saved her brother even at a distance. The tender tie was broken—a brother's love was lost; in quiet submission she sat still in the house, overwhelmed with sorrow. But when the Master sent for her, she immediately arose and went
saying, "Lord, i
brother had not die
could have been
that Jesus loved her
that love than that,
he also wept in sym
not afflict without the
long the voice of the Sa
on its wings, roused from
that beloved brother, and cha
of her sorrow into a fountain of
reader cannot but observe the deep devo
and reverential love with which Mary regarded the Saviour, and which she testified in a remarkable manner at a supper made to Jesus in Bethany, six days before the passover, by anointing his feet with very costly perfume, and wiping them with her hair. There was no offering too costly which Mary's love would not dictate, and no service too humble which Mary's love would not dignify. She had chosen the good part, and it would not be taken from her. The character of Mary, while resembling that of Martha, is quite distinct; the one is thoughtful and contemplative, the other busy and active. The picture is one taken from life, and sketched with natural colouring and discrimination.

5. MARY MAGDALENE—so called from her being a resident in the village of Magdala. (See MAGDALA.) She was a devoted follower of the Lord Jesus, and ministered to him of her substance. She appears to have followed Christ's ministry devotedly; to have stood by him at the cross; to have been present at his burial; and to have paid him all the attention that affection and reverence could inspire, for which she was richly rewarded. Mary Magdalene was the first to whom the Saviour appeared after his resurrection, and the first he commissioned with the glorious message to his disciples that he had risen again. When Christ first addressed her, she seems not to have recognized him: it may be her eyes were dimmed with tears, and her attention absorbed with grief; but when the familiar tones of her deliverer's voice, addressing her with his wonted affection by her own name, fell upon her ear, then must her heart have been overwhelmed with a full tide of joy and gratitude, for Christ had indeed delivered her from a fearful possession. The popular belief that Mary Magdalene was a woman of unchaste character has no foundation in Scripture, but rests merely on tradition; for she was not the sinner who bathed the feet of Jesus (Luke vii.); and the best of the early eastern fathers rejected the notion of her unchastity.

MASCHIL is found in the title or inscription of Ps. xxxii. and several other psalms, and probably means an instructive song.

MATTHEW—*God's gift* (Matt. ix. 9)—called also "Levi" (Mark ii. 14)—was a native of Galilee, and, though a Jew, was employed as a tax-gatherer under the provincial government of Judea. He was called from his official occupation into the service of Christ, enter-

tained him at his house (Mark ii. 15), became one of the twelve apostles, and was engaged in the propagation of the Gospel after our Saviour's ascension (Acts i. 13). There is no certainty respecting the time, place, or manner of his death.

MATTHEW, GOSPEL OF, is supposed to have been written five years after Christ's ascension, or about the year 38. Some hold that it existed at a very early period, both in the Hebrew and Greek languages; and others imagine that it was first written in Hebrew, and translated into Greek by Matthew himself, or at least during his lifetime. Many have in every age held the theory that the Gospel of Matthew was originally written in Hebrew or Aramaic. That there existed in very early times a book named the Gospel according to Matthew, or the Gospel according to the Hebrews, is evident from all antiquity. But the question is, Was this our present canonical gospel of Matthew? There is no evidence that it was. The fathers who refer to it do not in general seem to have seen it, nor, though they had inspected it, could the great majority of them have determined its nature, for they were ignorant of Hebrew. Many concurring circumstances show that this so-called gospel of Matthew was used chiefly by the Ebionites, or early Unitarians; and quotations from it, preserved in some old authors, favour the idea that it was a hasty and spurious compilation, fabricated in support of heretical opinions, and, to secure currency for it, dignified with the name of the Gospel by Matthew. The earliest statement is made by Papias; but it may be questioned if his words refer to the canonical gospel. The gospel of Matthew was principally intended for Palestine, but it needed not on that account to be composed in Aramaic; for Greek was prevalent in Palestine, and, like the Hebrew vernacular, was in universal use. There are no traces of a translation in our present Matthew. We prefer, then, the theory that the original language of Matthew's gospel was Greek.

Matthew, as appears from the preceding article, was early called into the company of Christ's disciples, and was a constant attendant upon his ministry to its close. His is the earliest of the four histories, and certainly has the characteristics of a narrative written soon after the events happened. The visit of the wise men, the slaughter of the infants, the parable of the ten virgins, the resurrection of the saints at the time of the crucifixion, and some other facts, are related by Matthew, which are not mentioned by either of the other evangelists. His gospel was written for Jews. The style, manner, and composition show this. Its object is to prove to them that Jesus of Nazareth is indeed their promised Messiah. Such an argument could only be carried on successfully by showing that their own ancient oracles were fulfilled in the birth, life, and death of the son of Mary; and this is precisely what Matthew does. He compares the events of Christ's life with the acknowledged prophecies possessed by the Hebrew nation, and shows how minutely they correspond.

For example: the genealogy of Jesus is traced back to David, for he is "David's son;" and to Abraham, for he is Abraham's "seed." Jesus was born of a virgin; and the evangelist refers to Isa. vii. 14. Jesus was born in Bethlehem; and he quotes Mic. v. 2. John came as the herald of Messiah; and Isa. xl. 3 is referred to. Jesus laboured in the commencement of his ministry in the borders of Zebulun and Nephthalim; and Matthew subjoins the oracle from Isa. ix. 1.

The miracles of Jesus were works of amazing beneficence; and in them, it is declared, was fulfilled that "which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17).

The parables of Jesus were vehicles of pure and impressive instruction; and this peculiar mode of teaching chosen by the great prophet was, as the evangelist affirms, a realization of ancient prediction in Ps. lxxviii. 2.

Christ rode upon an ass as he entered Jerusalem in triumphal procession; and his selection of this animal was in unison with old foreshowing in Zech. ix. 9.

It is thus plainly seen that Matthew wrote for such as believed in the Old Testament, for it is his book of constant reference. His design was to teach the Jews that Jesus was the Christ. He does not need, therefore, to compose a regular biography; but he collects and groups together the remarkable features of the career and character of Jesus, and placing them by the side of old inspired prophecy, shows how minutely they corresponded. The proof is varied and successful—the gospel is a triumphant defence of the Messiahship of Jesus. Objections have been sometimes started against the first and second chapters of this gospel, but they come from those who deny Christ's divinity, and are therefore enemies to the idea of his miraculous conception.

MATTHIAS (Acts i. 23)—a disciple of Christ, and a constant attendant on his travels and ministry, from its commencement until his ascension (Acts i. 21, 22). He was appointed to supply the vacancy in the company of the twelve apostles occasioned by the apostasy of Judas.

The validity of the election of Matthias has been sometimes called in question, because, it is said, it was premature, and that the apostles should have waited till the descent of the Spirit on the day of Pentecost.

MAW (Deut. xviii. 3)—one of the priest's portions in a sacrificed animal. Josephus and Philo understand it of the fourth stomach, which among the ancients was esteemed a great luxury.

MAZZAROTH (Job xxxviii. 32). "Canst thou bring forth Mazzaroth in his season?" was one of the questions by which God reproved the weakness and presumption of his servant Job. It is supposed by some to mean the twelve signs of the zodiac, each of which is

brought forth in its season by the wisdom and power of God only. The Vulgate renders the term by *Lucifer*. It is left in our version untranslated.

MEALS, MEAL-TIME (Ruth ii. 14). The meals of the Orientals, both ancient and modern, may be compared to our dinner and supper (Luke xiv. 12). What is here called *dinner* might nevertheless as well be called *breakfast;* for it is a light meal, and is taken at an early hour. In Persia they partake of this first meal between ten and eleven o'clock in the forenoon; and it consists principally of fruits, milk, cheese, and confections. (See FOOD.)

The principal meal of the day is the supper. Among the Romans it anciently took place about three o'clock; but in the East, as at the present day in Persia, about six or seven in the evening, in order to avoid the enfeebling heat of the afternoon (Mark vi. 21; Luke xiv. 16, 24; John xii. 2). Before going to meals it was common to wash the hands—a custom rendered necessary by their method of partaking of food. The same practice obtained among the Greeks and Romans at an early date, and still prevails in the East. (See EATING.)

The Pharisees had exalted this into a religious duty, and affected to be greatly scandalized at the omission of it by the disciples of our Lord (Matt. xv. 2, 20; Luke xi. 38).

In Samuel's time, the people would not eat until he had blessed the sacrifice; and this is the first notice in Scripture of a blessing on food (1 Sam. ix. 13). In the time of Christ, however, it was common before every meal to bless or give thanks (Matt. xiv. 19; xv. 36).

A distinction of rank also prevailed in sitting at meals. (See FEASTS, SEATS, TABLE.)

MEARAH (Josh. xiii. 4)—a noted cave between Sarepta and Sidon.

MEASURES AND WEIGHTS (Prov. xx. 10). The Jewish law contains two precepts respecting weights and measures. The first (Lev. xix. 35, 36) may refer to the standards kept in the sanctuary; and the second (Deut. xxv. 13-15) refers to such as were kept by every family for its own use. Much perplexity has attended all investigations of this subject, and we must be contented with mere approximations to truth.

The models or standards of the weights and measures which were in earliest use were preserved for a long time in the Jewish temple, but were destroyed with that sacred edifice, and afterwards the measures and weights of the people among whom the Jews dwelt were adopted. Josephus asserts that measures and weights were invented by Cain. They were certainly in use from the earliest period (Gen. vi. 15; xxiii. 16).

As to currency, it is supposed the early Jews had no coins or pieces of metal of fixed size and value, but that the precious metals were exchanged for articles of merchandise by weight. Thus Abraham bought the field of Ephron for 400 shekels of silver, and just as in Canada or any newly-settled country they might buy an acre of land for 100 bushels of wheat, or 100 pounds of flax. This is the usual mode of dealing among uncivilized nations at the present day. Every piece or mass of metal was valued according to its purity and weight. Hence the practice of carrying weights in a bag, to which allusion is frequently made by the sacred writers (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11). We have abundant evidence that in David's time gold was used as an article of merchandise, and not as a standard of value.

In presenting this subject in such a form as to aid the biblical student or teacher, we shall include only those terms which are actually used in the Bible, and shall endeavour to establish a definite rule rather than to perplex by an array of conflicting opinions and authorities.

I. OF MEASURES OF LENGTH.

The *hand-breadth*, or *palm* (1 Ki. vii. 26), was 4 digits, or the breadth of the four fingers —from 3 inches to 3¼ inches.

A *span* (Lam. ii. 20)—which expresses the distance across the hand from the extremity of the thumb to the extremity of the middle finger, when they are stretched as far apart as possible—say 9 to 10 inches.

A *cubit* (Gen. vi. 16). It is obvious that this term is applied by the sacred writers to different lengths, one being at least a hand-breadth longer than the other. It is, however, generally agreed that the common cubit was about 18 inches. The measure was from the elbow to the point of the middle finger.

A *fathom* (Acts xxvii. 28) was from 6 feet to 6½ feet.

The *measuring-reed* (Ezek. xlii. 16) is supposed to have been from 10 to 11 feet; and the *measuring-line* (Zech. ii. 1), 146 feet.

The *furlong* (Luke xxiv. 13) was a Greek measure, and nearly the same as at present—viz., one-eighth of a mile, or 40 rods.

The *mile* (Matt. v. 41), probably 1,612 yards, or about one-twelfth less than ours.

The *Sabbath-day's journey* (Acts i. 12) was about seven-eighths of a mile; and the term denoted the distance which Jewish tradition said one might travel without a violation of the law (Exod. xvi. 29). It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterwards from the temple to the remotest parts of the holy city.

The term, *a day's journey* (Num. xi. 31; Luke ii. 44), probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey—perhaps 20 miles. But the first day's journey was a short one, so that travellers might easily return for any thing which they left behind.

II. HOLLOW MEASURES.

(1.) *Dry.* A *cab*, or *kab* (2 Ki. vi. 25), one-third of an omer, or 2 pints.

An *omer* (Exod. xvi. 36), one-tenth of an ephah, or 6 pints.

The *measure*, or *seah* (Gen. xviii. 6; Matt.

xiii. 33; Luke xiii. 21), one-third of an ephah, or 20 pints.

The *ephah* (Exod. xvi. 36), 10 omers, or 3 seahs, or 60 pints.

The *homer* (Isa. v. 10), when used for dry measure, 100 omers, or 600 pints.

Tenth-deal (Lev. xxiii. 17), or tenth part, is supposed to have been the same with the omer, or the tenth part of an ephah.

The Greek word translated *bushel* (Matt. v. 15), is supposed by some to answer to the Hebrew word *seah*. The Roman bushel was very nearly the same with the English peck.

(2.) *Liquid.* The *log* (Lev. xvi. 10), six egg-shells full, one-tenth of a hin, or nearly 1 pint.

The *hin* (Exod. xxix. 40), one-sixth of a bath, or 10 pints.

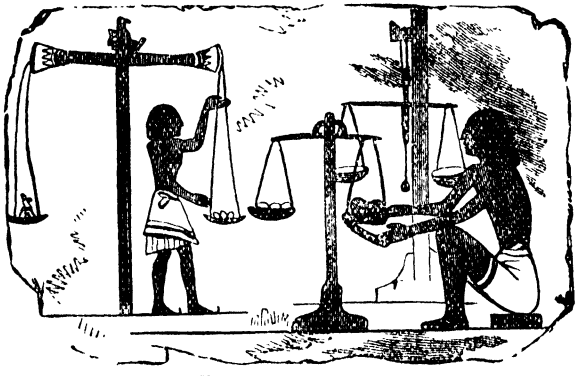
The *bath* (Isa. v. 10), one-tenth of a homer (Ezek. xlv. 11), 7½ gallons, or 60 pints.

The *homer*, or *cor* (Ezek. xlv. 14), 10 baths, 75 gallons, or 600 pints.

The *firkin* (John ii. 6) was a Greek measure, containing 7½ gallons.

III. Of Weights.

In the time of Moses the common weight was a shekel, which term signifies a *weight*. There were also the parts of a shekel, as the fourth, third, and half. The shekel, the maneh, and the talent were all originally names of weights; and here it may be remarked that there appears no sufficient warrant for the opinion that the Jews had two kinds



Egyptian Balances

of weights. When the phrase "shekel of the sanctuary" is used (Exod. xxx. 13), it means, not that this was different from the common shekel, but that it was a true standard weight, according to the authorized standard preserved in the sanctuary, or, as we should say, a sealed weight or measure, to denote that its accuracy is certified by authority. To weigh substances the Jews had—

The *shekel* (Amos viii. 5), half an ounce avoirdupois.

The *maneh* or *mina* (Ezek. xlv. 12), 100 shekels, or 50 ounces—equal to 3 pounds 2 ounces avoirdupois.

The *talent* (2 Sam. xii. 30), 3,000 shekels, 30 manehs, 1,500 ounces—equal to 93 pounds 12 ounces avoirdupois.

IV. Of Currency.

(1.) *Before the captivity.*

The *gerah*, one-twentieth of a shekel, would be worth now nearly 1½d.

The *bekah*, half a shekel, equal to 1s.

The *shekel*, 20 gerahs, weighing half an ounce troy, equal to 2s. 1d.

The *maneh*, or *mina*, 100 shekels, 50 ounces, or 4 pounds 2 ounces troy, equal to £10.

The *talent*, 30 minæ, or 3,000 shekels, 93 pounds, 12 ounces, equal to £312 10s.

The *pound* is the same with the *mina*.

The value of gold was to that of silver about as twelve to one.

The *dram* (1 Chr. xxix. 7), or *drachm*, was the same with the *daric*.

(2.) *After the captivity.*

The *daric dram*, or *drachm* (Ezra ii. 69), was a Persian gold coin, equal to about £1, 3s.

The *stater*, or "piece of money" (Matt. xvii. 27), a Greek or Roman silver coin (a shekel in weight), and in value over 2s. 1d. The stater, or "coined shekel" of the Jews, is often found in the cabinets of antiquaries at the present day.

The *penny* (Matt. xxii. 19), or *drachm*, a Roman silver coin, equal to from 6d. to 7d.

The *farthing* (Matt. x. 29), a Roman silver coin, equal to ½d.

Another piece of money equal to one-fourth of a farthing, is called by the same name (Matt. v. 26); and the *mite* (Mark xii. 42) was half of this last farthing, or about 1-16th of a penny.

An erroneous impression prevails respecting the real value of money, from our associations with its nominal value. The *penny a day* (Matt. xx. 2) seems to be a mean compensation for ten or twelve hours' labour, and the *twopence* (Luke x. 35) affords very equivocal evidence of generosity in the good Samaritan; but when it is considered what these sums could obtain of the comforts and necessaries of life, the case appears differently.

As lately as the year 1351, the price of labour was regulated in England by Parliament, and "hay-makers, corn-weeders, without meat, drink, or other courtesy" (in modern phrase, "finding themselves"), were to have a penny a day. In many places higher wages are given for hay-making than for any other kind of agricultural labour. The pay of a chaplain in England, in 1314, was three half-pence, or about twopence a day. At the same time, wheat was eightpence a bushel, and a fat sheep sixpence. A penny a day under such circumstances would not be inconsiderable wages.

It has been estimated that 440 grains of silver would purchase as much in the fourth century before Christ as 4,400 grains would purchase in England in 1780.

MEAT, MEATS (Gen. i. 29; Mark vii. 19). The food of the Hebrews was regulated by the appointment of God. (See CLEAN, FOOD.) Their methods of cooking meat were various, though they never ate of food dressed by any other than a Jew, nor of food prepared by other kitchen utensils than those of their own nation. What animals they might eat, and what they ought not, were particularly commanded, Lev. xi.; Deut. xiv. The import of the word *meat* seems to have undergone a considerable change since our version of the Bible was made; for in this it means food in general; or, when confined to one species of food, always signifies meal, flour, or grain, but never flesh, which is now the usual acceptation of the word. A "meat offering" in the Scriptures is always a vegetable, and never an animal offering; and it might now be rendered a "bread offering," or a "meal offering," instead of a "meat-offering."

MEATS OFFERED TO IDOLS (1 Cor. viii. 7, 10). At the first settling of the Church there were many disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews, or whether it had been offered to idols or not. But other Christians, weaker or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols was a kind of partaking in that wicked and sacrilegious act. This diversity of opinion produced some scandal, for which Paul thought it behoved him to provide a remedy (Rom. xiv. 20, 21). He determined, therefore, that all things were clean (Tit. i. 15), and that an idol was nothing at all; that a man might safely eat of whatever was sold in the market, and need not very scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c., (1 Cor. x. 25, &c.) But at the same time he enjoins that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient.—*Watson's Dictionary.*

MEDEBA (Isa. xxi. 2)—a city in the eastern part of the territory of Reuben, which still retains nearly its ancient name, Madaba, 4 miles south-east of Heshbon. The site of the old town shows the ruins of a temple and the excavations of ponds and reservoirs.

MEDIA, called so in Scripture after a son of Japhet (Gen. x. 2). The same word is rendered Ades, and sometimes Media, without any per ground of variation. The country was bounded on the north and east by the Caspian Sea; on the south by Assyria, Susiana, and Persia proper; on the west by the Greater Armenia; and on the east by Parthia and Hyrcania. It was divided originally into six provinces, which were afterwards reduced to two—Media Magna and Media Atropatene. The first, or northern province, is wild and hilly, cold and bleak, but with numerous valleys of great fertility. Its modern capital is Tabriz, a choice residence of the Persian kings. The second, or more southern province, having the Zagros mountains on its western frontier, and comprising a large portion of Kurdistan, consists of numerous plateaus, more than 3,000 feet above the level of the sea, with many fertile openings stretching away among multitudinous chains of mountains. Crops and fruits of all kinds were abundant in this portion of the kingdom. The "Nisæan plains," famous for their breed of horses, lay between Behistun and Khorran-abad. The country was an oblong parallelogram, 600 miles by near 300, and was as large as Assyria and Babylonia put together. It seems probable that both provinces had a capital of the same name—Ecbatana; but it is the southern city of this name, or Takht-i-Suleiman, recognized also as Hamadan, which ancient authors describe with many exaggerations.

The early history of the Medes is wrapped in profound obscurity. They first appear distinctly in Scripture in the historical information that the conquered inhabitants of Samaria were placed by the Assyrian king "in the cities of the Medes." Then they are found in the prophetic utterance of Isaiah against Babylon, which gives also a vivid glimpse into their character: "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (Isa. xiii. 17, 18). That at this period they were a noted warlike people, ready by blood or treaty for an alliance with the nation into which they were afterwards absorbed, is plain from another oracle of the same prophet: "Go up, O Elam; besiege, O Media" (Isa. xxi. 2). That the Medes were an Aryan race is apparent from the fact that they were called so, according to Herodotus, by other countries; and probably they spread in successive migrations from Western Hindostan. There seems to have been, at a very remote era, an Aryan element of population in Chaldea by the side of Turanian and Semitic races. (See CHALDEA.)

But the distinctive name seems to have sunk into obscurity for many centuries, or it may have been absorbed in some more general appellation. The term Mede first appears on the Assyrian monuments about B.C. 880. When

they are first found on the monuments, they bear their well-known title, and inhabit the territory which they held for many subsequent centuries. But at this early period they were weak, and unable to resist invasion. Shalmanezer II. conducted an expedition into the country in the twenty-fourth year of his reign, destroyed the population, and carried off immense booty. His son, Shammas-Iva, repeating the invasion, met apparently with but a feeble resistance, but did not occupy the territory which he had overrun. Under the successor of Shammas-Iva, the Medes apparently yielded themselves as vassals and tributaries. The tribute exacted was paid in horses. This season of submission passed, and the indomitable Median spirit rose again, when Sargon conquered several insurgent towns, and formally annexed them to his own kingdom. To perpetuate the subjugation, he also, according to his favourite policy, erected over Media a number of military forts or garrisons. Sargon's plan of action was, as himself expresses it, "to change the abodes" of his vassals by wholesale deportations. Babylonians, Cuthæans, and Sepharvaites, were placed in Samaria, and Israelites were planted in the cities of Media (2 Ki. xvi. 24). Sargon is the only king who could have done as the Bible describes, being the first who possessed any of the Median towns. In one of his inscriptions, Sennacherib, son of Sargon, boasts of receiving a deputation from some remote province of Media, "of which the kings his fathers had not so much as heard;" and Esarhaddon mentions a Median invasion, the seizure of two chiefs, and the capture of great spoil. Media was thus for many years a refractory portion of Assyrian territory. During this time it was not a monarchy, but only a confederation of warlike clans, each under its own chief; and it is not distinctly known how it so rapidly rose to military unity and supremacy. The story of Herodotus is not to be wholly credited, and the annals of Ctesias are without foundation. But it is beyond doubt that, towards the end of the Assyrian empire, Media sprang up into a great warlike power, though it is impossible to assign a cause for its sudden development under Cyaxares. On the Behistun monument, the royal race of the Medes is traced only to him, but not beyond him. When, in the reign of Darius Hystaspes, a Sagartian rebel claimed the throne of the province, his chief plea was his descent from Cyaxares. Saracus, an effeminate king, ascended the throne of Nineveh about 647 B.C.; and in the thirteenth year of his reign, the Medes suddenly marched out of the passes of the Zagros mountains and overran the country, but meeting the Assyrian host, were signally defeated, with immense slaughter. Having re-organized his army, Cyaxares made a second and more successful attempt, but was obliged to retreat into his own country, as Herodotus states, to defend it from a Scythic invasion. Cyaxares was at first defeated by these strangers, and a treaty of peace, vassalage, and tribute was concluded. These predatory hordes, gradually spreading themselves over Western Asia, were ultimately weakened. The Median court then invited the chiefs to a banquet, and having intoxicated them, slew them in their helplessness. The nation then rose to arms, and the invaders were expelled. But Assyria had now fallen low; its glory had waned; and it became an easy prey. Chaldea had been under Assyrian domination for half a century, and it was ready to form an alliance with Media to avenge itself. Nabopolassar, its satrap, joined Cyaxares, whose daughter was given as wife to Nebuchadnezzar, the son of the former. By the combined assault of Medes and Babylonians, Nineveh fell about B.C. 625. (See NINEVEH.) The conquerors divided the territory; and as the result of the conquest, Nabopolassar founded the Babylonian, and Cyaxares the Median empire. (See BABYLON.)

Cyaxares was succeeded by his son Astyages about 594 B.C.—a prince neither famous for ability nor conquests. The stories told of his court by the old writers, as Herodotus and Xenophon, may be exaggerations, but they show us that prince and people were rapidly degenerating; and that, after the conquest of Assyria, the hardy Median nation was corrupted by luxury, and gradually became so effeminate as to be an easy prey to some brave and ambitious neighbour. That neighbour was the Persian branch of the same great Aryan race dwelling to the south of Media.

The priority of the Medes was, however, long recognized, as in the common phrase, "the laws of the Medes and Persians;" and the invaders of Greece, under Darius and Xerxes, are called Medes by Æschylus and Thucydides. The two nations were alike in blood, language, and manners, and the amalgamation was therefore more easily accomplished. But the old restless spirit was not wholly quelled, and in the reign of Darius Media rebelled, and elevated Phraortes to the throne. The following is the account of the rebellion and its extinction, given by Darius himself on the monumental rock of Behistun:—"Says Darius the king—Then I went out from Babylon. I proceeded to Media. When I reached Media, a city of Media named Kudrusia, there that Phraortes, who was called king of Media, came with an army against me to do battle. There we fought a battle. Ormazd brought help to me; by the grace of Ormazd I entirely defeated the army of Phraortes. On the 26th day of the month Adukanish, then it was we thus fought the battle. . . . . Says Darius the king—Then that Phraortes, with his faithful horsemen, fled from thence to a district of Media, called Rhages. Then I sent an army, by which Phraortes was taken (and) brought before me. I cut off both his nose, and his ears, and his tongue; and I led him away (captive?) He was kept chained at my door; all the kingdom beheld him. Afterwards I crucified him at Agbatana. And the men who were his chief

followers I slew within the citadel at Agbatana." About a century after, the Medes rose to arms again, but were finally put down by Darius Nothus.

Few remains of Median art and architecture have been preserved, and the towns seem for a long time to have been unwalled. The Medes were a brave race, but cruel in their wars, for they were bent on blood and lust, as the Hebrew prophet intimates. The soldiers were in general armed like the Persians. Jeremiah describes the Median "arrows as those of a mighty expert man." The Medes were celebrated for the use of the bow, with which they fought on horseback. They were in fact a nation of mounted bowmen. Their arrows, according to an ancient writer, quoted by Eusebius, were "poisoned with a bituminous liquor, called naphtha. Thus prepared, they were shot from a slack bow, and burned the flesh with such violence, that water only increased the flame; dust alone could abate it." The same writer reports that they encouraged a breed of large dogs, "to whom they used to throw the bodies of their friends, parents, and relations when at the point of death, looking upon it as dishonourable to die in their beds, or to be laid in the ground." The practice of polygamy, so inconsistent with domestic happiness, was carried by the Medes to great excess. According to Strabo, it was even enforced by law, and appears to have been allowed to the wives as well as enjoined upon the husbands. In confirming alliances, the Medes, according to Herodotus, like the Lydians (besides the ceremonies they used in common with the Greeks), were accustomed to make an incision in the arm, and to pledge one another in the mingled blood. They were evidently advanced in civilization prior to their union with the Persians. The rich colour and elegant texture of their dresses prove their early commerce and manufactures. Their own country was opulent, for it was also the great mercantile highway of Asia, and their victorious arms brought them immense tribute. The rigid and formal etiquette of their royal court is reflected in the similar Persian ceremonial. Their alphabet was simpler than that of Assyria and Babylonia. The religion was originally Zoroastrian, but degraded in course of time by Magianism, which brought a cumbrous sacerdotalism and a priestly caste into a simpler and purer creed, and established fire-worship on picturesque altars, with numerous ceremonies, oracular utterances, and mystic incantations. (See PERSIA.)

MEDIATOR (Gal. iii. 19)—one who interposes between two parties at variance, with the view of effecting a reconciliation between them. The title belongs pre-eminently to the Divine Redeemer, in and by whom God is reconciling the world unto himself (1 Tim. ii. 5; Heb. viii. 6; xii. 24); and it is to be remembered that he is the ONLY Mediator between God and man. Of course our blessed Saviour has always stood in that relation, as well before as since his manifestation in the flesh. He is the Angel of the covenant, by whom all the Divine communications were made under the several dispensations. Of the new covenant he became the surety as well as the Mediator, sealing it with his own blood; and the blessings of this covenant are now, and ever will be, bestowed in virtue of his merits and intercession. The errors and absurdities into which many are betrayed who reject this doctrine are without number. No view of the subject accords with the Divine oracles, or brings into their just relation all the parties concerned, except that which contemplates the Redeemer both in his divine and human nature. On the one hand he is identified with the infinite Jehovah, whose honour and glory are to be maintained, and whose favour is to be secured; while on the other he is the self-offered, atoning sacrifice for sin; and, as the friend of sinners, he invites them to come to him in faith and penitence, and receive the boundless blessings of God's grace, secured to them by his own prevailing intercession. The natures of the offended and of the offending parties meet in him—God's fellow and man's brother. God's glory is dear to him as God, man's interests are dear to him as Man. In all ages, and in all parts of the world, there has constantly prevailed such a sense of the holiness of the supreme Divinity, as to make recourse to some sort of mediation universal. There is not a form of religion known, even among the savages and heathen nations, which does not recognize, with more or less distinctness, the necessity of a Mediator between the Divinity and man. This fact, together with the consideration that there is nothing in the doctrine itself contrary to reason and analogy, sufficiently establishes it against the objections and cavils of scoffers and unbelievers.

MEDICINE. (See PHYSICIANS.)

MEGIDDO (Josh. xii. 21)—a city belonging to Manasseh, but lying within the limits of Issachar, not far from the river Kishon, whose waters are hence called the "waters of Megiddo" (Judg. v. 19). Its inhabitants were not expelled by Manasseh; but when Israel became strong they were made tributary. Solomon fortified it, and made it the residence of one of his commissaries who provided stores of provision for his household (1 Ki. iv. 12; ix. 15). There, too, Ahaziah died, in consequence of a wound in battle, and Josiah was slain by Pharaoh-nechoh of Egypt (2 Ki. ix. 27; xxiii. 29). The "waters of Megiddo" (Judg. v. 21) are supposed by some to be the river Kishon. It is the present El-Lejjûn.

MELCHIZEDEK—*king of righteousness* (Gen. xiv. 18). This mysterious person was king of Salem, which many suppose was afterwards Jerusalem (though it is not improbable that the title, "king of Salem," was a mere appellation, signifying *king of peace*). He is mentioned before the institution of the Aaronic order as a "priest of the most high God." His birth and genealogy are concealed—perhaps purposely—or the phrase "without father," &c., may mean that his parents were of obscure

or low origin. This latter notion is not probable. We know not that he had a predecessor or successor; at any rate the time of his priesthood was unlimited, and in this respect different from the Levitical priesthood (Num. viii. 24, 25). The phrase, "having neither beginning of days nor end of life," may apply either to the time of his birth and death being unknown, or to the indefinite term of his official life. Abraham showed his respect for the age, rank, piety, and priestly office of Melchizedek, by paying him a tithe of the spoils he had taken in the battle with Chedorlaomer and his allies, whom he pursued to Hobah; and hence the argument of the apostle, that if Abraham, whom the Jews regarded so highly, and who was the ancestor of the sons of Levi, thus acknowledged the dignity and superiority of Melchizedek, surely Christ, the great High Priest, of whom Melchizedek was but an imperfect type, was worthy of similar or still greater homage. And if the ancestor of Levi thus paid homage to Melchizedek, the type of Christ, surely the priesthood which was filled by the sons of Levi must be regarded as far inferior in dignity and excellence to the priesthood of Christ himself, (Heb. v., vi., vii.) His priesthood resembled Christ's, in its being underived and untransferred, and in its combining also the power and prerogatives of royalty.

Who he was has been disputed.

"The Hieracitæ held Melchizedek to be the Holy Spirit.

"The Melchizedeciani, the author of which sect was Theodotus or Thomas, held Melchizedek to be one of the δυνάμεις of God, emanated from him, superior to Christ, and after the model of whom Christ was formed.

"It is an ancient opinion, as Epiph. Hæres. LXVII. testifies, that Melchizedek was the Son of God—*i. e.*, the Logos; the same who appeared to Abraham and to the patriarchs, &c.

"Origen, and after him Didymus, held Melchizedek to be an angel.

"Others have held that Melchizedek was a man formed before the creation, out of spiritual and not of earthly matter.

"Melchizedek was Enoch, sent again to live on earth after the flood. So Hen. Hulsius.

"Melchizedek was Shem, the son of Noah—a favourite notion.

"Melchizedek was Job. So G. Kohlreis.

"It is unknown who he was. So Lyser, Gesner, Baldwin, Crenius, Buddæus, and others."—Stuart's *Com. on the Hebrews.*

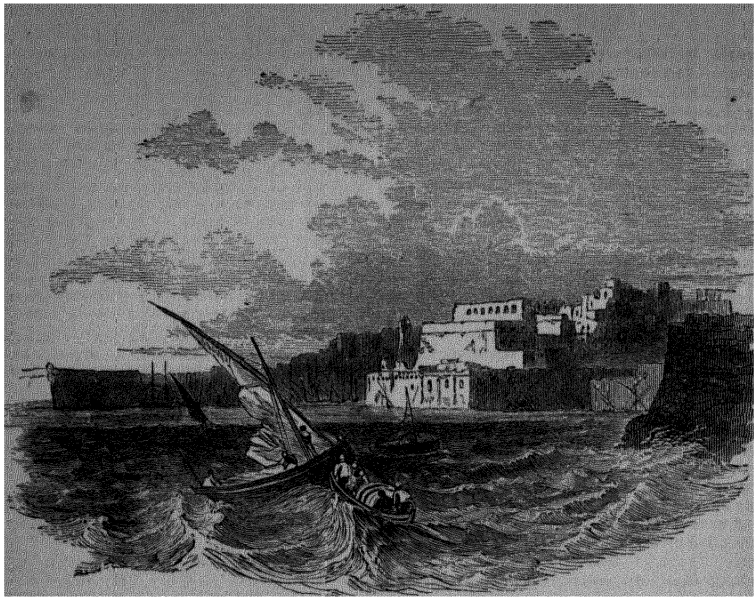
These are vain suppositions—unsupported by analogy or Scripture. This priest-king was of Hamite extraction—as he was a Canaanite; and not being of the seed of Shem, his genealogy has no place in Scripture. He could not have been the Son of God in human form, as some have ingeniously maintained, for Paul could not argue that Christ had been made a type of himself. Such vitiated reasoning would only be proving a thing by itself—a species of fallacy which cannot be ascribed to an inspired author. The language is, indeed, striking and peculiar; but a little attention to Melchizedek's history, office, and character sufficiently explains it.

MELITA (Acts xxviii. 1), now *Malta*—an island 12 miles in breadth and 20 in length, lying between Sicily and Africa, about 200 miles east of Tunis, and in that part of the Mediterranean which, in the apostle's day, was often called *Adria*, including the Ionian and Sicilian seas, according to the testimony of Ptolemy and Strabo. Here Paul and his company were shipwrecked on the passage to Rome, and were very kindly treated by the inhabitants, especially by Publius the governor. A modern traveller says,—"Passed St. Paul's harbour, where the apostle was shipwrecked. In reading the account of this shipwreck, I had ever experienced difficulty in comprehending how there could be a place formed on the coast of an island where 'two seas met.' But in viewing the spot pointed out where the ship was 'thrust in,' the difficulty was removed. The island *Gozo* lies west of the main island (Malta), and is separated only by a strait, from half to a quarter of a mile in width. When a violent euroclydon (east wind) prevails, and the seas run high, a powerful current is forced in at each end of this strait, which ranges nearly north and south. The ship was driven in at the north end, and struck in a small nook on the Malta side, about 40 rods from the entrance. This strait must have been, I think, 'the creek with a shore, into which they were minded, if possible, to thrust in the ship;' for, while lying off to the north, the entrance of the strait has the exact appearance of the mouth of a creek or river."

A locality somewhat different has been assigned to the shipwreck by others. But the name of St. Paul's Bay has, however, been long associated with the deep bay referred to on the north side of the island, and the vessel is supposed to have struck on its western headland. A recent author has written a very ingenious and interesting book on the subject—*The Voyage and Shipwreck of St. Paul*, by Jas. Smith, Esq., of Jordanhill, 1848.

Some have denied that Malta was the scene of the shipwreck, and have placed it at Meleda, a small island in the Adriatic. Bryant, Falconer, and Hales have advocated this view. There seems, however, to be no ground for their hypothesis. Malta has an unbroken tradition in its favour, and the name Adria was anciently given to the whole of the sea that rolls between Greece and Sicily. Meleda, the small islet, never seems to have been of such importance as to have a Roman Proconsul resident on it; but Malta had. Should a ship sail to the western coast of Italy from Meleda, there would be necessity for her to touch at Syracuse ere she could come to Rhegium.

This island was early settled by a Phœnician colony. Since the Christian era it has belonged successively to the Goths, Vandals, Saracens, Normans, Germans, and French, until Charles V. surrendered it to the knights of St. John



MALTA.

of Jerusalem, who were dispossessed by Bonaparte; and by the treaty of 1814 it was allotted to England. At present it is the centre of extensive missionary operations.

MELONS (Num. xi. 5)—probably what is known to us as the water-melon, a fruit which is still found in great perfection in Egypt, and

which travellers tell us furnishes the chief food and drink of the lower classes during the heat of summer.

MEMPHIS. (See NOPH.)

MENAHEM (2 Ki. xv. 14) was the son of Gadi, and having slain Shallum, king of Samaria, reigned in his stead. His reign, which lasted ten years, was distinguished for cruelty and oppression (2 Ki. xv. 16-20).

MENE (Dan. v. 25)—a word of that significant sentence which appeared on the wall of Belshazzar's banqueting-hall, to warn him of the impending destruction of Babylon. The whole sentence is in the pure Chaldee language, and reads, when translated literally, "Mene, he is numbered; Mene, he is numbered; Tekel, he is weighed; Upharsin, they are dividing." Peres, in the original language, is the same word with Upharsin, but in a different number. The words, with the exception of the last, are Chaldee passive participles. The last is active plural, with the conjunction preceding. (See BELSHAZZAR.)

MEPHAATH (Josh. xiii. 18) is supposed to have been contiguous to Kedemoth, Bezer, and Jahzah (1 Chr. vi. 78, 79). In later times it was in the hands of the Moabites (Jer. xlviii. 21). And apparently it lay in the Mishor—the Belka of more modern times.

MEPHIBOSHETH. 1. (2 Sam. xxi. 8) Was a son of Saul, who, with his brother and five others of the family, suffered a violent death at the hands of the Gibeonites.

2. (2 Sam. iv. 4) Or MERIBAAL (1 Chr. viii. 34), was a son of Jonathan, and grandson of Saul, who, at the age of five years, fell from his nurse's arms, and was ever after a cripple. When David was in quiet possession of his kingdom, he sought out this branch of the family of Jonathan his friend, and not only gave him an honourable place in his palace, but made ample provision for his family. The interesting history of this liberal proceeding of David is minutely related in 2 Sam. ix. By the treachery of Ziba, his steward, Mephibosheth was afterwards deprived of his estates.

MERAB (1 Sam. xiv. 49)—the eldest daughter of Saul, who promised her to David in marriage; but she married Adriel of

Meholath, by whom she had five sons, and David took her sister Michal. The five sons of Merab suffered a violent death at the hands of the Gibeonites (? Sam. xxi. 8). They are called "the five sons of Michal, whom she brought up for Adriel"—perhaps her former husband.

MERCHANTS (Isa. xxiii. 2). The earliest mode of commerce was doubtless by caravans. The merchants to whom Joseph was sold were probably of this character. The earliest commerce with India, of which we have any knowledge, was carried on in this way by the merchants of Arabia and Egypt. There was, however, considerable intercourse between many countries by water. The Phœnicians held the first rank as a commercial nation, and their first metropolis was Sidon, and afterwards Tyre. Something may be learned of their commerce from Ezek. xxvii. and xxviii. (See SHIPS.) The commerce of the Egyptians was also very extensive. They imported goods from India, and carried on an export trade with various parts of the Mediterranean. The wandering life of these early merchants for sake of lucrative traffic seems to be alluded to by the apostle James (iv. 13). (See PHŒNICIA.)

MERCY (Gen. xix. 19)—an attribute of the Divine Being, for the knowledge of which we are indebted wholly to revelation. Had not sin been introduced, mercy had never been exhibited. Moreover, the extension of mercy is an act of God's will. He must be holy from his nature, but he wills to be merciful from his gracious purpose. The plan of salvation by Jesus Christ provides for the exercise of infinite mercy, consistently with the most rigid demands of truth and righteousness; so that, under this gracious dispensation, "mercy and truth" may be said to "have met together," and "righteousness and peace" to "have kissed each other" (Ps. lxxxv. 10).

The expression, "I will have mercy, and not sacrifice" (Hos. vi. 6; Matt. ix. 13), signifies (as its connection indicates) that God is pleased with the exercise of mercy rather than with the offering of sacrifices, though sin has made the latter necessary (comp. 1 Sam. xv. 22).

Mercy is also a Christian grace, and no duty is more strongly urged by the Scriptures than the exercise of it towards all men, and especially towards such as have trespassed against us (Matt. xviii. 33-35). (See FORGIVENESS.)

MERCY-SEAT (Exod. xxv. 17). This was the lid or cover of the ark of the covenant. It was made of gold, and two cherubs of gold were placed at each end, stretching their wings towards each other. The lid of the ark was the royal seat, upon which God was supposed to be present in a peculiar manner, to hear and answer prayer, and to make known his holy will. The term is applied to Christ (Rom. iii. 25), and rendered in our version "propitiation." The Hebrew name signifies a covering. It was, and is, God's throne of grace; and sinners approach it now by the blood of Christ.

MERIBAH. (See REPHIDIM.)

MERODACH (Jer. i. 2)—the name of an idol-god of the Babylonians, supposed to have represented the planet Mars; often called on the monuments Bel-Merodach.

MERODACH-BALADAN (2 Ki. xx. 12)—a king of Babylon, who sent messengers to Hezekiah to congratulate him on his recovery—ostensibly to enquire about the miracle of the sun-dial, but really to form an alliance against Assyria. Merodach, after a reign of twelve years, was dethroned by Sargon, as the monuments show. His second reign, on being restored, was only for a few months; for Sennacherib boasts of having expelled him in the first year of his own reign.

MEROM—*height* (Josh. xi. 5, 6)—a marshy lake in the northern part of Judea, through which the Jordan flows. It is now called *El-Huleh*, as is the valley which encloses it. It is about 12 miles above Tiberias, and was regarded by many as properly the source of the Jordan. Most of its bed is dry in summer, and is overgrown with grass and shrubbery, affording retreats for wild beasts. In the spring freshets the lake swells to 6 miles in length, and 3½ in breadth, and abounds with fish. It is called the "waters of Merom," or "high waters," because it was higher than the other lakes of Judea. (See JORDAN.)

Dr. Wilson thus speaks of it:—"When we had gone about three-quarters of an hour to the north, we were opposite the southern extremity of the lake—the waters of Merom of the Bible, the Semechonites of Josephus, and the Bahr Húleh and Bahr Klait of the present times. We left our road and went to the margin of the lake; and we were glad that we did so, for we found it laid down in the map with a considerable want of accuracy. The greatest body of the lake is to the west of the emergence of the Jordan, and the Jordan is rather wide at its exit. Indeed, the lake itself at this place tapers somewhat to the south, after it has run in a tolerably straight line from the west. There are no considerable banks on the south and west of the lake, and but a small rise in the water would make it overflow. On the margin of the lake itself, and over a good part of its surface throughout, there are a great many sedges, rushes, and lotuses. Thousands of aquatic birds are seen gambolling on its bosom, and many swallows skimming its surface. Its waters have not quite the purity of the lake of Tiberias, as it is fed by several muddy streams running through a morass. It would be no difficult matter to effect its drainage."—*Lands of the Bible*, ii., pp. 161, 162. (See JORDAN.)

MEROZ (Judg. v. 23)—a place in the vicinity of the brook Kishon, whose inhabitants were accursed for refusing to come to the help of Israel in the contest with Sisera.

MESECH (Ps. cxx. 5), or MESHECH (Ezek. xxxii. 26)—the name of the country in the north-eastern angle of Asia Minor, supposed to have been settled by the posterity of Mesech, the son of Japheth. They had con-

siderable commerce with Tyre (Ezek. xxvii. 13). Some suppose the Muscovites were of this race. The prince of Rosh is in the Septuagint version of Ezek. xxxviii. 2 mentioned along with Meshech—the Moschi. Rosh is supposed by some to mean the early progenitors of modern Russia. The terms Mesech and Kedar, in the above passage from the Psalms, are supposed to denote northern and southern barbarians generally.

MESHA. 1. A PLACE (Gen. x. 30). Supposed to denote the country called by the Greeks Messene, and lying near the modern Bassora.

2. A PERSON (2 Ki. iii. 4). A king of Moab, who refused to pay to Jehoram, king of Israel, the annual tribute which he had been accustomed to pay to his father Ahab. For this offence Jehoram determined to punish him; and calling to his aid Jehoshaphat, king of Judah, and the king of the Edomites, he invaded the territory of Moab, signally defeated them, desolated their country, and at last the king and his army were closely besieged in a walled town. In this extremity, Mesha attempted to cut his way through the enemy's ranks; but failing in this, he made the horrible sacrifice of his eldest son to some idol-god, openly upon the wall, in sight of the camp of Israel. The desperate courage of the Moabites revived after this terrible sacrifice, and, according to the testimony of the Moabite stone, they defeated the Israelites and drove them out of the country. (See MOAB.)

MESHACH. (See ABEDNEGO.)

MESHECH. (See MESECH.)

MESOPOTAMIA (Deut. xxiii. 4), or ARAM, *of the two rivers*, elsewhere called "Padan-aram" (Gen. xxviii. 2), or the "plain of Aram," was the name of the country lying between the Tigris and the Euphrates, and especially of the north-west portion of it. It was the first abode of men both before and after the flood, and was bounded north by Armenia, east by Assyria, south by Arabia, and west by Syria, and embraced the modern El-jesira of Turkey.

MESSENGER (Mal. iii. 1). The laws and edicts of the Jewish kings were proclaimed near the royal residence by public criers; but they were made known to more distant towns and provinces by *messengers* sent for that purpose (1 Sam. xi. 7; 2 Chr. xxxvi. 22; Amos iv. 5). They stood in the gate of the city, where the largest mass of people might be found, and proclaimed the law or message, as in Jer. xi. 6; xvii. 19, 20. At Jerusalem these messages were proclaimed in the temple, where a concourse of people was always met. Our Saviour is called the "Messenger of the covenant" (Mal. iii. 1), inasmuch as he divested himself of his divine and eternal glory, and, taking the form of a servant, came to declare the will of God, to seal the covenant of grace with his precious blood, and thus to make propitiation for our sins.

The *spies* concealed by Rahab (Josh. vi. 17) are also called "messengers;" and the punishment which God inflicts on the wicked for their sins is also called a "messenger." "An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him" (Prov. xvii. 11).

Ministers of the Gospel are also called "messengers" (2 Cor. viii. 23), because they declare or announce the message of mercy which the Gospel contains.

MESSIAH (Dan. ix. 25), or MESSIAS (John iv. 25), signifies *anointed*—a title given by way of eminence to Jesus Christ. It is sometimes applied by the sacred writers in a subordinate sense, as to Cyrus in Isa. xlv. 1; but when applied to Christ, it denotes that he unites in himself the offices of a prophet, a priest, and a king—not of the Jews only, but of all mankind.

The promise of a Messiah is the great doctrine of the Old Testament—a doctrine gradually unfolded through all the ages which preceded the period of his advent. But when he came, the Jewish mind had been blinded. The spirituality of his mission and enterprise had been lost sight of, and the Jews expected the Messiah would be their deliverer from civil bondage, and would raise them as a nation to great power. Hence they rejected the meek and lowly Jesus, and put him to shame and death. They were disappointed and offended because his kingdom was not of this world, and promised no privileges to them in distinction from the Gentiles. The whole Scriptures abound with evidence that they were and are under a gross delusion; and the Christian church is looking with deep interest for the time when the veil shall be taken from their eyes; when they shall look on Him whom they have pierced, and mourn; and when they shall receive him as the long-promised and long-expected Messiah. (For a full account of the character and office, &c., of the Messiah, see CHRIST; and for his biography, see JESUS.)

METHEG-AMMAH—*bridle of the mother city* (2 Sam. viii. 1)—the same with Gath (comp. 1 Chr. xviii. 1).

MICAH—written in full form, MICAIAH—*who is as Jehovah?* (Judg. xvii. 1.) 1. A celebrated idolater in mount Ephraim, who persuaded a Levite to officiate as his priest for a stipulated reward. The emissaries sent out by the tribe of Dan to find a settlement for them, happened to call at Micah's house, and saw the idols and the Levite, a grandson of Moses; and the party of the Danites who afterwards went to Laish took Micah's house in their way, secured all his images, and persuaded his priest to accompany them. Micah endeavoured to obtain them again, but in vain, (Judg. xviii.) This incident shows the lawless and unsettled state of society at that disturbed period.

2. (Mic. i. 1) The *prophet* was a native of Mareshah—hence called the *Morasthite*—a village in the south of the territory of Judah (Josh. xv. 44). It is supposed that a reference to one of his predictions saved the life of

Jeremiah (Jer. xxvi. 18-24). Such a reference vouches for the genuineness of the oracles ascribed to Micah.

PROPHECY OF, is the thirty-third in the order of the books of the Bible. It was uttered within the space of fifty years—viz., from the commencement of the reign of Jotham to the close of the reign of Hezekiah, or nearly contemporaneously with Isaiah. The prophecies of Micah which are recorded in the sacred canon make but seven chapters, and are divided into three sections:—

1. Prophecies in the reign of Jotham, full of denunciation for sin—sin for which there could be no apology in a land of Divine illumination; foreshowing also Samaria's overthrow, and Sennacherib's march against Jerusalem, (ch. i.)

2. Prophecies in the reign of Ahaz, somewhat similar in texture and design—menacing Israel, and foretelling destruction to Judah; conveying heavy censure and wo to such as could not bear to have the truth spoken to them, and who, full of spiritual indolence themselves, exercised a hateful tyranny over the people; ending, however, with a glorious prediction of the blessings and extension of Messiah's kingdom (chs. ii.-iv. 8).

3. Prophecies in the reign of Hezekiah, containing, among other oracles, one of great beauty and precision in reference to the Saviour's birth, (chs. iv. 9; v. 1-5; vii.)

The remarkable feature of this last prophecy is, that it is very explicit respecting the birthplace and prominent characteristics of the Messiah, and the blessings of his reign upon earth. The passage now referred to is found in the fifth chapter:—

"And thou, Bethlehem Ephrathah,
Art small to be among Judah's thousands;
Still out of thee shall He come to me
To be a Governor in Israel;
Whose goings forth have been from old—
From days of eternity.
Notwithstanding he will give thee up,
Till the period when SHE who is to bear
Hath brought forth.
And the rest of his brethren shall come back
To the sons of Israel.
And He shall stand and feed in the strength of Jehovah,
In the majesty of the name of Jehovah his God,
And they shall endure:
For now shall He be great to the ends of the earth,
And this very one shall be our PEACE," &c.

Christ's birth of a woman pointed out so specifically, its place so correctly named, and his pre-existent dignity, along with his functions and success as Messiah, so graphically marked, are, "without controversy," contained in this old prediction.

The style of Micah approaches in many sections to that of Isaiah, as in ch. vii. 18-20; and it also bears some resemblance to the rapid transitions of Hosea. The rhythm is in general round and full, with an occasional play upon words. His use of figurative language is beautiful and appropriate, and his oracles sometimes assume the form of a dialogue. Micah was a contemporary of Isaiah; and their nearness of age and similarity of theme may account for the remarkable coincidences of thought and style to be found in various portions of their writings.

MICAIAH. (See AHAB.)

MICHAEL—*who as God* (Dan. x. 13)—a name of frequent occurrence in the sacred writings. It is applied particularly to an angel, or a prince of angels (as the name denotes, Jude 9); and in the book of Daniel, the same Michael is spoken of as a prince: some suppose him to be the Son of God. (See ARCHANGEL.)

MICHAL (1 Sam. xiv. 49)—second daughter of Saul, and the wife of David. She was evidently an unprincipled woman; yet she was attached to her husband in the early portion of her life; for when she aided David to escape from the fury of her enraged father, she placed an image on the couch, so that when the messengers came to seize him, Michal told them he was sick in bed. Saul directed him to be brought, sick or well; and when the messengers came again and discovered the trick, Michal excused herself to her father by a direct falsehood. During David's exile Michal married another man, with whom she lived nine or ten years. David having in the meantime become established on the throne, required of Abner, as one of the conditions of the treaty, that Michal should be restored to him, which was accordingly done.

As an evidence of her impiety, we are told that she despised David when she saw the expressions of his gratitude and joy at the approach of the ark of the Lord, and was evidently filled with passion and contempt. For this sin she was visited with a special penalty (2 Sam. vi. 16-23).

MICHMASH (1 Sam. xiii. 2), or MICHMAS (Neh. vii. 31)—a place in Benjamin. It is supposed to lie on the road through Rama. Probably a narrow defile, formed by two abrupt rugged rocks in mount Ephraim, was called the "passage of Michmash" (1 Sam. xiii. 23), in which was the garrison of the Philistines, and which was probably so well defended as to make it a safe depot for the stores of Sennacherib's army in his advance upon Jerusalem (Isa. x. 28, 29). The place was in later times of some importance (Neh. xi. 31), and is mentioned by profane historians 400 years after Christ. It is now called Mukhmas, 7 miles to the north of Jerusalem.

MICHTAM—rendered "golden" in the margin—is a title given to six of David's psalms, (Ps. xvi., lvi., lvii., lviii., lix., lx.) The meaning of the term is not known. It may denote the character of the music or its accompaniments.

MIDIAN (Exod. ii. 15), or MADIAN (Acts vii. 29)—a desert country lying around the eastern branch of the Red Sea, and supposed to have been settled by the posterity of Midian, fourth son of Abraham and Keturah. Midian was celebrated for its *camels* (Judg. vii. 12); and the descendants of Ephah, who were the posterity of Midian, were rich in camels and

dromedaries (Isa. lx. 6). Hither Moses fled, and here he married the daughter of Jethro.

When the children of Israel were encamped in the plains of Moab, the Midianites were invited by the Moabites to join in the deputation to Balaam, to procure his services to curse the children of Israel. For their conduct towards the Israelites they were completely subdued; their kings and their male population slain; their cities and fortifications were burned; and their property of every kind, to an almost incredible amount, with their wives and offspring, were brought to the camp of Israel, and there disposed of by Moses and Eleazar, (Num. xxxi.) Probably a few escaped the general massacre; for about two centuries afterwards, the Midianites, who were Arabs, were again a powerful nation, mustering an immense army, who, for their oppressive treatment of the Israelites, were defeated by Gideon, (Judg. vi.-viii.)

The "curtains of Midian" (Hab. iii. 7) is a figurative expression denoting the borders or inhabitants of Midian.

MIGDOL—*tower* (Exod. xiv. 2)—a fortress or tower; probably the modern *Bir Suez*, erected at a watering-place a few miles north of Suez, towards Edom. An Egyptian town of the same name is referred to by the prophet.

MIGRON (1 Sam. xiv. 2)—a place in the vicinity of Michmash (comp. Isa. x. 28). (See MICHMASH.)

MILCOLM. (See MOLOCH.)

MILE. The word is from *mille—a thousand*—as the mile was 1,000 paces, or 1,618 yards. (See MEASURES.)

MILETUS (Acts xx. 15), or MILETUM (2 Tim. iv. 20)—a city and sea-port, and the capital of ancient Ionia. It stood about 40 miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury. Miletus is distinguished as the birthplace of Thales, and Anaximenes his pupil, and also for a magnificent temple and oracle of Apollo. It was here that Paul received the elders of Ephesus, whom he could not visit in his journey; and here he left Trophimus sick.

MILK (1 Cor. iii. 2)—a liquid and very nourishing food, drawn principally from cows; but in the East, as we learn from Scripture, milk of sheep, goats, and camels was highly prized and used as food. The simplest spiritual food, or the plain and easy truths of the Gospel, wherewith the new-born soul is nourished and sustained, is compared to milk (Heb. v. 12; 1 Pet. ii. 2).

A "land flowing with milk and honey" (Josh. v. 6) means a country of extraordinary fertility, affording everything which is needed for the support and comfort of life. The phrase, "wine and milk" (Isa. lv. 1), denotes all spiritual blessings and privileges.

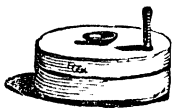
The prohibition, "Thou shalt not seethe a kid in his mother's milk," refers probably to some heathen practice in connection with the growth or offering of first-fruits, as the connection would imply; and it seems revolting to prepare for food a young animal in the milk which is its appropriate nutriment. The prohibition is given three times (Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21).

Cheese was made of milk (2 Sam. xvii. 29). The word rendered "cheeses" in 1 Sam. xvii. 18 means *cheeses of milk*, supposed to have been slices of coagulated or curdled milk, which had been strained through a leathern strainer, and, after it had grown hard, was cut in pieces for use. This is much like the modern process of making cheese; and food made in the same way is common in some parts of the United States under the name of *cheese-curd*. (See BUTTER, CHEESE, FOOD.)

MILL (Exod. xi. 5). The simplest mill for bruising grain was nothing more than two stones, between which it was broken. Such were often seen in the country of the Niger by Richard and John Lander, on their expedition in Africa. If one of these stones be hollowed out, so as to contain the corn to be pounded by another stone, or by a piece of wood or metal, it is not a mill, but a mortar. When manna was given in the desert, "the people went about and gathered it, and ground it in mills or beat it in a mortar" (Num. xi. 8). In the law it is ordained, "No man shall take the nether or the upper millstone to pledge; for he taketh life to pledge" (Deut. xxiv. 6)—that is, he who lends money must be humane to the borrower, and must not make the poor man pawn his mill, without which his life cannot be sustained. From these mills and mortars there must have been obtained at first only a kind of peeled grain, which may be compared to the German *graupe*, the English *groats*, and the American *grits*, or *hominy*. Fine flour was more laboriously obtained from household mills, like our coffee-mills. The latter implement is indeed far more refined and ingenious than the Eastern hand-mills. Yet we read that Sarah set before the three angels who visited Mamre cakes of "fine meal" (Gen. xviii. 6). It is almost needless to observe that sieves must have been known at the same time. (See PESTLE.)

Niebuhr describes two kinds of Eastern hand-mills. The first is very simple, and consists of an oblong stone, somewhat roughened or hollowed upon the surface, upon which the corn, after being moistened, is rubbed with another stone of a long and round shape. Niebuhr saw these mills only once. They seem, therefore, not to be common. The other, which is also described by Shaw and Tournefort, was seen by Niebuhr in Egypt. It consists of two round stones, each about 2 feet in diameter and 6 inches high. The under one, or "nether millstone" (Job xli. 24), is immoveable, and is somewhat lower around the edge than in the centre—that is, it is slightly convex on the top. The upper one is just the reverse, being concave on the bottom, or thicker at the circumference, so as to fit pretty closely to the other. In the centre there is a hole, and above this a funnel, or hopper, into which the grain is poured, and

thus it runs in between the stones, and is broken between them into meal, which falls over the edge upon a board. On the top of the other stone there is an upright peg, by means of which it is turned around. Such mills cost, says Tournefort, less than a Spanish dollar. They resembled the old Scottish *querns*, as may be seen in the above cut.



Frequent allusions are made in Scripture to these utensils. Of leviathan it is said that his heart is "as hard as a piece of the nether millstone" (Job xli. 24). At the siege of Thebez "a certain woman cast a piece of a millstone upon Abimelech's head, and entirely brake his skull" (Judg. ix. 53). In Matt. xviii. 6 our Lord speaks of a millstone being hung round a person's neck, and of his being cast, so loaded, into the sea. This kind of penalty was common in Syria, and was at one period inflicted in Rome, by order of Augustus Cesar.

Wheat was the grain commonly used for bread. The poor people, however, lived much upon barley, as at the present day the Arabs do upon millet, or *durra*. Niebuhr thinks this durra was the first kind of corn which was ground and made into bread. The durra bread, like barley bread, is very good while fresh; the latter, however, is superior, and has a better taste in hot climates than with us. After some hours it becomes tasteless; yet the same thing takes place with regard to the wheaten bread of the Orientals. They are forced, therefore, to bake every day, and no more is ground daily than is wanted for the baking. The work is done by women and menials. Two women are usually employed at the process, the one whose right hand is disengaged throwing in the grain (Luke xvii. 35). This daily grinding makes such a noise in the houses that it is heard in the streets. The sound was pleasing, because it was naturally associated with industry, and the supports and enjoyments of life. Hence the prediction in Jer. xxv. 10. The noise of the millstones and the lighting up of candles are circumstances belonging to inhabited places, and are striking when we call to mind the fact that they grind at a very early hour in the morning. (See BAKE, BREAD, CORN, OVEN.)

MILLET (Ezek. iv. 9)—a plant resembling wheat and rye, the stalk of which grows to about 3 feet in height, and bears a great number of grains. This gram was coarse, and chiefly used for beasts. (See MILL.)

Niebuhr informs us that there is a kind of millet used in the East, called *durra*, which, made into bread with camels' milk, butter, or grease, is almost the only food eaten by the common people in Arabia; but he says he found it so unpalatable that he would have preferred plain barley bread. This furnishes the reason of its being appointed as a part of the hard fare of Ezekiel.

MILLO—*fulness*—HOUSE OF. 1. (Judg. ix. 6) Supposed by some to denote either the senate or chief men of the place, or to be the name of a distinguished individual in Shechem, whose family and adherents joined in elevating Abimelech to the throne. Others suppose it to be a village. 2. Millo in Jerusalem (2 Chr. xxxii. 5) was a section of the fortifications, or perhaps the citadel. The expression in 2 Ki. xii. 20 perhaps describes the place as Silla.

MINA. (See MEASURES.)

MIND (Gen. xxiii. 8). The meaning of this word, when employed by the writers of Scripture, must be determined by its connection. According to this, it sometimes means the soul renewed, in opposition to the flesh under the dominion of sin (Rom. vii. 25); and at other times it denotes the immaterial, in opposition to the material nature (Eph. ii. 3). Again, it signifies temper or disposition, as in Phil. ii. 3, 5; or a particular faculty is meant, as in Ps. xxxi. 12; Isa. xlvi. 8; lxv. 17; Mark xiv. 72. Occasionally it designates the motive or intention, as in Prov. xxi. 27; or thought, as in Isa. xxvi. 3; Jer. li. 50; or opinions, as in Judg. xix. 30; or affections, as in Ezek. xxiv. 25. When used in reference to God, it signifies will, counsel, or purpose, as in Rom. viii. 27; xi. 34; 1 Cor. ii. 16. When used as a verb, it signifies to regard and care for, as in Rom. viii. 5; xii. 16; Phil. iii. 19; or to incline, as in 2 Chr. xxiv. 4; Matt. i. 19; Acts xx. 13; or to be disposed, as in Phil. ii. 2, 20; iii. 15.

MINGLED PEOPLE. (See MIXED MULTITUDE.)

MINISTER. 1. (Ezek. xxiv. 13; Josh. i. 1; Matt. xxv. 44) One who serves another. When applied to Christ, as the "minister of the sanctuary" (Heb. viii. 2), it denotes his official character as our High Priest, who is set on the right hand of the throne of the Majesty in the heavens, and who ever liveth to make intercession for us. 2. (1 Cor. iv. 1; 2 Cor. iii. 6; Eph. iii. 7; 1 Thess. iii. 2; 1 Tim. iv. 6) Those persons who are appointed to preach the Gospel and administer its ordinances. 3. (Rom. xiii. 6) Magistrates, as God's ministers, to punish the evil and protect the good. 4. (Ps. ciii. 21; Dan. vii. 10; Rom. xiii. 6; Heb. i. 14) The angels, who stand ready to do the will of God.

MINISTRATION. 1. (Luke i. 23) The period during which an office is administered. 2. (Acts vi. 1; 2 Cor. ix. 13) Distribution of alms. The law of Moses was the "ministration of death and condemnation." It convinces men of sin, the penalty for which is eternal death; and to this they are already condemned. The Gospel is the "ministration of the Spirit that giveth life." It proceeds from the Holy Ghost, is confirmed and applied by him, and by means of it he conveys life and all spiritual graces and benefits to the souls of men (2 Cor. iii. 7, 8).

MINNI (Jer. li. 27)—a province of Armenia, or more probably one of several clans or tribes who were settled on mount Taurus, east and south of the Black Sea. The Ashkenites were another of these tribes.

MINNITH (Judg. xi. 33)—a place east of Jordan, 7 miles east from Heshbon, on the Philadelphia road, famous for its wheat (Ezek. xxvii. 17).

MINSTREL (2 Ki. iii. 15)—a musician or piper. It seems, from the case of Jairus, to have been customary in the time of our Saviour to employ minstrels at funerals; for when Christ came into the house to raise his daughter, "he saw the minstrels and the people making a noise" (Matt. ix. 23). (See BURIAL, MOURN.)

MINT (Matt. xxiii. 23)—a garden herb of various species. The law of Moses required that tithes should be paid of the produce of the field (Deut. xiv. 22); but the Jews, in their

Pharisaical precision, tithed an article which could scarcely be regarded as titheable by the law, while its most important, plain, and imperative precepts were inconsistently neglected by them. (See TITHES.)

MIRACLE (Exod. vii. 9)—an effect caused by an extraordinary interposition of Divine power. It is not an effect *contrary* to the laws of nature, as they are called, nor does it necessarily require a *suspension* of those laws. It is at most but a suspension of the operation of some one of those laws as to a specific event. It would not and could not be produced by the ordinary operation of these laws; and hence, being beyond or above the order of nature, it requires the exercise of Divine power to accomplish it. A law of nature is, that the same cause operating in the same circumstances will produce the same effects. Were the same causes to operate, therefore, and the same results not to follow, there would be a violation of a law of nature. But in a miracle there is the insertion of a new cause, and a new effect naturally is the consequence, and all in harmony with some higher law which we may not comprehend.

A miracle, then, is a work beyond man's power to perform. He who performs it does so by the assistance of God. If God gives his power to a man, it must be for some great and extraordinary reason. Such a reason is our salvation; and the men who proclaimed it to our race were furnished with God's power to work miracles, in order to convince the world that they were speaking truth. The working of a miracle proves that the man who performed it is God's messenger, and speaks God's truth; for God WORKS BY HIM, and would not so lend his power to an impostor. The miracles of the Old Testament were often miracles of doom, and wrought upon external nature. But Jesus wrought his miracles with surprising frequency—a frequency which, instead of impairing, only increased their splendour. What else could be expected from God in human form? Christ's apostles imitated his example. These miracles were not only proofs of Divine power, but also examples of Divine goodness. The dead were raised—the deaf, blind, and lame were cured. With what artless simplicity are these miracles of our Lord and his apostles narrated! How very different, too, are the miracles recorded in Scripture from the startling prodigies which paganism claimed, or the silly and grotesque tricks which impostors have performed. Christ's miracles were not only done in public, were not only clearly above the reach of man to perform, but were of eminent utility. There was in them no idle display of power. Man was benefited, though a tree might be blasted. What good had Rome though the earth might yawn in the forum, or a thunder-storm should strike her Capitol? What profit had spectators, though Simon Magus had actually, as alleged, made dogs of brass that barked, or statues of stone that talked, or had flown himself through the air, or put on the shape of a serpent, or the appearance of a goat? But Christ's miracles gave food to the hungry, health to the diseased, peace to the insane, life to the dead; and his appeal is, "Believe me for the very works' sake." Nicodemus spoke the truth when he said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." What, therefore, the Lord and his apostles have said to us is truth, divine truth, and we must believe it. Peter describes in the following words the nature of this kind of evidence:—"Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs" (Acts ii. 22): by "miracles," or rather by works of power—actions which God only could perform; by "wonders"—actions which attract attention and cause great astonishment; by "signs"—actions which are the signal of God's presence, in attestation of his own truth. Those three words describe the source, nature, effect, and purpose of miracles.

The miracles, as performed by Jesus, exceed thirty in number—that is to say, more than thirty of them are recorded, and these are only a small sample or specimen of his numerous acts of supernatural goodness. Many of them were wrought before a great multitude of people—friends and enemies—in the open day, and where there was no possibility of deception. And it really requires more faith to believe that such a multitude of people could be so often deceived by one of the

most blameless man that ever lived on the earth, than it requires to believe the miracles themselves.

The following is a table of Christ's miracles, arranged in the order in which they are supposed to have been wrought:—

Miracles.	*Place.*	*Record.*
Water turned into wine,	Cana,	John ii. 1-11.
The Capernaum nobleman's son cured,	Do.	—— iv. 46-54.
Draught of fishes,	Sea of Galilee	Luke v. 1-11.
Demoniac cured,	Capernaum,	Mark i 23-26.
Peter's mother-in-law healed,	Do.	—— 30, 31.
Leper healed,	Do.	—— 40-45
Centurion's servant healed,	Do.	Matt. viii. 5-13.
Widow's son raised from the dead,	Nain,	Luke vii. 11-17.
Tempest calmed,	Sea of Galilee,	Matt. viii. 23-27.
Demoniacs of Gadara cured,	Gadara,	—— 28-34.
Man sick of the palsy cured,	Capernaum,	—— ix. 1-8.
Jairus' daughter raised to life,	Do.	—— 18-26.
Woman diseased with issue of blood healed,	Do.	Luke viii. 43-48.
Sight restored to two blind men,	Do.	Matt. ix. 27-31.
Dumb demoniac cured,	Do.	—— 32, 33.
Diseased cripple at Bethesda cured,	Jerusalem,	John v. 1-9.
A withered hand cured,	Judea,	Matt. xii 10-13.
Demoniac cured,	Capernaum,	—— 22, 23.
Five thousand fed,	Decapolis,	—— xiv. 15-21.
Canaanite woman's daughter cured,	Near Tyre,	—— xv. 22-28.
Man deaf and dumb cured,	Decapolis,	Mark vii. 31-37.
Four thousand fed,	Do.	Matt. xv. 32-39.
Blind man restored to sight,	Bethsaida,	Mark viii. 22-26.
Boy possessed of a devil cured,	Tabor,	Matt. xvii. 14-21
Man born blind restored to sight,	Jerusalem,	John ix.
Woman cured of eighteen years' infirmity,	Galilee,	Luke xiii. 11-17.
Dropsical man cured,	Do.	—— xiv. 1-4.
Ten lepers cleansed,	Samaria,	—— xvii. 11-19.
Lazarus raised from the grave to life,	Bethany,	John xi.
Two blind men restored to sight,	Jericho,	Matt. xx. 30-34.
Fig tree blasted,	Olivet,	—— xxi. 18-21.
The ear of Malchus healed,	Gethsemane,	Luke xxii. 50, 51.
Draught of fishes,	Sea of Galilee	John xxi. 1-14.

The period at which miracles ceased in the Church has been much disputed. They were not needed after the Church was fully organized; and the very dispute about the period of their cessation seems to imply that they were gradually withdrawn. The miracles of the popish church have indeed been "lying wonders." Bishop Douglas, in his *Criterion*, has laid down the following rules for judging of miracles:—

"*First*, We suspect miracles to be false when the accounts of them are not published to the world till long after the time when they are said to have been performed.

"*Secondly*, We suspect them to be false when the accounts are not published in the place where it is pretended they were performed, but are propagated only at a great distance from the supposed scene of action.

"*Thirdly*, Supposing the accounts to have the two foregoing qualifications, we still may suspect them to be false, if in the time when, and at the place where, they took their rise, the circumstances were such that they might be suffered to pass without examination."—Douglas's *Criterion*, p. 27.

The age of miracles has passed away, but the record of them yet remains to us. Still, they are confirmatory of our faith, and stand out a striking evidence of the heavenly nature of our religion.

MIRIAM—*high* (Exod. xv. 21)—the sister of Moses and Aaron, is supposed to have been some years older than Moses; and being appointed to watch the ark of bulrushes in which her infant brother was laid, among the flags of the river, she was there when Pharaoh's daughter came down and discovered it, and proposed to go for a nurse, concealing her relation to the child. She immediately called her mother as the nurse, and the infant was placed under her care. She was smitten with leprosy for her treatment of Moses, but was restored in answer to her brother's prayer (Num. xii. 1-15). Miriam, as a prophetess, enjoyed divine gifts. She died, and was buried at Kadesh (Num. xx. 1).

MIRRORS. (See LOOKING-GLASS.)

MITE (Luke xii. 59)—the lowest denomination of Jewish money. (See MEASURES, &c.)

Roman As.

MITRE (Exod. xxviii. 4-7). This was the head-dress of the Jewish priest. It was of fine flax or linen, made with many folds, making in length 8 yards, finished with elegance and taste, and wreathed round the head in the shape of an Eastern turban. It bore upon its front a gold plate, on which was inscribed, "HOLINESS TO THE LORD." The high priest's mitre had on it a crown on which this inscription was set, and this crown was bound to the mitre by blue lace (Exod. xxviii. 37). The Jews

tell us that the mitre and the *bonnet* were the same thing, only folded up differently, according to the dignity of the wearer.

The mitre was the symbol of complete consecration, and also brought to view the representative character of the high priest. Through him alone could the nation approach God, and by his sacerdotal functions was holiness to be produced among the people (Exod. xxviii. 38). (See HIGH PRIEST, PRIEST.)

MITYLENE (Acts xx. 14)—the capital of the ancient island of Lesbos. The whole island is now under the Turkish power, and is called Mitilene. The chief town is called Castra, near which the ruins of the ancient city are discernible. The island lies on the eastern coast of Asia Minor, nearly opposite Pergamos, and is about 170 miles in circumference. Paul passed through this island on his way from Corinth to Jerusalem.

MIXED MULTITUDE (Exod. xii. 38). The phrase so rendered is in Hebrew *a great mixture*, and it refers to a motley crowd of Egyptians who left Egypt along with the emancipated Hebrews. They were persons of low caste—perhaps outcasts from society, perhaps the offspring of marriage between Hebrews and Egyptians. They may have found shelter among the Hebrews; and knowing that their condition could not possibly be worse, they resolved to accompany the emigrants. They had nothing at stake, and perhaps they might be gainers by the change and the expedition. Reference is again made to them in Num. xi. 4, 5. They could not be weaned from their Egyptian habits. They were not of the chosen race—had no fixed principle—were disappointed in their prospects—longed to return to the fine climate, fertile soil, and copious fruits of Egypt; and so infected with their fickleness the tribes to which they had attached themselves. They seem again to be referred to in Deut. xxix. 11, under the appellation, "the stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."

What are called "mingled people" in Jer. xxv. 20; Ezek. xxx. 5, seems to denote an alien population in the midst of another people —such as foreign soldiers and settlers.

MIZAR, THE MOUNT OF, is referred to in Ps. xlii., and was some remote hill to the far north of the country, and east of the Jordan.

MIZPAH (1 Ki. xv. 22), or MIZPEH (Josh. xv. 38). This name is given to several places, and implies a post of observation or a watch-tower. They seem to have been known as places of convocation on public occasions, religious and civil.

2. (Josh. xv. 38) A city in the territory of Judah, north of Hebron, and nearly 20 miles south from Jerusalem.

3. Another Mizpah was in Benjamin (Josh. xviii. 26).

Samuel dwelt at Mizpah (1 Sam. vii. 5, 6), and Saul was anointed king there (1 Sam. x. 17-24); and hither it is supposed the Jews often resorted for business and devotion (Judg. xx. 1; 1 Sam. vii. 5-7; x. 17). It was fortified by Asa with the stone and timber which Baasha had been using for the like purpose at Rama (1 Ki. xv. 22); and was the residence of Gedaliah, the governor appointed by Nebuchadnezzar after his subjection of the land (Jer. xl. 6). We find it rebuilt after the return from Babylon (Neh. iii. 19). Some identify it with the present Scopus, to the north-east of Jerusalem. Another valley of Mizpeh is mentioned in Josh. xi. 8, supposed by some to be identical with Coele-Syria (Gen. xxxi. 49).

4. A city in the territory of Gad, where Laban and Jacob entered into a covenant of friendship, and where Jephthah resided and mustered his army (Judg. xi. 11, 29).

5. (Josh. xi. 3, 8) A tract of country lying near the base of mount Hermon, occupied by the Hivites.

6. (1 Sam. xxii. 3) A town of Moab, where David placed his father and mother during his reverses of fortune.

MIZRAIM (Gen. x. 6) is the original word translated Egypt. The form of the name is dual, and may convey in it a reference to the *two Egypts*, known as Upper and Lower Egypt. The modern Arabian name *Mizr* is an abbreviation of the Hebrew word Mizraim. (See EGYPT.)

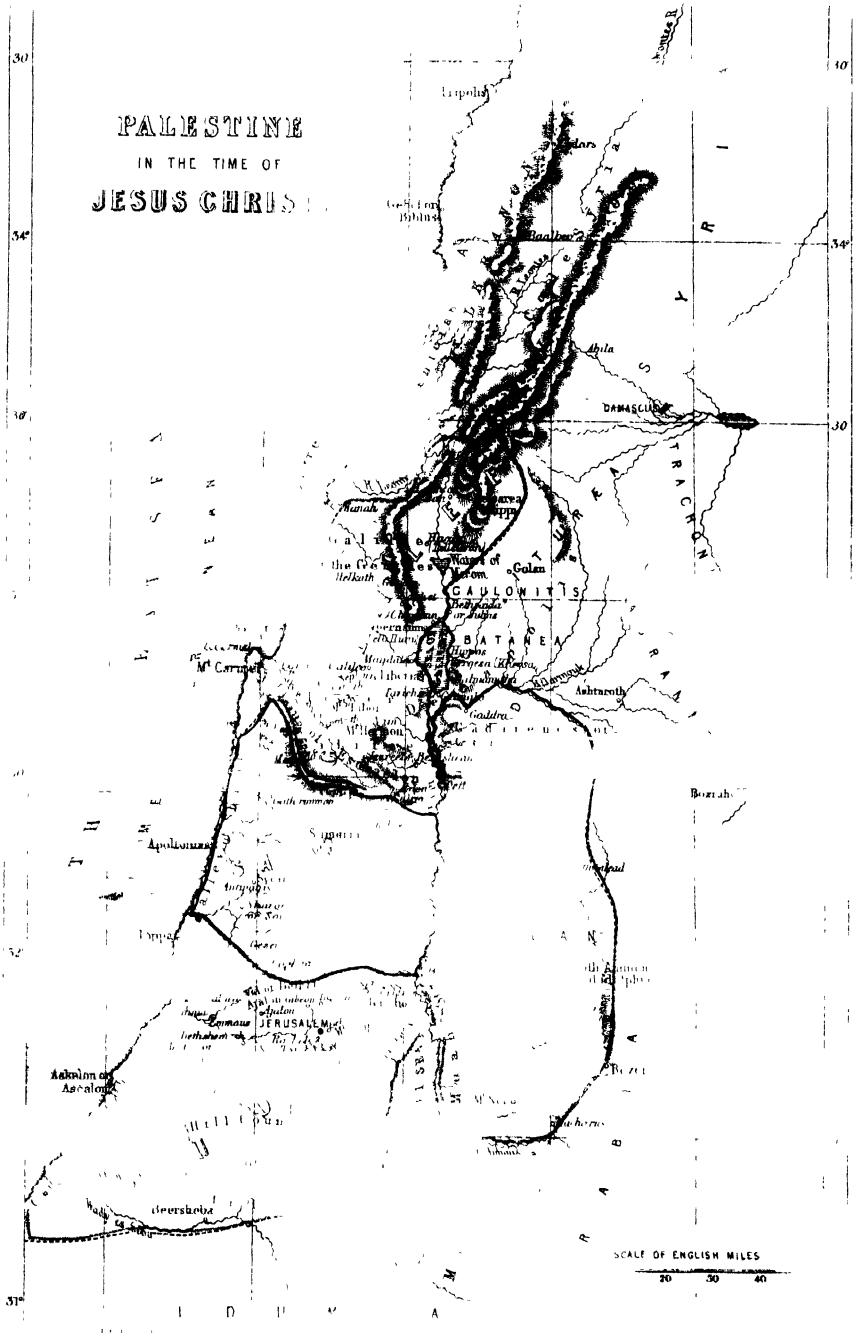
MIZREPHOTH-MAIM (Josh. xi. 8)—a place near Sidon, and supposed, with some plausibility, to be the same with Sarepta.

MNASON (Acts xxi. 16)—a native of Cyprus, but a resident of Jerusalem. He was an early convert to Christianity, and hospitably entertained the apostles. The correct reading of the passage is, "brought us to Mnason of Cyprus," &c.

MOAB—*father's progeny*—PLAINS OF (Num. xxii. 1; xxxiii. 48-50)—were situated east of the Dead Sea, on both sides of the Arnon.

The country derived its name from Moab, the son of Lot (Gen. xix. 37), by whose posterity it was conquered when in possession of the giant race of Emims (Deut. ii. 11, 12). They were severely punished for their treatment of the Israelites (Deut. xxiii. 3-6; Judg. iii. 12-30; 2 Sam. viii. 2). (See MESHA.) They were an idolatrous nation, and are made the subject of several prophecies, (Isa. xv., xvi.; Jer. xlviii.) The country is now a "desolation" (Zeph. ii. 9).

The basalt stone found at Dibon in Moab, in 1868, has now become famous. It is about three feet five inches in height by one foot nine inches in breadth and thickness. Misunderstandings on the part of some of the European consuls allowed the Arabs to attempt to calcine it, by setting fire to it and pouring water over it. But the most of the fragments have been got and pieced together; and scholars have deciphered and translated this oldest Hebrew monument—as old as B.C. 896. Written in the old Phœnician character, and consisting of thirty-four lines, it supplements the history given in the third chapter of 2nd Kings, and should be read in connection with Jeremiah xlviii., where many of the proper names mentioned in it occur. A reduced copy


PALESTINE
IN THE TIME OF
JESUS CHRIST
Tripolis
Sidon
Tyre
Ptolemais
Hula
DAMASCUS
Merom
GAULONITIS
BATANEA
Ashtaroth
Mt Carmel
Apollonias
Samaria
JERUSALEM
Emmaus
Bethlehem
Askelon or Ascalon
Beersheba
IDUMEA
SCALE OF ENGLISH MILES
20 30 40

of the inscription, with a translation, will be found facing this notice.

MOLE (Isa. ". 20). The word in Lev. xi. 30, which our ..nslators render *mole*, is properly the chameleon; and the word translated *weasel*, in the preceding verse, is the mole. In the East, at this day, the mole is called *khuld*, which is evidently the same as the Hebrew word *choled* here used. Some expositors take the two Hebrew terms as one word; and as an expression denoting the caverns or desolate places of the earth, which are a fit locality in their darkness and filth for idol-gods.

MOLECH (Lev. xviii. 21), or MILCOLM (1 Ki. xi. 5), or MOLOCH—*king* (Acts vii. 43) —the name of an idol-god of fire, or sun-god, worshipped by the Ammonites with human sacrifices.

The Rabbins tell us that it was made of brass, and placed on a brazen throne, and that the head was that of a calf, with a crown upon it. The throne and image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol; and when the arms were red-hot the victim was thrown into them, and was almost immediately burned to death. Its cries were drowned by drums, &c. Some have doubted whether there was an actual sacrifice of life on these occasions; and they refer to customs still prevalent in China, and among some of the Indian nations, where the devotees walk barefoot over burning coals, and often carry their children in their arms for the purpose of consecrating them. This they call "passing through the fire" (2 Ki. xvi. 3). No objection can be made to the credibility of the Rabbins' account from the barbarity of it; for the burning of widows and the drowning of children in India are certainly no less revolting instances of cruelty than the throwing of infants into the heated arms of an idol-god. The following passages also are proof that the victims were actually murdered: "Thou hast slain my children, and delivered them to cause them to pass through the fire for them" (Ezek. xvi. 21). "Even their sons and their daughters they have burnt in the fire to their gods" (Deut. xii. 31). "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire" (Jer. vii. 31). "They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal" (Jer. xix. 5). "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan" (Ps. cvi. 37, 38). The barbarity and murder of Moloch's worship are beyond dispute. Milton has well described it:—

"First, Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Though for the noise of drums and timbrels loud
Their children's cries unheard, that pass'd through
To this grim idol. Him the Ammonite [fire
Worshipped in Rabba and her watery plain
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell."

The "tabernacle of Moloch" was the tent or small house in which the image of the idol was placed. It was of a size and shape to be portable, and was taken up like other baggage and carried from place to place.

MONEY (Gen. xxiii. 9). This is the first mention of money in the sacred Scriptures. It was silver, and was weighed, and is said to have been "current with the merchant." The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there. The merchant draws out his scales and weighs it, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts it by thousands, rejects pieces of false money, and weighs all the coin either separately or together. With us the piece of metal is stamped according to its value, as fixed by public authority. It is, however, supposed by some that the Hebrew word rendered "pieces of money," in Gen. xxxiii. 19 and in Job xlii. 11, denotes a piece having on it the stamp or impression of a sheep or lamb, intimating thereby its current value. Pecuniary transactions are altogether characteristic in the East, and the exchange of money is a common and profitable traffic. Buckingham, describing a mosque, says,—"The mosque at the time of our passing through it was full of people, though these were not worshippers, nor was it at either of the usual hours of public prayers. Some of the parties were assembled to smoke, others to play at chess, and some apparently to drive bargains of trade, but certainly none to pray. It was, indeed, a living picture of what we might believe the temple at Jerusalem to have been, when those who sold oxen, and sheep, and doves, and the changers of money sitting there, were driven out by Jesus, with a scourge of cords, and their tables overturned. It was, in short, a place of public resort and thoroughfare, a house of merchandise, as the temple of the Jews had become in the days of the Messiah." (See BAGS, CHANGERS, MEASURES, &c.)

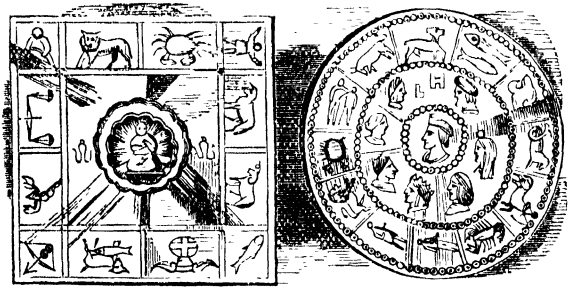
MONTH, *quasi mooneth—the period of the moon's revolution* (Gen. viii. 4)—the twelfth part of a year. The Hebrew term has an analogous derivation to the English one. The ancient Hebrews called the months by their numbers; as first month, second month, third month, fourth month, &c. The length of the month was regulated by the changes of the moon. After they left Egypt the Jews had two courses of months; one making the civil, and the other sacred year. The former commenced from the first new moon in October, and this was used in civil and agricultural

concerns only; and the latter from the first new moon in April, because they left Egypt on the fifteenth of that month, and was used in regulating the time of their feasts, &c. The prophets use this reckoning.

The names of the Hebrew months follow:—

Civil	*Sacred.*	*Beginning with the new moon.*	
VII.	I. Nisan, or Abib, ...	March, or April, ...	Nehemiah ii. 1.
VIII.	II. Zif, or Ziv, ...	April, or May,.....	1 Kings vi. 1.
IX.	III. Sivan, ...	May, or June,.....	Esther viii. 9.
X.	IV. Tammuz, ...	June, or July,.....	
XI.	V. Ab, ...	July, or August,.....	
XII.	VI. Elul, ...	August, or September, ...	Nehemiah vi. 15.
I.	VII. Tishri, or Ethanim, ...	September, or October, ...	1 Kings viii. 2.
II.	VIII. Bul, ...	October, or November, ...	1 Kings vi. 38.
III.	IX. Kisleu, or Chisleu, ...	November, or December, ...	Nehemiah i. 1.
IV.	X. Tebeth, ...	December, or January, ...	Esther ii. 16.
V.	XI. Shebat, ...	January, or February, ...	Zechariah i. 7.
VI.	XII. Adar, ...	February, or March, ...	Esther iii. 7.

Twelve lunar months making but 354 days and six hours, the Jewish year was short of the Roman by twelve days. To compensate for this difference, the Jews every three years intercalated a *thirteenth* month, which they called *Vedar*—or second *Adar*. By this means the lunar year equalled the solar. The months are usually numbered when they are referred to,—as "first," "second."



Ancient Indian Zodiacs.

MOON (Deut. xxxiii. 14), or LESSER LIGHT (Gen. i. 16). The moon is a planet revolving round the earth, and reflecting the light of the sun. The moon is only 240,000 miles distant from the earth, and revolves round it in twenty-seven days eight hours. Her surface, when seen by a telescope, is highly diversified with mountain, valley, and precipice, in all varieties of form and position. The moon always presents the same face to us, as she revolves round her own axis in the same time that she revolves round the earth.

The Church is compared to the moon with great force and beauty (Song vi. 10), as she derives from the Sun of Righteousness all her brightness and glory.

The *new moon* regulated many of the feasts and sacred services under the old dispensation. The new moon was always the beginning of the month, which was a holiday, announced by the blowing of the sacred trumpets.

The heathens have generally worshipped the moon under the names of *Queen of heaven*, *Venus*, *Urania*, *Succoth-benoth*, *Ashtaroth*, *Diana*, *Hecate* (Deut. iv. 19; xvii. 3; Job xxxi. 26, 27). The Orientals regulate their journeys by the moon, and set off soon after her change. The Psalmist says, in Ps. cxxi. 6, "The sun shall not smite thee by day, nor the moon by night." In illustration of the latter clause, one traveller has said, "The effect of the moonlight on the eyes in this country is singularly injurious. The natives tell you, as I found they also afterwards did in Arabia, always to cover your eyes when you sleep in the open air. The moon here really strikes and affects the sight more than the sun, when you sleep exposed to it—a fact of which I had a very unpleasant proof one night, and took care to guard against afterwards. Indeed, the sight of a person who should sleep with his face exposed at night would soon be utterly impaired or destroyed."—Carne's *Eastern Letters*, pp. 77-83. (See LUNATIC.)

MORDECAI (meaning not ascertained) (Esth. ii. 5)—a captive Jew, of the family of Kish, resident at the court of Ahasuerus. An uncle of his died, leaving an orphan daughter named Hadassah, whom Mordecai adopted, and who afterwards became the queen of Persia. (See ESTHER.) Mordecai fell under the displeasure of Haman, one of the king's principal officers of state, a very proud and ambitious man; and to be revenged on the despised Jew, he laid a plan for the extermination of the whole body of Jews in the empire. His purpose was, however, defeated by the interposition of the queen. Haman lost his life, and Mordecai was elevated to wealth and power. (See HAMAN.) The Lord never wants instruments fitted and in their place, when he has any high and benignant end to be accomplished. The reputed tomb of Mordecai and Esther is placed by some in the centre of the city Hamadan, by others in Susa.

MOREH, PLAIN OR PLAINS OF (Gen. xii. 6; Deut. xi. 30)—rather probably a famous oak, or grove of oaks, or terebinths, in the vicinity of Shechem, and perhaps at the foot of a hill

of the same name (Judg. vii. 1). It was near the mounts Ebal and Gerizim, and some think it the same with Ebal (Deut. xi. 29, 30). The oak of Shechem often referred to (Gen. xxxv. 4; Josh. xx. 25, 26), and in these and other passages it is supposed to be the same with the plain of Moreh.

Hence, from Judg. vii. 1, it would appear that the hill of Moreh was in or near the valley of Jezreel, perhaps the little Hermon. As the original phrase means *high oak*, it might be applied to several places designated in each case by the connection.

MORIAH—*vision* (Gen. xxii. 2). This hill was situated north-east of Jerusalem, and was originally separated from Acra by a valley which, according to Jewish historians, was filled up by the Asmoneans; and thus the two hills became one. In the time of David, mount Moriah was not included within the limits of the city, but formed a part of the cultivated ground of Araunah the Jebusite, from whom David bought it (2 Sam. xxiv. 16-25). On this spot Solomon built the temple (2 Chr. iii. 1).

This mount was raised by artificial means to the height of about 700 feet. Being at first a rocky precipice, it was enclosed by a square wall, and filled in, until it formed a level area for the temple and its courts. Moriah is now a piece of level ground. It is occupied by an open court, 1,500 feet long and 1,000 feet wide, surrounded by a wall, and planted with trees. In the centre of this area is a large platform, paved with marble, on which stands the mosque which the caliph Omar erected in the seventh century, and which is considered the second only to the holy house at Mecca in point of sanctity, and the first in size and magnificence.

No Christian was for long allowed to enter this enclosure; though this prohibition has been relaxed in favour of several modern travellers. It is generally supposed that this is the mount Moriah on which Abraham was directed to offer up his son Isaac for a burnt-offering. But it has been suggested that the scene of the intended sacrifice may have been in some part of Moreh. (See previous article.) Mount Moriah is not visible "afar off," as the mount of sacrifice is said to have been in Genesis. In fact, it is not visible till one coming from the south stands on the edge of the valley of Hinnom, and looks *down* upon it. In the sacred narrative the mountain is not called Moriah, but a mountain "in the land of" Moriah. Gerizim or some other high hill would be visible afar as Abraham lifted up his eyes, at the end of three days' journey from the south, or the vicinity of Beersheba. Nothing in Scripture necessitates the belief that Isaac was to be sacrificed on the temple-mount, and there is no allusion of the kind by the historian when David bought the site from Araunah the Jebusite—no hint that it was ever called Jehovah-jireh. The temple is indeed called mount Moriah in 2 Chr. iii. 1, the latest of the books of Scripture. It is contended, on the other hand, that a journey to Nablûs would require more than the three days of the narrative in Gen. xxii. 4, while a journey to Jerusalem could be easily accomplished in that time. The question of site is no vital one: it was not on mount Moriah that the Son of God offered himself. (See Stanley's *Sinai and Palestine*, p. 251, for the one view; see Thomson's *Land and Book*, p. 475, for the other view. See JERUSALEM, TEMPLE.)

MORNING. (See DAY, WATCH.)

MORNING STAR. (See STARS.)

MORNING WATCH. (See WATCH.)

MORTAR. (See LIME, PESTLE.)

MOSES—*drawn out*—was born B.C. 1574. His life is divided into three periods of forty years each. The first period extends from his birth till his flight from Egypt; the second from his flight out of Egypt to his being commissioned to achieve the deliverance of his brethren from their oppressors; and the third, from his receiving this commission till his death. His father's name was Amram; that of his mother, Jochebed. Both parents belonged to the tribe of Levi. The incidents of his birth and preservation are told with touching simplicity in the beginning of Exodus. By what name he was called during the three months in which he was hidden, neither Scripture nor Josephus informs us. Clemens Alexandrinus says that his parents named him Joachim at his circumcision.

The foundling was early brought to reside in the palace of Pharaoh. Every attention was paid to his education in the various sciences and arts of which Egypt, renowned for its learning, could boast the possession. Jewish historians assert that he was instructed in astronomy, astrology, interpretation of dreams, mathematics, magic, hieroglyphics, &c.; and inspired authority corroborates the statement by declaring, that "Moses was learned [educated] in all the wisdom of the Egyptians" (Acts vii. 22). Jewish legend fills this portion of his life with romance.

Josephus gives an account of a successful expedition which he conducted on behalf of the king of Egypt against the Ethiopians, who had invaded Egypt as far as Memphis and the sea. To some such exploit as this Stephen seems to refer in his defence, when he characterizes Moses as a man "mighty in deeds" (Acts vii. 22). It was about this time that his patriotism, which had been growing with his growth, began to manifest itself in deeds of valour. Having gone out on one occasion to visit his brethren, he saw an Egyptian smiting an Israelite. His anger being roused by the wrong done to his brother, he flew to his assistance, and having first ascertained, as he thought, that no one witnessed the dispute, he slew the Egyptian. Some have asserted that Moses on this occasion not only did nothing wrong, but that what he did was perfectly legal. An Egyptian law is quoted from Diodorus Siculus, to the effect that "he who saw a man being murdered or violently assaulted on the highway, and made no effort to rescue him, though it was in his power, was

himself liable to be punished with death." But it should be remembered that the person assaulted on this occasion was a slave, and that the assailant was a freeman, and may have been his master or overseer; and in all countries where slavery is tolerated or enacted, the slave is to all intents and purposes an outlaw. On the following day, when he went out, he beheld two brethren of the Hebrews engaged in contention. Having remonstrated with them on the impropriety of their conduct, he was rudely repelled by the offending party asking, "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" Moses, perceiving that the matter was known, and learning that the king also had been apprised of it, judged it prudent to withdraw from his power. "He fled from the face of Pharaoh, and dwelt in the land of Midian." Weary with his journey, he sat down by a well to rest. The seven daughters of the priest of Midian shortly arrived to draw water, that they might water their father's flocks. Some shepherds having come and driven them away, Moses interfered in their behalf, and assisted them to draw water for their flock. This incident procured for the stranger an introduction to Reuel, the father of the maidens, who appointed him keeper of his sheep, and gave unto him Zipporah his daughter in marriage, by whom he had two sons, Gershom and Eliezer. Here Moses dwelt forty years (Acts vii. 30).

Though a wise Providence thus for a time removed him into obscurity, "the fulness of the time"—the "set time"—for the Israelites was not yet come. Moses was not yet qualified to be a leader; the Israelites themselves were not yet prepared for their exodus; and the present king of Egypt could never have been expected even to listen to the demand which Moses afterwards presented to his successor. The retired and pastoral life of Moses in Midian was highly favourable to pious meditation, to the exercise of the tender and benevolent affections, and to habits of vigilance, patience, and endurance of hardship. In this retreat he had no doubt much to learn and much to unlearn. His mental framework was here reduced to more symmetry and compactness. Dwelling in a family where the worship of Jehovah was observed (see JETHRO), his mind, hitherto too exclusively fixed on the sufferings of his brethren, would have its early pious impressions revived and deepened; while the incessant watchfulness and toil necessary to be bestowed on his flock would go far to fit him for the anxieties and fatigues of his situation as leader of the host of Israel. While Moses was thus sojourning in the land of Midian, the king of Egypt died, and the Israelites, whose servitude had become insupportable, began to long and to pray for deliverance. The time to favour them was come. God now was about to answer their prayers. Moses had from his very birth been marked out for this service. He was now to receive a call to his office directly from God himself.

It happened that he came with his flock to the "mountain of God, even to Horeb." While there he beheld a bush blazing with fire, yet showing no symptoms of destruction. Being astonished at this marvellous sight, he turned aside to examine it more minutely. On doing so, a voice was heard addressing him by name from the midst of the bush, and bidding him beware of approaching irreverently the bush in which was the angel of the Lord. Moses "hid his face, for he was afraid to look upon God." Commission was then given Moses to set out for their deliverance. Moses at forty years of age had longed for such employment, and was bold even to rashness in the service of his brethren. But his feelings at eighty are considerably different. Instead of eagerly and thankfully embracing the commission, his reply was, "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt." He thus meekly declines the work to which he was being called. This feeling God removed by the promise of Divine assistance. Another difficulty then presented itself to the mind of Moses—How would he address the people? in what language would he speak of Him from whom he received his commission? Having received instructions on this point, and being assured of ultimate, although not immediate success, Moses still felt unwilling to undertake the enterprise. Something was required in order to attest his authority to his brethren, else they might address him as before, "Who made thee a leader and a prince?" Jehovah then gave to him his credentials, by showing him a variety of miracles which he would be enabled to accomplish, as signs to the people in the event of their proving unwilling to receive him. In spite of all this Divine condescension Moses is not silenced. He still proposes difficulties and obstacles. His next plea was, "O, my Lord, I am not eloquent (*lit.*, a man of words); but I am slow of speech and of a slow tongue." God sought to overrule this objection by the promise of Divine assistance. But this did not satisfy Moses. In proportion as he was shut up to the conclusion that the call was irresistible, he seems to have become the more unfond to undertake the task. He now plainly declines the call, at which, we are told, the "anger of the Lord was kindled against him." Aaron his brother is promised to him as a coadjutor who was well qualified to be his spokesman to the people. Moses, however, is warned against supposing that he would thereby get rid of any part of his responsibility. Still he is the "called of God," and as such must be superior to Aaron. Moses at length consented to the mission. Having returned to Jethro, his father-in law, he told him what had happened, and asked and obtained permission to depart for Egypt. After he had set out, or when he was setting out, Jehovah again appeared, told him of the wonders which he would be made to perform before Pharaoh, and while assuring him of final, cautioned him against expecting instant success. When he

was on the way an incident of a different nature occurred to him—"The Lord met him, and sought to kill him." The reason of this visitation seems to have been the omission on the part of Moses, perhaps in deference to Zipporah his wife, of the circumcision of his younger son, Eliezer. When this omission had been supplied, Moses was released. He seems at this period to have sent back Zipporah, with her sons, to her father's house, (Exod. xviii.)

There had been some previous concert among the heads of the people; and while he was yet in the wilderness, Moses was joined by his brother, to whom he made known the divine commission which he had received. The two brothers proceeded in company to Egypt. There their first step was to summon the elders of the children of Israel, without whose concurrence and support it would have been useless to make any overtures to Pharaoh. They next proceeded to the monarch and requested permission, in behalf of the Israelitish people, to go and hold a feast unto their Lord in the wilderness. The reply was an impious and disdainful refusal; and the only effect, as to the Israelites, was an increased rigour of bondage. Moses, as well as the people, seemed disappointed and dissatisfied with the issue. The result of Pharaoh's obstinacy was an awful series of miracles, which were not more necessary to overawe the tyrant than to instruct and impress the bondsmen, among whom, during their long residence amidst idolaters, the knowledge and worship of Jehovah seems to have been gradually decreasing. Of the really miraculous nature of these signs, and the radical difference betwixt them and the magical pretensions of the Egyptian wizards, there can be no doubt. The Egyptians themselves (Exod. xi. 3) seem to have acknowledged it; and on no other principle can we account for the departure of the Israelites from Egypt, their subsequent history, and their ideas in respect to God.

Pharaoh and the Egyptians seeing the firstborn of every family cut down by the God of the Hebrews, hastily and at midnight dismissed the Israelites, whom Moses conducted in triumph to the wilderness of the Red Sea. He also took with him the bones or mummy of Joseph, according to the solemn command of the dying patriarch. Pharaoh soon repented of the permission which he had given to Moses, and equipped hastily an expedition to march against and bring back the Israelites. Here the Israelites were in critical circumstances. Environed on all sides, escape seemed impossible. At the command of God, Moses stretched his rod out over the sea, when the waters were at once divided; and a passage being thus opened, he conducted the people safely through the bed of the gulf. Pharaoh and his host rashly followed. But the rear of the Israelites having got safely through, while the body of the Egyptians were still in the heart of the deep, Moses again stretched out the rod, and the waters returning to their natural level, drowned the army of Mizraim. Moses, after this decisive victory, composed an ode, in which he celebrates in lofty strains the greatness and goodness of Jehovah, (Exod. xv.) (See RED SEA.)

Marching through the wilderness, the people began to feel severely the want of proper and sufficient food and water. They foolishly and ungratefully murmured against Moses, and are even ready to stone him. Moses cried unto the Lord, who miraculously relieved him from his straits and the people from their sufferings by abundant supplies of food and water. The next remarkable incident in the journeyings of the Israelites was the engagement with Amalek. In this engagement Moses took no active part. He deputed Joshua to the command, while he himself, accompanied by Aaron and Hur, ascended the mountain which overlooked the scene of battle. Moses, however, was not indifferent to the issue of the conflict, nor was the issue independent of him; for when he held up his hands Israel prevailed, when he let down his hands Amalek prevailed, and when his hands became heavy, Aaron and Hur supported him, and thus victory was secured to the people in the plains beneath over the Amalekites (Exod. xvii. 8). After this Moses received a visit from Jethro, who brought along with him Zipporah and her sons. The interview shows that amid all his greatness and honours, and the arduousness and variety of his public duties, Moses was not indifferent to private and family affections. The visit of Jethro was of important service to Moses, as by his advice subordinate judges were appointed to try and decide upon the many civil causes that were daily occurring, and the unaided attention to which, on the part of Moses, was threatening to undermine his physical constitution.

An era in the history of Israel, and a memorable period in the life of Moses, was the giving of the law from mount Sinai. The part which Moses took in this matter was that of a mediator (Gal. iii. 19). Moses was called by God up to the mount (Exod. xix. 20), and the people deputed him to receive the words of Jehovah, and communicate these words to them (Exod. xx. 20). He was forty days and forty nights on the mount. When about to return to the people, God informed him that, left to themselves, they had returned to the idolatrous practices of Egypt. Aaron had too readily complied with their rebellious desires, and fashioned out of their jewels a molten calf. (See AARON.) Jehovah also informed him that it was his intention severely to punish the idolaters, and that he would make of him a great nation. A mind of ordinary purity would have been dazzled with such a prospect. But Moses sinks the thought of himself in that of his countrymen, and intercedes successfully in their behalf. As soon as Moses came in sight of the camp, his eye was shocked by the indecent dancing in honour of the idol. He at once proclaimed that whoever were on the Lord's side should stand forth

and separate themselves from the idolaters. The tribe of Levi alone appearing, were commissioned to slay the impenitent and stubborn; and there fell that day about 3,000 men. When this revolt from the Most High had been effectually checked, Moses again appeared as intercessor for his brethren. His prayer is brief but very remarkable.

Moses next presents a petition that God would show him his glory. Jehovah assures him that such a sight would be intolerable. No man could see God and live. Yet he is favoured with a glimpse of the divine glory. Jehovah hid him in a cleft of the rock, and covered him with his hand, while he made the eclipsed radiance of his glory to pass before him. In the first frenzy of his zeal upon seeing the golden calf, he had dashed from him the two tables containing the law written by the finger of God, and broke them in pieces. He is now required to hew out to him two others similar to the first, and is called again to the mountain, where he remained the second time forty days and forty nights, during which time he did neither eat bread nor drink water. When he came down from the mount, after having received instructions in all that pertained to the Jewish polity, his face shone so brightly, though he himself was not aware of the fact, that he was obliged to veil it, that the people might be enabled even to look on him.

Having left Sinai and gone into the wilderness of Paran, Moses was subjected to another painful trial from the murmurings and lusts of the people, (Num. xi.) On this occasion he manifested unbelief. We may palliate his conduct by the irritating conduct of the people, but we cannot excuse him. Having complained to the Lord of the difficulty of governing such and so numerous a people, Jehovah directed him to institute a judicial court, consisting of seventy elders, to aid him in the government. A striking instance of humility and unenvying greatness is furnished by the reply of the ancient lawgiver to the youthful and admiring Joshua, when the latter requested that Eldad and Medad might be prohibited from prophesying: "Enviest thou," was the reply, "for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. xi. 29.)

When nearing the promised land, twelve ambassadors were sent forward by Moses to ascertain and report on the state of the land, and the power and dispositions of the inhabitants. The majority of the messengers brought back a false and dispiriting report. That servile people believed the lie, mutinied, and would have stoned their leader. Jehovah would have let loose among them the pestilence to extirpate them, and offered a second time to make of Moses a great nation; but by the intercession of their generous and patriotic mediator they were pardoned.

Besides the general stubbornness of the people, Moses suffered much from the envy and ambition of particular individuals. Miriam and Aaron even openly spake against him. Korah, Dathan, and Abiram also endeavoured to organize a conspiracy; but from their cruel and malignant attempts Jehovah delivered his servant, and publicly vindicated his divine appointment to his office. (See CAMP, KORAH.)

When the people were at the wilderness of Zin, they murmured for want of water. Moses and Aaron betook themselves to God, and implored his interference. They received a command to speak to the rock, and were assured that upon their so doing a copious supply of water would gush out. Moses, having smitten the rock twice, in a presumptuous spirit, received the divine intimation that he would not be allowed to conduct the people into the promised land. The forty years of wandering had now come nearly to an end. (See JOURNEYINGS.)

After having seen the most conclusive tokens that God would accomplish all his purposes in bringing his people into the promised land (Num. xxxi., xxxii.), Moses assembled the nation, and recapitulated in their hearing the events of their history. He exhorted them to obedience, proposed to them the blessings and the curses which were suspended on their faithfulness, solemnly testified to the truth and holiness of the Divine Being (Deut. xxvii.-xxx.), and made all necessary arrangements with his successor for the completion of the commission. He then celebrates the glory of God in one of the most sublime and animated hymns of praise that we find on record; and after pronouncing on the tribes respectively the most solemn prophetic blessings, he went up to a mountain appointed for that purpose by God, from the summit of which he might see the whole length of the land of Canaan, and across from the Jordan to the Mediterranean. When he had thus surveyed the promised inheritance of his countrymen, he cheerfully resigned his spirit into the hands of a covenant-keeping God, at the advanced age of one hundred and twenty years. He retained his faculties to the last; for we are told that at his death "his eye was not dim, nor his natural force abated" (Deut. xxxiv. 7). His body was not buried in the promised land, nor was his grave known to the people. This was probably to prevent after-ages from making it an object of superstitious worship. What is said respecting his burial (Deut. xxxiv. 6), what Jude says of the archangel disputing with the devil about his body (Jude 9), and his appearance along with Elijah on the mount of transfiguration (Matt. xvii. 3), have led some to conjecture that he was immediately raised from the dead, and translated into heaven; but in the silence of Scripture such conjectures are fruitless.

The leading traits in the character of Moses have already in the course of this narrative been alluded to By the peculiar blending of the softer and the sterner features in his character, he was remarkably qualified for his high office. He was faithful, yet not harsh; enthusiastic, yet cautious; prompt, yet resolute,

He possessed a mind given to contemplation, yet he was not thereby unfitted for active life. His dispositions were free from petty jealousy, and purified by universal benevolence. In government he was equally removed from the arrogance of a despot and the sycophantic arts of a demagogue. Yet he was susceptible of hasty outbursts of anger. He is indeed said to have been the "meekest" of men (Num. xii. 3), though this, from the connection, can hardly mean more than that he was "sorely tried." More than once was his brilliant career sullied by sudden ebullitions of passion. There was in him too visibly, as in all the other sons of God, an "old man" and a "new man." The latter struggled against the former, and was ultimately victorious.

Moses had no personal ambition to gratify, and he created no office of emolument for his family. His whole conduct proves his consciousness of a divine mission. He brought the people into imminent danger as soon as they had left Egypt, and Pharaoh's heart rejoiced at his seeming ignorance. The despot exclaimed, "They are entangled in the land, the wilderness has shut them in." No man in his senses could have led them into such jeopardy; but Moses felt that God was with him, and God he obeyed. He lifted his rod—the Red Sea was divided. Moses ordained three feasts at which all the male population were to assemble from the whole realm, and the lawgiver promised that no enemy would ever take advantage of this defenceless state of the frontiers to invade the country. What impostor could with any safety have hazarded such a pledge? But Moses always relied on a special Providence to defend his claims, and avenge the violation of any of those laws which he enacted in the name of Jehovah.

The Pentateuch is a permanent memorial of Moses. The 90th Psalm also is ascribed to him. He is thought by some also to be the author, or at least the editor, of the book of Job. (See JOB.) In whatever light we view Moses, we must assent to the eulogy pronounced upon him by inspiration—"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10-12).

MOSES, BOOKS OF, or LAW OF. We have already alluded to Moses as the author of the first five books of the Bible, called the Pentateuch, containing the history of the creation of the world and its inhabitants, the fall and curse of man, the destruction of all the human race save one family of eight souls, the dispersion of the nations, the deliverance of the chosen people of God from oppression, and the introduction of that wonderful dispensation of which the Divine Being himself was the author and executor, and under which the civil and ecclesiastical government of that nation was administered for so many ages.

And whence did Moses receive the knowledge which philosophy has been so long in reaching through the paths of geology? Was the generation in which he lived more learned than any which succeeded for thousands of years? There is not the slightest shadow of evidence to sustain so incredible a position. It could not be through the slow processes of geological investigation, either of himself or his contemporaries, that Moses learned the sublime truths which were hidden from Aristotle and Pythagoras. The superior wisdom which distinguishes the Hebrew prophet from all his contemporaries, and renders his simple narrative a standard of truth in all ages, was from above. It was from Him who made the world that Moses learned the history of its creation, and in no other way could his successors on the inspired page be possessed of the truth and wisdom which shines as brightly in their pages as in his. (See AARON, HEBREWS.) Each of the books of Moses is explained by itself. (See under their respective titles.)

The inspiration of the author of the Pentateuch is one of "the things most surely believed among us." Messiah himself was a prophet "like unto" Moses. The Pentateuch is the foundation of Scripture; all the subsequent books of revelation are full of allusions to these early documents. The books themselves claim Moses for their author, and there is no reason to doubt their statement. Their style and composition show them to have been written "at sundry times;" narrative and legislation are naturally interspersed. Laws are given in various forms; for according to the growing exigencies of the time earlier statutes required modification. (Compare, for example, Exod. xxi. 2-6 with Deut. xv. 12-17; Num. iv. 24-33 with Num. vii. 1-9; Num. iv. 3 with Num. viii. 24; Lev. xvii. 3, 4 with Deut. xii. 5, 6, 21; Exod. xxii. 26 with Deut. xxiv. 6, 10-15; Exod. xxii. 16, 17 with Deut. xxii. 29.) Had these books been a modern compilation, the laws would have been classified and arranged under separate heads; but they are given by Moses in the simple form in which they were originally enacted. The Hebrew nation has always received these treatises as the books of Moses, and they were read to the assembled tribes at stated periods. It is impossible that the nation could have received such publications at any period later than Moses. And so we find, from the time of Moses downwards, uninterrupted witness to the existence and genuineness of the Pentateuch (Josh. i. 7, 8; xxiii. 6: comp. Josh. xxiv. 26 with viii. 32, 34; 1 Ki. ii. 3; 2 Ki. xxii. 8; 2 Chr. xxxiv. 14). To prove that these references are made to the very same books of Moses which we now possess, nothing more is necessary than to make a careful comparison of the passages in the historical books with the passages alluded to in the Pentateuch (2 Ki. xiv. 6 with Deut. xxiv 16; 2 Ki. xxiii. 2-25 and 2 Chr. xxxv. 1-19 with Lev. xxvi. 3-45 and Deut. vii. 11—xxviii. 68; Ezra iii. 2-6 with Lev. vi., vii.; Ezra vi. 18 with Num. iii. 6-45; viii. 11, 14; Neh. i. 7-9 with Lev. xxvi. 41 and Deut. iv. 26, 27; xxviii. 64; xxx. 3-5). All these multiplied references may be verified by consulting the places referred to in the

books of Moses. The same thing occurs in the prophets. Israel and Judah separated after the death of Solomon; but the ten tribes preserved the law of Moses, the only religious book in circulation among them; and it is still known to the learned as the Samaritan Pentateuch. The prophets who laboured among these ten tribes often allude to the Pentateuch (comp. Hos. ix. 10 with Num. xxv. 3; Hos. xi. 8 with Deut. xxix. 23; Hos. xii. 4, 5 with Gen. xxxii. 24, 25; Hos. xii. 12 with Gen. xxviii. 5; xxix. 20; Amos ii. 9 with Num. xxi. 21, 24; Amos iv. 4 with Num. xxviii. 3, 4; Amos iv. 10 with Exod. vii.-xi.; Amos iv. 11 with Gen. xix. 24, 25; Amos ix. 13 with Lev. xxvi. 5). The prophets also who flourished in Judah are full of varied references to the law and early literature of their people. The history and character of the Jewish nation are a perpetual monument of the ancient existence, the veracity, and authenticity of the books of Moses, the man of God. The prophecies contained in the Pentateuch have also been strikingly and minutely fulfilled; and the Jews in their present condition, dispersion, and degradation, are living witnesses of their truth. No ancient book is surrounded with such evidence of its genuineness, authenticity, and inspiration as the Pentateuch. Venerable in their age, sublime in their natural simplicity, overpowering in their evidence, and mighty in their results, are the five books of Moses. (See under the names of the various Books).

MOTE (Matt. vii. 3). The mote is any minute particle of dust or chaff; the beam is a splinter, larger and more easily seen. Persons who are censorious or hypocritical easily discover the smallest faults in those around them, and absurdly exaggerate them, and all the while they are insensible to the grosser blemishes which disfigure their own character. He who has the ugly "beam" in his own eye has no reason to look askance at him whose eye has caught unconsciously some flying "mote."

MOTH (Luke xii. 33). The moth is a well-known insect, one species of which, in its caterpillar state, is very destructive to furs, woollen cloths, &c. The egg of the moth, being deposited on the fur or cloth, produces a very small insect, which eats away the nap, weakens or destroys the thread, and finally ruins the fabric. There is frequent reference to this weak but destructive insect in the sacred Scriptures. In Job iv. 19 man is said to be "crushed before the moth"—that is, "as soon as a moth"—where this animal is made the emblem of man's weakness and defenceless condition. In Job xiii. 28 the wasting, decaying life of man is compared to a moth-eaten garment; and in Isa. li. 6 the earth is said to wax old as a garment—that is, a moth-eaten garment, as the original imports. In Job xxvii. 18 the man who rises by injustice is compared to the moth, which, by eating into the garment where it dwells, after a while destroys its own habitation. In Ps. vi. 7 the word rendered in our version *consumed*, properly means *moth-eaten*. In Ps. xxxix. 11, "Thou makest his beauty to consume away like a moth," the effect of God's judgments on mankind is illustrated by the consuming power of the moth; and so in Hos. v. 12. The devastations of this insect are particularly referred to in Isa. l. 9: "Lo, they all shall wax old as a garment; the moth shall eat them up." As much of the treasure of the ancients consisted in costly garments, we may readily understand why the moth was considered so noxious an insect; and this will teach us the true import of our Saviour's words, Matt. vi. 19, 20: see also Jas. v. 2.

MOTHER (Gen. iii. 20). The Hebrew word *am*, meaning a mother, is a simple sound, produced by the mere shutting of the lips. "Before the child shall have knowledge to cry, My father and my mother" (Isa. viii. 4); that is, before he can utter the simplest sounds—before he is but a few months of age, or a year old. The name, mother, among the Hebrews, not merely had its proper signification, but also denoted grandmother (1 Ki. xv. 10), or distant female ancestor, as Eve (Gen. iii. 20), or any intimate relationship. This last is a figurative use of the term; and so we find it used for a nation (Jer. l. 12), and for a chief city (2 Sam. xx. 19). "Mother in Israel" is one whom God has elevated to instruct, nourish, and save his people (Judg. v. 7). The fond affection of a mother is often referred to in Scripture (Isa. xlix. 15; 1 Cor. iii. 2). To be a mother, especially of sons, was the yearning ambition of every Hebrew wife. Children paid great reverence to the mother. In countries where polygamy prevails, children of the one mother form one family in the household, and the children of the same father by another mother are to them as aliens. Close relationship and affectionate intimacy are denoted by the phrase, "mother's children."

MOUNTAIN. Palestine had numerous mountains. (See LEBANON, CARMEL.) Moses represents it as a land of hills; and the number of its hills added greatly to its extent of surface. Its mountains are not only a girdle of defence round its frontiers, but the whole territory is intersected with them. Thus, in Ezek. xxxvi. 1, &c., "the mountains of Israel" mean the entire country, for they formed its characteristic feature. They were cultivated in many cases to the very summit, terrace after terrace covering their sides. "Most of the hills, indeed, exhibit the remains of terraces built up around them, the undoubted signs of former cultivation." Again, when travelling towards Hebron, he observes, "Many of the former terraces along the hill-sides are still in use; and the land looks somewhat as it may have done in ancient times."—Robinson's *Researches*, ii., pp. 187, 428.

"We often counted forty, fifty, sixty, and even seventy terraces from the bottom of the valley up to the summit of the mountain."—*Nar. of a Mission, &c.*, p. 123.

Figures from this aspect of their country are

often employed by the Hebrew poets and prophets. A difficulty is a "great mountain" (Zech. iv. 7). A revolution is the "carrying of mountains into the midst of the sea" (Ps. xlvi. 3). God easily and speedily removes every obstacle—"Hills melt like wax at the presence of the Lord" (Ps. xcvii. 5). The integrity of the Divine nature is sure and lasting—"Thy righteousness is like the great mountains" (Ps. xxxvi. 6). The eternity of God's love is pictured out by this comparison—"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee" (Isa. liv. 10). When David wishes to express the stability of his kingdom he says, "Lord, by thy favour thou hast made my mountain to stand strong" (Ps. xxx. 7). The security and protection afforded by God to his people are thus beautifully delineated: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever" (Ps. cxxv. 2). When the prophet would express his faith in God, how pure it was, and what confidence it inspired, far above any assurance which could arise from earthly blessing or defence, he sings, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains" (Jer. iii. 23). Messiah's kingdom is also compared to a mountain in Isa. ii. 2; xi. 9; Dan. ii. 35. (See HILL, ROCK.)

MOURN, MOURNERS (Gen. xxiii. 2). The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning (Gen. l. 10). They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground; went barefooted, pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails (Lev. xix. 28; xxi. 5; Deut. xiv. 1; Jer. xvi. 6). The time of mourning was commonly seven days; but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days (Num. xx. 29; Deut. xxxiv. 8). They mourned excessively for an only son, as his death cut off the name of the family (Zech. xii. 10). A priest mourned only for near relatives; the high priest for none (Lev. xxi. 1-12).

During the time of their mourning they continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure (Hos. ix. 4). Their faces were covered; and in all that time they could not apply themselves to any occupation, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave, nor cut their nails, nor go into the bath, nor salute anybody. Nobody spoke to them unless they spoke first (Job ii. 11-13). Their friends commonly went to visit and comfort them, bringing them food. They also went up to the roof, or upon the platform of their houses, to bewail their loss (Isa. xv. 3). It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them one by one, wished them comfort from heaven. If they sat, it was on the ground, and the chief mourner had the chief seat. The friends came not to comfort them till after the interment, and not many till the third or fourth day after the decease (John xi. 19, 39). They sometimes went to the graves to lament their dead; and so the Turkish women do to this day. The Jews had a kind of prayer, or rather benediction of God, as of him who raises the dead, which they repeated as they mourned, or even passed the graves of their dead. The Jews in Chaldea did "not mourn and weep," but "mourned one towards another;" that is, they durst not openly bewail their misery, but did it secretly (Ezek. xxiv. 23). The mourning habit among the Hebrews was not fixed either by law or custom. Anciently, in times of mourning, they clothed themselves in sackcloth or hair-cloth; that is, in coarse or ill-made clothes, of brown or black stuff (2 Sam. iii. 31). Women were hired to weep and mourn, and also persons to play on instruments, at the funerals of the Hebrews (Jer. ix. 17; Matt. ix. 23). All that met a funeral procession or a company of mourners, were to join them, as a matter of civility, and to mingle their tears with those who wept. Something like this is still customary in Turkey and Persia, where he who meets the funeral takes the place of one of the bearers, and assists in carrying the bier, until they meet some one by whom he is relieved.

The custom of hiring women to weep and mourn is common at this day in many of the Eastern nations. Lane, in his *Modern Egyptians*, illustrates these old customs in his description of an Egyptian funeral:—

"The most common cries that are heard on the death of the master of a family, from the lips of his wife—or wives—and children, are, 'O my master!' –'O my camel!' (that is, 'O thou who broughtest my provisions, and hast carried my burdens!')—'O my lion!'—'O camel of the house!'—'O my glory!'—'O my resource!'—'O my father!'—'O my misfortune!' Generally, also, the family of the deceased send for two or more 'neddábehs,' (or public wailing-women); but some persons disapprove of this custom, and many, to avoid unnecessary expense, do not conform with it. Each neddábeh brings with her a 'tár' (or tambourine), which is without the tinkling plates of metal which are attached to the hoop of the common tár. The neddábehs, beating their társ, exclaim several times, 'Alas for him!' and praise his turban, his handsome person, &c.; and the female relations, domestics, and friends of the deceased—with their tresses dishevelled, and sometimes with rent clothes—beating their own faces, cry in like manner, 'Alas for him!' This wailing is generally continued at least an hour." (See BURIAL.)

MOUSE (Lev. xi. 29). It is supposed by some that the animal called the *mouse* in our Bible was the field mouse, which is larger than

the common mouse, and entirely different in its motions and habits. Others suppose that some other species of the common mouse is intended, the flesh of which was forbidden to be used for food (Lev. xi. 29: comp. Isa. lxvi. 17). Common field mice are very destructive to the fruits of the field. Mice made great havoc in the fields of the Philistines after the people had taken the ark of the Lord (1 Sam. v. 6, &c.; vi. 4, 5).

MOUTH. This word has a great variety of uses among the Hebrews. When one begins an address or song, he "opens his month." To speak "mouth to mouth" (Num. xii. 8) denotes intimate converse. To put "words into the mouth" (Exod. iv. 13) is to suggest the theme of discourse. To be "in the mouth" is to be often or always talked of—used of the law (Exod. xiii. 9). To lay "the hand upon the mouth" is to be silent (Job xxi. 5). The "rod of his mouth" (Isa. xi. 4) is the power of the Gospel. "Unclean spirits like frogs, which came out of the mouth of the dragon" (Rev. xvi. 13), are the ready executors of God's commands. Other uses of the terms are so evident and appropriate that they need no explanation.

MOWING, KING'S. "It was the latter growth after the king's mowings" (Amos vii. 1). It was the custom in Judea to lead out the cattle to feed in the common pastures in the month of April. The horses of the kings, and those designed for war, were turned in during the month of March, and of course had the best of the feeding; and the flocks and herds in general were not suffered to go into the pastures until after these horses were taken out and put to barley, which was their common food during the residue of the year. The vision of Amos represents the judgment of God in sending locusts to eat off and destroy the grass which had sprung up after the king's feedings had passed, and on which the people depended for the sustenance of their flocks and herds. (See HAY.)

MUFFLERS (Isa. iii. 19), or *spangled ornaments* (as it is in the margin), are supposed to have been a covering for the face, such as is now worn by women of the East. The peculiar veil referred to was small, and consisted of two pieces, united by clasps near the eyes. The reference in the term may be, as Dr. Henderson has remarked, more to the value of the clasps than to the veil itself. (See CLOTHES.)

MULBERRY TREES (2 Sam. v. 23, 24)—a common tree, whose leaf affords the appropriate food of the silkworm. In one of David's campaigns against the Philistines it became a question whether he should attack them as they lay encamped in the valley of Rephaim. He was told to take a certain position over against a grove of mulberry trees, perhaps under a hill which was surmounted by such a grove, and at a given signal, probably a rushing of wind in the topmost branches of the trees, resembling, we may suppose, such signals of God's presence as were given on other occasions (Jon. i. 4; Acts ii. 2), he was to make the onset (1 Chr. xiv. 14, 15), which he did, and was completely victorious. It is hard to say what tree is meant by the word rendered mulberry tree.

Mulberry trees, however, abound in Syria at the present day. There is a long and minute account of their cultivation and produce in Dr. Bowring's *Report on Syria*.

MULE (2 Sam. xiii. 29)—the name of the offspring of the horse and the ass. It is much smaller than the former, and is a remarkably hardy, patient, obstinate, sure-footed animal, living ordinarily twice as long as a horse, and is fed with far greater facility and cheapness. Burckhardt mentions some he had seen which were valued at from thirty-five to forty pounds. Mules are much used in Spain and South America for transporting goods across the mountains. So also in the Alps, they are used by travellers among the defiles, where a horse would hardly be able to pass with safety. Even the kings and the most distinguished nobles of the Jews were accustomed to ride upon mules (see passage above cited, and also 2 Sam. xviii. 9; 1 Ki. i. 33; x. 25; xviii. 5; 2 Chr. ix. 24; Esth. viii. 10, 14). It is probable that the Jews purchased, but did not raise mules. Mixed breeding of this nature seems to be prohibited in Lev. xix. 19.

The Hebrew word translated *mules* in Gen. xxxvi. 24, signifies more properly *hot fountains* or *baths*. That these places should be discovered by means of animals is nothing wonderful. This would give a better meaning to this passage. The desert of Arabia has many warm springs. There is in the neighbourhood of the Dead Sea, in the ancient country of the Edomites, to which Anah belonged, a famous bath of this kind, known to the Greeks and Romans under the name of Calirrhoe.

MURDER (Ps. x. 8). The Jewish law calls a murderer one who slays another from enmity, hatred, or by lying in wait. For this crime there was no pardon; the city of refuge, and even the altar, furnished no asylum, nor might money be taken in satisfaction (Exod. xxi. 14, 28, 29; Num. xxxv. 30-32; 1 Ki. ii. 5, 6, 28-34). It seems to have been regarded as one of the most odious and abominable crimes (Deut. xix. 13; xxi. 9; Num. xxxv. 33, 34), and was a subject of early and severe legislation. Moses carefully distinguished between murder and homicide. When there was evident *malice prepense*, deliberate forethought, or planned assassination, the evil doer was not to escape. The use of a *lethal weapon* implied a design to kill, and was proof of wilful murder. Unintentional slaughter was leniently dealt with, and the old laws of blood-revenge were both modified and ameliorated (Gen. ix. 6). In case of the inadvertent killing of another, provision was made for the protection of the offender by cities of refuge. A man might kill with impunity the thief when in the act of breaking into his house, if it were dark, and he could not distinguish the features of the

nocturnal intruder; but in daylight, if he killed a robber in such circumstances, he was held guilty of a wanton destruction of human life. If a master beat his slave so that he died under his hand, he was responsible to the law; but if the slave survived for some period, the master was not apprehended, the law presuming that it was not the interest of a master either to kill his slaves or so to maim or bruise them as to deprive himself of their labour—"They are," says Moses, "his money" (Exod. xxi. 21). When a corpse was found on which were marks of a violent death, and the murderer could not be discovered, a solemn and public inquest was held in the district where the crime was committed. The elders were to perform a striking ceremonial over a sacrificed animal, and offer up an impressive disclaimer and prayer (Deut. xxi. 1-9). (See CITIES OF REFUGE.)

MURRAIN (Exod. ix. 3). This was the fifth in order of the plagues with which the Egyptians were visited when they held the Israelites in bondage. The word translated "murrain" signifies death; and may mean death by plague, or pestilence, or any other fatal disease. The term *mortality* would be nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

MUSIC (1 Sam. xviii. 6). Music must have been all but coeval with man, even as an instrumental performance. It is to be found in all lands, and among all classes of society. Especially among people of an excitable temperament, such as the Hebrews and other Oriental nations generally, is it universally admired in its execution, and deeply felt in its power. The lyric odes of the early Hebrews were set to music. This sacred minstrelsy proved its hallowed and thrilling influence on the banks of the Red Sea (Exod. xv. 20, 21). Music continued to be an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem their march was thus enlivened (Isa. xxx. 29). This is still the custom in Oriental pilgrimages. The practice of music was not restricted to any one class of persons (1 Chr. xiii. 8; xv. 16). The sons of Asaph, Heman, and Jeduthun were set apart by David for the musical service, and "the number of them, with their brethren that were instructed in the songs of the Lord, were 288." They were divided, like the priests, into twenty-four courses, which are enumerated, 1 Chr. xxv. Of the 38,000 Levites, "four thousand praised the Lord with instruments" (1 Chr. xxiii. 5), being more than one in ten of the whole available members of the tribe of Levi. Each of the courses or classes had 154 musicians and three leaders, and all were under the general direction of Asaph and his brethren. Each course served for a week; but upon the festivals all were required to be present, or 4,000 musicians. Heman, with one of his leaders, directed the central choir, Asaph the right, and Jeduthun the left wing. These several choirs answered one another, as is generally supposed, in that kind of alternate singing which is called *antiphonal*, or responsive. The priests in the meantime performed upon the silver trumpets (2 Chr. v. 11-14). The twenty-fourth psalm seems to have been arranged for this purpose:—

Both Choruses.

Jehovah's is the earth and its fulness—
The world and its inhabitants;
For he founded it upon seas;
He established it upon streams.

First Chorus.

Who can go up into the mount of Jehovah?
Who shall stand in the place of his holiness?

Second Chorus.

He whose hands are clean, whose heart is pure;
Who lifts not his soul to vanity, and swears not in deceit:
He shall receive blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation which seek him.
Jacob's generation are those who seek thy face.

First Chorus.

Raise your heads, ye doors;
Lift up yourselves, ye everlasting gates; and in will come the King of glory!

Second Chorus.

Who is the King of glory?

First Chorus.

Jehovah, the strong one and mighty;
Jehovah, the mighty one in battle.

Second Chorus.

Raise your heads, ye doors;
Lift up yourselves, ye everlasting gates; and in will come the King of glory!

First Chorus.

Who is this, the King of glory?

Both Choruses.

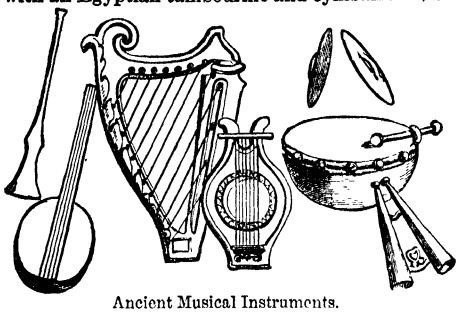
Jehovah Zebaoth, he it is; He is the King of glory.

It is necessary to suppose that, in order to ensure harmony from such a number of voices as this, some musical notes were used. This truly regal direction of sacred music continued after the death of David until the captivity; for though under the impious reign of some kings the whole of these solemnities fell into disuse, they were revived by Hezekiah and Josiah; and although during the exile the sweet singers of Israel hanged their harps upon the willows by the waters of Babylon, yet 200 musicians returned with Ezra to the Holy Land (Ezra ii. 65).

MUSICAL INSTRUMENTS (Eccl. ii. 8). They were invented by Jubal, the son of Lamech (Gen. iv. 21). These instruments had appropriate names; and we find at a very early period that Laban said to Jacob, "I might have sent thee away with mirth, and with songs, with tabret, and with harp" (Gen. xxxi. 27).

Musical instruments may be divided into three classes: stringed instruments, wind instruments, and such as give their sounds on being struck. Of stringed instruments were the *harp*, the *instrument of ten strings*, the *sackbut*, and *psaltery*. The following group of figures contains representations of a trumpet,

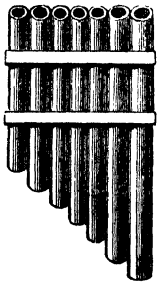
an Egyptian guitar, a psaltery, a Roman lyre, with an Egyptian tambourine and cymbals:—



Ancient Musical Instruments.

The "instrument of ten strings" resembled a modern guitar, having its strings stretched over something not unlike a drum; and it was played with the fingers.

The wind instruments were such as the "*organ*," a species of reed-pipe, or hautboy, or pipe of Pan; the *pipe* or *flute*, used by minstrels both in periods of rejoicing and seasons of sorrow; the *dulcimer*, which was a species of bagpipe; the *silver trumpets* which Moses ordered to be made at the command of God for the priest's use on certain occasions; and the *horn*, to give signals, and announce the jubilee, or the approach of danger toward a city. Ten wind instruments are mentioned in Scripture.



Syrinx, or Organ.

The instruments of percussion seem to have been, first, what in our version is rendered "timbrel," or "tabret," which seems to have been formed of a piece of skin tightly drawn over a hoop, resembling a tambourine; and, secondly, the cymbals or castanets, which were plates of metal, one held in each hand, and brought together with a sharp rapid clash. (See the right-hand figures in the above cuts.)

The "instruments of music" mentioned in 1 Sam. xviii. 6, as used by women, are supposed to have been metallic triangles, as the name indicates. These various musical instruments are described in other pages under their appropriate names.

MUSTARD (Matt. xiii. 31)—a species of the plant known to us by the same name, but of much larger size, and especially in the fertile soil of Judea. With us it is a small annual herb, but there it grows to the size of a fig tree, and was sufficiently large to bear the weight of a man to climb upon it. The seeds are very small; so that it proverbially, or in popular language, expressed the least thing, or minutest particle. It was the largest plant from the smallest seed which was then or is now known. Hence the figure used in our Saviour's parable forcibly illustrates the contrast between the infancy of his Church and its final prosperity, as well as between the early fruits of God's grace in the soul and the full development of Christian character in the believer. It is difficult to tell precisely what plant was intended by our Lord in his allusion. Captains Irby and Mangles think that a species of tree they met with on the journey to Kerek from the southern border of the Dead Sea is the one to which Jesus pointed his hearers—a tree of some size and height, and the fruit of which has a taste resembling mustard. Others suppose it to have been the *Salvadora Persica*, but without good foundation.

MUTH-LABBEN is the title of Ps. ix. What the true reading of this term is, it is impossible to say. The LXX. and some old versions must have read a different word, for they render, "concerning the mystery," and thus translate it, "on the death of the son," meaning Absalom. Many regard it as the commencing word of some song or Hebrew melody.

MYRA (Acts xxvii. 5)—a seaport of Syria, and one of its principal cities—was situated near the southernmost cape of Asia Minor, where Paul embarked for Rome in a ship of Alexandria.

The magnificent ruins of Myra, now Dembra, attest the opulence of the age of Adrian and Trajan. The *necropolis*, or place of interments, has of itself the appearance of a city.

MYRRH (Gen. xliii. 11) represents two different Hebrew terms. The term lôt, so rendered, denotes laudanum, or the resin which exudes from the *Cystus Creticus*, a gum yielded by a thorny tree which grows eight or nine feet high, chiefly imported from Arabia to the East Indies. It was at a very early period an article of commerce, and was an ingredient of the holy ointment (Exod. xxx. 23), and of the embalming substance (John xix. 39). It was used as an agreeable perfume (Esth. ii. 12; Ps. xlv. 8; Prov. vii. 17). It was also regarded among the valuable gifts which it was customary to present to kings, nobles, and others as a token of respect in ancient times and countries (Gen. xliii. 11; Matt. ii. 1, 11).

In Matt. xxvii. 34 it is said that they gave Jesus to drink vinegar mixed with *gall*, which in Mark xv. 23 is called wine mingled with *myrrh*. It was probably the sour wine which the Roman soldiers used to drink, mingled with myrrh and other bitter substances—very much like the *bitters* of modern times. This medicated wine Jesus refused to take; but the vinegar, or weak wine, afterwards presented to him he tasted and drunk (John xix. 29).

MYRTLE (Isa. xli. 19)—a beautiful, fragrant, and ornamental evergreen. Groves of the myrtle are still found of spontaneous growth in some parts of Judea and corresponding latitudes; and for the rich hue of their green polished leaves, their agreeable fragrance,

and beautiful flowers, are used by the sacred writer in contrast with the noxious useless briar, to illustrate the prosperity and glory of the Church (Isa. lv. 13; see also Isa. xli. 19; and Zech. i. 8-11). The myrtle furnished the wreaths of ancient heroes and victors. Branches of the myrtle were gathered, among others, to cover the booths and tents of the Jews at the celebration of the feast of tabernacles (Lev. xxiii. 40: comp. Neh. viii. 15).

MYSIA (Acts xvi. 7)—a province of Asia Minor, and at this day a beautiful and fertile country. It has the sea of Propontis on the north, Lydia on the south, and Bythinia on the east. In the northern section of Mysia was the province in which the ancient city of Troy was situated, and not far distant was the Troas mentioned by Paul (Acts xvi. 8; xx. 6; 2 Cor. ii. 12; 2 Tim. iv. 13).

MYSTERY—*concealment*. The uses of this word are not uniform in the New Testament. It does not always denote, as in common English discourse, what is obscure and unintelligible or incomprehensible, but only what was unknown or secret till it was discovered or revealed. In 2 Thess. ii. 7 the phrase, "mystery of iniquity," refers to secret, and, in the apostle's time, yet undeveloped apostasy. In Matt. xiii. 11, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given," the meaning is, that the disciples were privileged to know in a more perfect form the deeper truths of the new dispensation than the promiscuous and unthinking multitude. (So, too, in Mark iv. 11; Rom. xi. 25.) In 1 Cor. xiv. 2, it signifies truths wrapped in some obscurity. It often refers to the meaning couched under a significant symbol (Eph. v. 32; Rev. i. 20). It also denotes the Gospel or New Economy, as having been long concealed, but at length brought to light (Eph. iii. 9; Col. i. 26; Eph. vi. 19; Col. ii. 2; Eph. iii. 4; 1 Tim. iii. 9). In some of these verses we have such phrases as, the "mystery of faith," "mystery of the Gospel," "mystery of God," "mystery of Christ." The term describes in other sections some of the loftier, more abstruse, and transcendental doctrines of the Gospel—the incarnation, as in 1 Tim. iii. 16; the resurrection, as in 1 Cor. xv. 51; the rejection of Israel, as in Rom. xi. 25. Lastly, it seems to denote the cycle of God's secret purpose—"The mystery of God shall be finished" (Rev. x. 7), his whole hidden plan of counsel and operation, which gradually manifests its final result, as we perceive in Rev. xi. 15.

N

NAAMAN (2 Ki. v. 6)—a Syrian general of distinction (2 Ki. v. 1), who applied to the prophet Elisha to relieve him of the white leprosy with which he was severely afflicted. The pleasures of his high station were marred by this nauseous malady. All means of remedy had been exhausted; and he was induced to make the application in consequence of what was said to his wife about the prophet by a little girl who had been taken captive from among the Israelites, and was living in the general's family. Humble instrumentality may be blessed to accomplish a great end. The great man in his desperation stooped to hearken to his youthful slave; and taking with him a letter of introduction from the king of Syria to the king of Israel (supposing, perhaps, that the king of Israel would know what prophet was meant, and would have influence over him), Naaman ascended his chariot, and with much pomp (2 Ki. v. 9, 13) went to the king of Israel, who resided in Samaria. The king of Israel expressed his surprise and grief that the king of Syria should send him such a letter; and it was soon noised abroad that the Syrian general was at the palace, and for what purpose he had come. Elisha sent word to the king that he need not be concerned; if the leprous stranger would come to him, he should see that there was a prophet in Israel. So Naaman applied to Elisha, and was directed merely to wash seven times in the river Jordan. This simple remedy seemed to Naaman altogether inadequate. If the mere washing of the body would suffice, there were waters in Syria purer and more salutary than all the waters of Israel. Why then make a journey to Samaria to wash in the Jordan? He was about to leave the place in indignation, when some of his retinue very wisely suggested to him, that if the prophet had proposed some expensive or difficult remedy, he would have tried it at once; and surely he could not refuse to try one which was so simple, and which, whether successful or not, would cost neither toil nor money. Thus they persuaded him to follow the prophet's prescription; and, upon washing in the Jordan seven times, his flesh and health were perfectly restored. Deeply impressed with the power of the God of Israel, by which his loathsome disease was thus suddenly cured, he offered a reward to Elisha, which he promptly declined. He then voluntarily promised to renounce all his idolatrous practices; and asked for a quantity of earth from the soil on which the prophet and the people of God dwelt, perhaps that he might build with it an altar to the God of Israel; and so tender had his conscience become, that he feared even to attend his master the king in his idolatrous services, as his official duty required, without asking beforehand if such attendance might be pardoned. He is supposed in Jewish tradition to have been the person who, at the battle of Ramoth-gilead, "drew a bow at a venture," and smote Ahab. Perhaps this is the event alluded to in the phrase, "by him the Lord had given deliverance unto Syria" (2 Ki. v. 1). (See ELISHA.)

NABAL—*fool* (1 Sam. xxv. 3)—a very wealthy citizen of Maon. When David was in the wilderness of Paran, Nabal was in the vicinity of Carmel, a place west of the Dead Sea, shearing his sheep, of which he had no less than 3,000. David sent ten of his young men to ask him for supplies in the most courteous manner; but Nabal, who was proverbially churlish, refused, in the most offensive terms, to grant his request. David immediately ordered 400 of his men to arm themselves and follow him to the place where Nabal lodged, intending to destroy him and all that pertained to him. When they drew near, Abigail, the discreet and beautiful wife of this son of Belial, was admonished of their purpose. She promptly made up a present, and, without the knowledge of her husband, set forth to meet David, with her servants and with asses to bear the gifts. When David met her, she showed him the most profound reverence, and so entirely conciliated him, that he received her present, and gave her his blessing. When Abigail returned, she found her husband at the feast which he had made at his own house; and she deferred communicating to him the history and result of her embassy until he should recover from the effects of his indulgence. He had no sooner received her statement, than, in consequence of the terror and shock which the communication gave him, he was seized with a severe illness, which proved fatal at the end of ten days. (See ABIGAIL.)

NABOTH—*fruit* (1 Ki. xxi. 1)—an Israelite of the town of Jezreel, who owned a vineyard adjoining the palace of king Ahab. Anxious to secure this particular spot, that he might use it for a garden, the king proposed to buy it, or give him some other property of equal value; but Naboth declined to part with his patrimony, to the great disappointment and mortification of the wicked monarch. Jezebel, his more wicked wife, immediately formed a cold-blooded and execrable plan to take the life of Naboth, in which she succeeded; and so Ahab obtained possession of his inheritance. The property of persons convicted of high treason seems then, as now, to have been forfeited to the crown. (See AHAB, JEZEBEL.)

NADAB—*gift*. 1. (Lev. x. 12) A son of Aaron, consumed by the anger of God. (See ABIHU.)

2. (1 Ki. xv. 25) The son and successor of Jeroboam, king of Israel; reigned two years. His reign was wicked and corrupt, and he was finally assassinated while prosecuting the siege of Gibbethon, a Philistine city.

NAGGE (Luke iii. 25)—same name as the Hebrew Nogah. This ancestor of Christ lived about the time of Onias I.

NAHALAL (Josh. xxi. 35)—a Levitical city in Zebulon, identified with the modern Malul, a hamlet in the valley of Esdraelon.

NAHALIEL—*torrents of God* (Num. xxi. 19)—one of the Israelitish encampments toward the end of the wanderings; supposed to be the *Wady Enchiele*, which runs into the Arnon.

NAHASH—*serpent*. 1. (See AMMONITES.)

2. Supposed by some to be another name for Jesse; by others, Nahash is taken to be the wife of Jesse and mother of David (comp. 2 Sam. xvii. 25 with 1 Chr. ii. 13, 15, 16).

NAHOR (Gen. xi. 23), or NACHOR (Josh. xxiv. 2), was the name of Abraham's grandfather, and also the name of one of Abraham's brothers (Gen. xi. 26), who married Milcah, the daughter of Haran (Gen. xi. 29). He lived at Haran; which is thence called "the city of Nahor" (Gen. xxiv. 10).

NAHSHON (Num. vii. 12)—son of Amminadab, and head of the tribe of Judah, made the first offering for the tabernacle in the wilderness. He is the only one of the heads of tribes who is not called a prince in the history of this transaction. Probably the omission was designed; as to be the head of the tribe of Judah was, from the pre-eminence of that tribe, a sufficient honour.

NAHUM—*comforter* (Nah. i. 1)—a native of El-Kosh, a village usually placed in Galilee. There is considerable diversity of opinion as to the time in which he lived; and some even place El-Kosh in Assyria.

NAHUM, PROPHECY OF, is the thirty-fourth in the order of the books of the Old Testament. Though divided into three chapters, it is a continuous poem of unrivalled spirit and sublimity, and admirable for the elegance of its imagery. Richness and originality are found in every verse, with a modulated and pleasant rhythm. His figures are very graphic, and his boldest delineations are sketched in short sentences (ch. i. 2, 4, 5). The third chapter is a very striking description of a siege—the rattle of the war chariot, the gleam of the sword, the trench filled with corpses, the ferocity of the successful invaders, the panic of the defeated, the vain attempts to rebuild the crumbling battlements, final overthrow and ruin.

The prophecy relates chiefly to the destruction of the magnificent city of Nineveh, which had been prophesied by Jonah nearly a century before. These predictions, it is supposed, were made in the reign of Hezekiah, and have been remarkably fulfilled, both as to the fact and the manner of their fulfilment. The city of Nineveh was destroyed about a century after the prophecy of Nahum was uttered; and so complete was its overthrow, that the site on which it stood has been matter of mere conjecture for nearly, or quite, sixteen centuries. Nahum, for fervid imagination, and clear and impressive description, is the prince among the minor prophets. (See NINEVEH.)

NAIL (Ezra ix. 8). Travellers tell us, what we might infer from the frail materials and weak construction of Eastern dwellings, that the nails or spikes which are necessary to hang up garments, curtains, and utensils of various kinds, are not driven in, but are built in firmly with the wall in the process of its erection. They are large, and being so conspicuous, they are well finished. The force of the figure in the above passage is obvious,

inasmuch as the nail being not, like ours, easily drawn and placed elsewhere, was a part of the fabric itself, and could only be removed with the wall itself, or some part of it. Hence the word in the margin is rendered, "a constant and sure abode" (see also Zech. x. 4). The nail with which Jael killed Sisera was a tent pin, with which the cords of a tent are fixed to the ground.

NAIN—*beauty* (Luke vii. 11)—a village of Galilee, still called Nein, situated on the north-western slope of Jebel-ed-Duhy or Little Hermon, is distinguished as the scene of one of Christ's most remarkable miracles. Sepulchral caves abound on the west side of the village (Luke vii. 11-15.)

NAIOTH (1 Sam. xix. 22)—a part of the town of Ramah; or, as the word signifies, *the habitations of Ramah*,—where a school of the prophets was established.

NAKED (Gen. ii. 25). In the Bible it often signifies not undressed or without clothing, but merely without the upper garment. In 1 Sam. xix. 24, Saul lay prostrate without his tunic, and he is said to be "naked." In Isa. xx. 2, the prophet is said to have walked "naked"—that is, without his outer mantle. Peter is said, in John xxi. 7, to have "girt his fisher's coat unto him, for he was naked;" his robe had been laid aside to enable him to work at his net without hindrance and restraint. The term is also used of one half clothed or poorly clothed. "If a brother or sister be naked" (Jas. ii. 15)—that is, in want of sufficient clothing. So in Isa. lviii. 7; 2 Cor. xi. 27. The term is also used figuratively. The "nakedness of the land" (Gen. xlii. 9) is its poverty or defenceless state. The word sometimes signifies open, manifest, or uncovered (Job xxvi. 6; Heb. iv. 13). It is employed by the prophets to represent the exposure and degradation of idolatry and apostasy (Ezek. xvi. 36; Rev. xvi. 15). Nakedness of the feet was a token of reverence. To "uncover the nakedness" is unlawful or incestuous union (Lev. xx. 19).

NAME (Gen. ii. 19). This word, in some passages of Scripture, has a peculiar signification, as in Prov. xviii. 10, where the term denotes virtually God himself, with all his attributes and perfections. The names of God are expressive of some element of his character—are the symbol of some revealed attribute of his nature. We name him only because we know him, and we know him only because he has made himself known. (See also Ps. xx. 1, 5, 7.) In the New Testament, it often means the character, faith, or doctrine of Christ (Acts v. 41; viii. 12; ix. 15; xxvi. 9).

Names among the Jews were often given in allusion to some peculiar circumstances in the character, birth, or destiny of the individual (Exod. ii. 10, and xviii. 3, 4); and sometimes they had a prophetic meaning (Matt. i. 21). Many instances occur in Scripture of the same person having two names. Names were changed, and are still, in Eastern countries, for slight reasons. A change of office or station often occasioned a change of name. The child was named often by the parents, either father or mother. Examples of the latter are found in Gen. xix. 37, 38; xxix. 32; and of the former, in Luke i. 63. The name of one's ancestors or kinsmen was often given to children (Luke i. 61). Name in the New Testament sometimes signifies person, as in Acts i. 15. The phrases, "in the name of God," and "to the name of God," are quite distinct in the original languages of inspiration, but often confounded in our version. They are also different in meaning. To do a thing in God's name, is to do it by his authority; to do it to his name, is to do it for the advancement of his honour, &c.

The phrase, "upon his thigh a name written" (Rev. xix. 16) alludes to an ancient custom in the Eastern nations of adorning the persons of princes and heroes with inscriptions expressive of their character, titles, &c. (See STONE, THICK.)

NAOMI (Ruth i. 2)—the wife of Elimelech, and the mother-in-law of Ruth, who moved with their two sons from Judea to Moab. Elimelech died, and also his two sons, each leaving a widow; and Naomi, having thus been left alone, returned to her home in Judea. So severe had been her afflictions, that she proposed to her friends on her return to call her *Mara* (which signifies *bitter*) rather than Naomi (which signifies *beautiful*) (Ruth i. 19-21). (See RUTH.)

NAPHTALI (Gen. xxx. 8), or NEPHTHALIM—*wrestling* (Matt. iv. 15)—a son of Jacob by Bilhah.

NAPHTALI, TRIBE OF, received their portion of the promised land in the northern part, between the Jordan on the east and the possessions of Asher on the west. It was one of the most fruitful sections of the country, and included the sources of the Jordan (Josh. xxi. 32-39; Deut. xxxiii. 23). The figurative language in which the benediction of Jacob is expressed, "Naphtali is a hind let loose: he giveth goodly words" (Gen. xlix. 21), implies the increase, power, and prosperity of the family of Naphtali. The city of Capernaum, where Christ resided and taught so much, was situated in the borders of Zebulun and Naphtali, near Tiberias. Hence the language of the prophet, Isa. ix. 1. (See HART.)

NATHAN—*given* (2 Sam. vii. 2)—a distinguished prophet, who lived in the reign of David, and enjoyed a large share of his confidence. To him David first intimated his design to build the temple; and he was divinely instructed to inform the king that this honour was not for him, but for his posterity. Nathan was also charged with the Divine message to David, upon the occasion of his sin against Uriah, which he conveyed under a most beautiful and significant allegory, and by which he cautiously and salutarily made the king to condemn himself. Nathan was one of David's biographers,—perhaps one of the national annalists. His courage and fidelity in reproving his sovereign, whose

confidence he enjoyed, are beyond all praise (1 Chr. xxix. 29). There are several others of this name mentioned in the Bible, of whose history we are uninformed (2 Sam. v. 14; xxiii. 36; 1 Chr. xi. 38; Ezra viii. 16; Luke iii. 31). (See SOLOMON.)

NATHANAEL—*gift of God* (John i. 45)—one of the twelve disciples, is supposed to be the same with Bartholomew. (See BARTHOLOMEW.) He was called upon by Philip to go with him and see the Messiah, who had just appeared. Nathanael seems to have doubted his friend's testimony; but, to resolve his doubts, consented to accompany him. As they approached the Messiah, he received the most emphatic testimony to his integrity that can be found on record (John i. 47). Jesus on this occasion declared his own omniscience; for he professes to know his character and heart at their first interview, and assures him that his eye was upon him under a fig-tree, beneath the shade of which he had probably been engaged in religious exercises (John i. 50). Nathanael was convinced, and acknowledged him as the true Messiah. Christ thereupon assured him in substance that he should see still more convincing evidences of his Messiahship. Among those greater evidences may have been the events recorded, Matt. iii. 17; iv. 11; xvii. 5; John xi. 42; xii. 28-30.

NATIONS, DIVISION OF. The names are given in the tenth chapter of Genesis. Many of the proper names occurring on this roll remain unchanged as the appellation of races and kingdoms. Others are found in the plural or dual number, proving that they bear a personal and national reference; and a third class have that peculiar termination which in Hebrew usage signifies a sept or tribe.

The general truths contained in this biblical statement have woven themselves into the traditions of all the Eastern nations. Arabia, India, Persia, and China are replete with them. Their people believe in an early tripartite occupation of the world—the sons of Ham passing southward, from the region of the Caucasus, to the distant extremities of western Asia and into burning Africa; those of Shem lingering about the Euphrates and the central portions of the Asiatic continent; while the race of Japhet colonized the northern plains of Asia, marched over to the Grecian Isles, and thence to the European territory. Much exists in features, colour, history, and language corroborative of this first and brief fragment of geography and statistics. "By these were the nations divided in the earth after the flood"—"after their families, after their tongues, in their lands." We cannot identify every portion of the chart, but we are at no loss in recognizing all its leading divisions. The following table is based on the researches of Bochart, Rosenmüller, Michaelis, Tuch, Gesenius, Pott, von Bohlen, Winer, and other scholars, and its conclusions are strengthened by the recent deductions of comparative philology, and the advanced results of physiological investigation and discovery.

JAPHETHITES.

I. GOMER: Cimmerians north of the Black Sea. By a common transposition of letters, the name may be realized in the term Crimea. To the same source may be traced the Cimbri of ancient Jutland, and the Celtic nations, who called themselves by the cognate term Kymr. Related to them are,—
  1. *Ashkenaz:* perhaps between Armenia and the Black Sea. The Hebrew term, scarcely disguised, may be found in the former name of the Black Sea.
  2. *Riphath:* the inhabitants of the Riphæan mountains. The name is somewhat laxly used to signify a chain of northern mountains.
  3. *Togarmah:* Armenia (Ezek. xxxviii. 6). The Armenians call themselves the "House of Thorgom."

II. MAGOG: Caucasus and vicinity. Scythians, or the Mongolian tribes. "Gog, the land of Magog" (Ezek. xxxviii. 2). In the word Gog, pronounced gutturally, we have the first syllable of *Caucasus*.

III. MADAI: the Medes.

IV. JAVAN or IŌN: Ionians or Greeks. In Sanscrit, Javana is the name of the far West, or Greece. Allied to them are,—
  1. *Elishah:* Ellis or Hellas, the Greeks dwelling on the west coast of the Peloponnesus.
  2. *Tarshish:* Tartessus, in the south and east of Spain—the region where the Phœnicians first planted colonies.
  3. *Kittim:* the inhabitants of Cyprus, and other Greek islands.
  4. *Dodanim:* Dodonæi, in Epirus.

V. TUBAL: the Tibareni, in Pontus.

VI. MESHECH: the Moschi, in the Moschian mountains, between Iberia, Armenia, and Colchis.

VII. TIRAS: the Thracians; or perhaps the dwellers on the river Tiras, the Dniester. The names are identical, the Orienta Samech being replaced by χ in the Greek alphabet.

HAMITES.

I. CUSH: the Ethiopians and Southern Arabians. Luther renders this term by the expressive German word Mohrenland—land of Moors, Negroland. It is plain that in Jer. xiii. 23, a Cushite means a man of colour. "Can the Ethiopian change his skin?"—Can the Negro change his colour? That the Cushites were partly in Arabia as well as Africa, and that the Ethiopia of Scripture is used with this wide significance, appears from the following table of the descendants of Cush, and is verified also by Herodotus, who speaks of Ethiopians from Asia and from Libya. Their descendants were,—
  1. *Nimrod*, the first king of Shinar—*i. e.*, Babylon and Mesopotamia. In Gen. x. 8, Nimrod is mentioned as a son of Cush; but the mode of allusion is

not in the usual form. It seems to imply that Nimrod was audacious and adventurous—that he refused to follow the rest of his race in their southward progress, but went eastward to found a kingdom for himself, and at Babel to establish a central monarchy, in order to frustrate the Divine command to disperse and populate the world. The design of the builders of Babel is expressed in these words,—"Lest we be scattered abroad upon the face of the whole earth." Nimrod resisted the purpose of heaven; but his efforts were defeated by the special intervention of the Almighty Legislator.

2. *Seba:* Meröe. It is joined with Cush and Egypt in Isa. xliii. 3.
3. *Havilah:* Chaulotæi, in Southern Arabia, or on the Persian Gulf.
4. *Sabta:* Sabota, in Southern Arabia.
5. *Raamah:* Rhegma, in the south-east of Arabia.
   a. *Sheba*, probably a tribe in South Arabia.
   b. *Dedan:* Daden, an island in the Persian Gulf.
6. *Sabtecha*, on the east coast of Ethiopia.

II. MIZRAIM: the Egyptians. The name is yet preserved in the word Misr, the city of Cairo. Allied by blood and descent to them were,—

1. *Ludim,* } African tribes on the fron-
2. *Anamim,* } tiers of Egypt and Barbary. LUDIM is associated with CUSH and PHUT in Jer. xlvi. 9; but the word is in our English version improperly rendered "Lydians."
3. *Lehabim* or *Lubim:* the Libyans.
4. *Naphtuhim:* the inhabitants of the province of Nephtys.
5. *Pathrusim:* the inhabitants of the Egyptian nome of Pathures.
6. *Casluhim:* the term cannot refer, as is ordinarily supposed, to the Colchians of Asia Minor, as, according to tradition, they were a military colony planted by the Pharaoh whom the Greek authors term Sesostris. According to some Egyptologers, the Hebrew word KSLHim, would, in the phonetic hieroglyphics, read as Shillou-kah, the land of the Shilloughs—dwellers among the oases, and in portion of Barbary. The Berbers, says an Eastern author, descend from Kesloudim, son of Mizraim. Their offspring are noted as.—
   a. *Philistim*, the Philistines.
   b. *Caphtorim*, the Cretans.

III. PHUT: Mauritania. The name is now softened, as in so many of these southern tongues, into Fez. CUSH and PHUT stand in Jer. xlvi. 9 as a general term for Africa, or at least such portions of it as are not comprehended in Egypt.

IV. CANAAN gave his name to the country between the Mediterranean Sea and the Jordan. His colonies were,—

1. The *Sidonians*, on the northern borders of Canaan.
2. The *Hittites*, in the country of Hebron, south of Jerusalem.
3. The *Jebusites*, in and around Jerusalem.
4. The *Amorites*, on the east and west side of the Dead Sea.
5. The *Girgasites*, in the middle of the country.
6. The *Hivites*, on the river Hermon and in the valleys of Lebanon.
7. The *Arkites*, at the foot of Lebanon.
8. The *Sinites*, in the district of Lebanon.
9. The *Arvadites*, on the Phœnician island of Aradus and the opposite coast.
10. The *Zemarites*, the inhabitants of the Phœnician town of Simyra.
11. The *Hamathites*, the inhabitants of the Syrian town of Epiphania on the Orontes, the eastern limit of Northern Palestine.

SHEMITES.

I. ELAM: the inhabitants of the province of Elymais—Persia.

II. ASSHUR: the Assyrians.

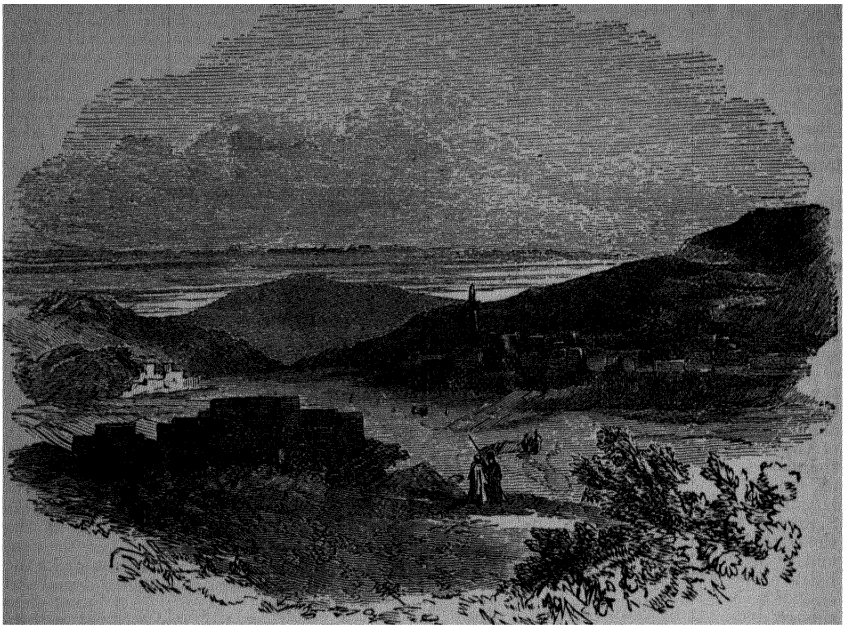
III. ARPHAXAD: the inhabitants of the northern part of Assyria. One of his descendants was
Salah, from whom sprung
Eber, progenitor of the Hebrews, and from him
   a. *Peleg*, and
   b. *Joktan*, called by the Arabians *Katchtan*, ancestor of the following Arab tribes:—

1. *Almodad*—middle of the province of Yemen.
2. *Sheleph*, the Selapenes in Nedj or Tehama, in Southern Arabia.
3. *Hazarmaveth*, the inhabitants of the Arabian province of Hhadramaut, Atramitae.
4. *Jerah*, the inhabitants of the mountains of the Moon.
5. *Hadoram:* unknown.
6. *Usal:* the country of Sanaa in Southern Arabia.
7. *Diklah,* } not fully recognized.
8. *Obal,* }
9. *Abimael.*
10. *Sheba*, Sabians in Southern Arabia.
11. *Ophir*, El-Ophir, in the Arabian Province of Oman.
12. *Havilah*, the province of Chaulan, in Southern Arabia.
13. *Jobab*, the Jobabites, on the Gulf of Salachitis, between Hhadramaut and Oman.

IV. LUD: Lydia, anciently called Maeonia.

V. ARAM: of Syria and Mesopotamia. Claiming affinity of blood and descent were,—

1. *Uz*, the inhabitants of a district in the north of Arabia Deserta.
2. *Hul*, perhaps the inhabitants of Cœlo-Syria.
3. *Gether:* unknown.
4. *Mash*, the inhabitants of a part of the Gordiæan mountains—probably Mons Masius.



NAZARETH.

NAZARENE (Matt. ii. 23)—an inhabitant of Nazareth. One of the names of our Lord; but the adjective is often rendered "of Nazareth." The passage from the prophets to which reference is here made is not known; and the probability is, that the reference is rather to the general current of prophecy respecting the humble and despised condition of Christ. Others supposed it connected with *Netzer*—a Branch—a name given to the coming Messiah in the Old Testament; and they think that Nazarene is only a Greek form of the old Hebrew appellation. The name, as derived from the place of his residence, applied to Jesus may have originally borne no bad or contemptuous meaning; but as Nazareth was a place remote and obscure, of mixed dialect and tainted blood, the term became one of obloquy and scorn. To "come out of Nazareth," or to be a Nazarene, rendered one an object of reproach and contempt. (See CHRIST.) (Comp. Isa. liii. 2-12 and John i. 46; vii. 52.)

NAZARETH (Matt. xxi. 11)—a village in Galilee, now known as en-Nâzirah, and occupying an elevated site among the hills that really form the southern and western ridge of Lebanon, before they sink into the great plain of Esdraelon. It had a bad repute (John i. 46.) Jesus was brought up in it; and this is the origin of the title "Jesus of Nazareth" (Mark xvi. 6; Luke xxiv. 19; Acts ii. 22).

A precipice of 50 feet, which lies about a mile from the village, is regarded as the place to which the people of the town carried Jesus, with the savage intention of casting him down (Luke iv. 29). This spot, selected by monkish tradition as the scene of the furious onset, does not correspond to the narrative. It is too distant from the city. It is indeed a picturesque rock, and overlooks the plain of Esdraelon; but its position does not identify it with that from which the enraged inhabitants would have thrown the Saviour. They led Jesus to the "brow of the hill on which their city was built;" not to a rock 2 miles away. There is no need of great search to ascertain the true locality, for the hill on which the "city" stands, in the south-west part of the town, "breaks off in a perpendicular wall, 40 to 50 feet in height." Robinson says that he noticed "several other precipices on the western hill around the village." There is a Roman Catholic church here, called the "Church of the Annunciation," erected, as they say, on the spot where Mary the mother of our Lord received the divine message. It is the most magnificent church in the land, except that of the Holy Sepulchre at Jerusalem. The traditions of the inhabitants respecting the fountain of Mary, the house of

Joseph, and the synagogue where Christ taught, are worthy of record.

One [illegible] speaks of the streets as narrow and steep; the houses, which are flat-roofed, are about 250 in number; and the inhabitants he estimates at 2,000. The population of the place is variously stated, though the average estimate is 3,000. We subjoin a few sentences from Dr. Wilson:—

"When we got to the Walí Nabí Ismáíl, on the top of the hill over Nazareth, we had on all sides of us a most glorious prospect. The sphere of observation is here as much enlarged as below it is contracted. To the north-west of us, overlooking a part of the country considerably wooded, we had the bay of 'Akká and Haifá, with the clear blue expanse of the Mediterranean, or Great Sea of the Hebrews, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us, which, though stripped of much of the glory of its olden forests, still presents striking memorials of that 'excellency' for which it was so distinguished. To the south and south-west of us, somewhat circular in its form, is seen here, bounded by the picturesque mountains of Samaria, the 'great plain,' the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon. To the east and south-east of us we had the little Hermon, which, though bald on its crown, has considerable vegetation on its shoulders; mount Tabor, standing apart in its own nobility, and, like nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits; and the deep valley of the Jordan and the sea of Tiberias, with the equable hills and mountains of Bashan and Golan on its eastern side. To the north, beyond the plain of el-Battauf, we had the hills and mountains forming the continuation of the Lebanon; and to the north-east, those forming the termination of the Anti-Lebanon, with Jabel esh-Sheikh, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible."

NAZARITES, (Num. vi. 2, &c.) The term is derived from a Hebrew word signifying *to separate.* A Nazarite—and either man or woman might take the vow—under the ancient law, was one engaged by a vow to abstain from wine and all intoxicating liquors, and every form of vineyard fruit, natural or prepared; to let the hair grow; not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If, by accident, any one should have died in his or her presence, the Nazarite was bound to recommence the whole term of consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes during life. When the time of Nazariteship had expired, the person brought an offering to the temple; the priest then cut off his hair and burnt it; after which the Nazarite was free from his vow, and might again drink wine, (Num. vi.) Perpetual Nazarites were consecrated as such by their parents from their birth, and continued all their lives in this state, neither drinking wine nor cutting their hair. Such were Samson and John the Baptist (Judg. xiii. 4, 5; Luke i. 15; vii. 33).

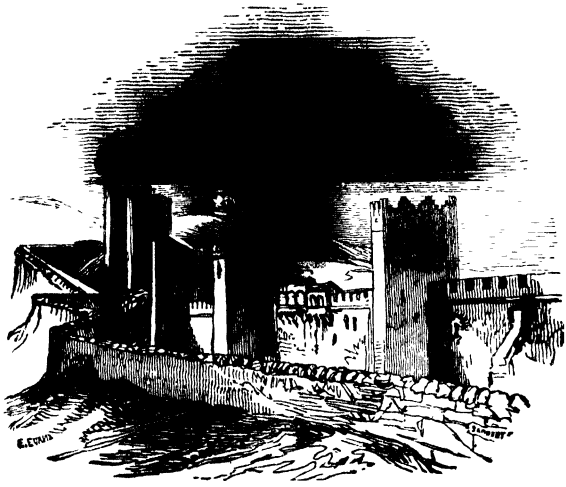
Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow had expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were. The offerings and sacrifices, prescribed by Moses to be offered at the temple by themselves or by others for them, they deferred till a convenient opportunity. Hence Paul, being at Corinth, and having made a vow like that of a Nazarite, had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem (Acts xviii. 18). Why this vow was made by Paul we know not, unless it was upon his deliverance from some imminent danger, and to conciliate the Jews by complying with a very solemn and salutary requirement of their ritual. The "charges" (Acts xxi. 24) were for offerings required at the completion of the vow. The Nazarites constituted a sect or a class by themselves, like the prophets, and were examples of self-denial and holy living (Amos ii. 11, 12). It does not seem that Moses encouraged such acts of private consecration, as they might easily degenerate into ascetic fanaticism. What was the truth meant to be symbolized in the wearing of unshorn hair? Some say it was a badge of entire subjection to the law of God, as the woman's hair is spoken of by the apostle as a token of subjection to her husband, and is called "power upon her head" (1 Cor. xi. 10). Others suppose that as such long hair was contrary to the world's fashion, it denoted separation from the world. As hair, says another, corresponds to fruits and blossoms from the earth, the sweeping locks of the Nazarite imaged the flowers and growth of holiness.

NEAPOLIS—*new town* (Acts xvi. 11)—a city of Macedonia, on the Egean coast, known in modern times as *Napoli.* Paul visited it on his way to Philippi. It is represented by the modern Caralla.

NEBAIOTH (Isa. lx. 7), or NEBAJOTH (Gen. xxv. 13)—a son of Ishmael, whose descendants are supposed to have settled in Arabia, and to have been the Nabatheans of Greek and Roman history. Their territory was in Northern Arabia, and reached from the Euphrates to the top of the Elanitic Gulf. Petra was its capital. They were probably rich in flocks and herds, and they transported to the west the precious commerce of India. Their opulence and grandeur may have suggested to the prophet the beautiful figure above cited, respecting the gathering of the Gentile nations to the sceptre of the Messiah.

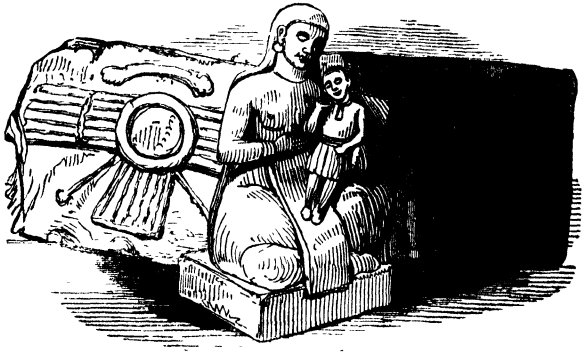
uttered when, walking in his palace, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 29, 30.) Berosus, as quoted by Josephus, confirms it. On the "Standard Inscription," Nebuchadnezzar has made a record of his gigantic undertakings.

"The double enclosure which Nabopolassar my father had made but not completed, I



Supposed Walls of Babylon.

finished. Nabopolassar made its ditch. With two long embankments of brick and mortar he bound its bed. He made the embankment of the Arakha. He lined the other side of the Euphrates with brick. He made a bridge



Babylonish Idol.

over the Euphrates, but did not finish its buttresses. From * * * (the name of a place) he made, with bricks burnt as hard as stones, by the help of the great lord Merodach, a way (for) a branch of the Shimat to the waters of the Yapur-Shapu, the great reservoir of Babylon, opposite to the gate of Nin.

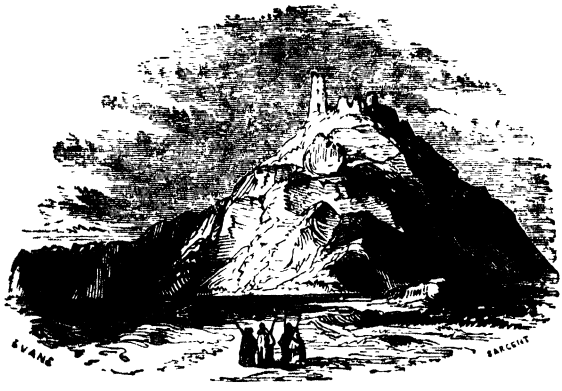
"The Ingur-Bel and the Nimiti-Bel, the great double wall of Babylon, I finished. With two long embankments of brick and mortar I built the sides of its ditch. I joined it on with that which my father had made. I strengthened the city. Across the river to the west I built the walls of Babylon with bricks. The Yapur-Shapu, the reservoir of Babylon, by the grace of Merodach, I filled completely full of water. With bricks burnt as hard as stones, and with bricks in huge masses like mountains (?), the Yapur-Shapu, from the gate of Mula as far as Nana, who is the protectress of her votaries, by the grace of his godship (*i. e.*, Merodach), I strengthened. With that which my father had made I joined it. I made the way of Nana, the protectress of her votaries. The great gates of the Ingur-Bel and the Nimiti-Bel, the reservoir of Babylon at the time of the flood (*lit.*, of fulness), inundated them. These gates I raised. Against the waters, their foundations with brick and mortar I built. (Here follows a description of the gates, with various architectural details, and an account of the decorations, hangings, &c.) For the delight of mankind I filled the reservoir. Behold! besides the Ingur-Bel, the impregnable fortification of Babylon, I constructed inside Babylon, on the eastern side of the river, a fortification such as no king had ever made before me—viz., a long rampart, 4,000 *ammas* square, as an extra defence. I excavated the ditch. With brick and mortar I bound its bed. A long rampart at its head (?) I strongly built. I adorned its gates. The folding-doors and the pillars I plated with copper. Against presumptuous enemies, who were hostile to the men of Babylon, great waters, like the waters of the ocean, I made use of abundantly. Their depths were like the depths of the vast ocean. I did not allow the waters to overflow; but the fulness of their floods I caused to flow, on restraining them with a brick embankment. . . . Thus I completely made strong the defences of Babylon. May it last for ever!"—Rawlinson's *Ancient Monarchies*, vol. iii., pp. 524, 525.

But in the midst of his prosperity a strange

NEBO. 1 (Deut. xxxii. 49) One of the summits of the mountains of Abarim, or Pisgah, the peak of which overlooked the whole length and breadth of the promised land (Deut. xxxiv. 1-4). This pinnacle has not been fully identified. (See ZOPHIM.)

2. (Jer. xlviii. 1) A town in the neighbourhood of mount Nebo, the possession of which was contested by the tribe of Reuben and the Moabites (Num. xxxii. 38; Isa. xv. 2; Jer. xlviii. 22).

3. (Isa. xlvi. 1) The name of an idol, supposed to be the planet Mercury, and worshipped by the Assyrians and Babylonians. The name of this god is incorporated into such names as Nebuchadnezzar, Nabopolassar, Nebuzaradan. The name of the Moabite city which was conquered by the Reubenites, and of the mountain in its vicinity, may have been connected with the worship of that divinity. His great temple was at Borsippa, and its ruins are known as the Birs Nimroud. Two statues of Nebo may be seen in the British Museum. (See BABYLON.)



Birs Nimroud.

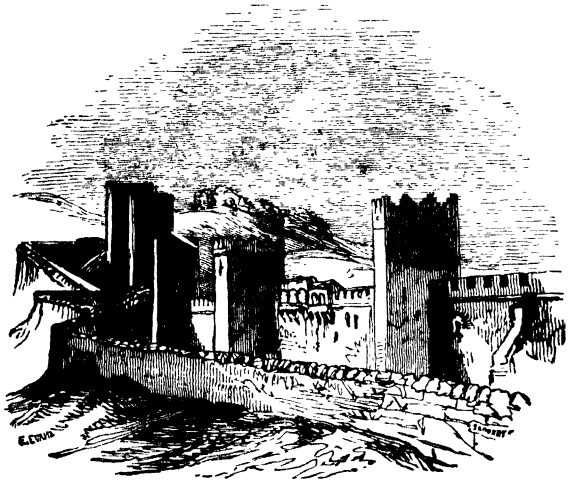
NEBUCHADNEZZAR (2 Ki. xxiv. 1), king of Babylon, was son and successor of Nabopolassar. The name is variously spelled, and probably means the chief favoured by Nebo. Nebuchadnezzar lived about 600 years before the birth of Christ, and shared in the administration of the government about two years before his father's decease. Hence there is some diversity in the chronological references to his reign; some computing it from the time of his association with his father, and others from the time his sole reign commenced (comp. Dan. ii. 1; Jer. xxv. 1). His father, Nabopolassar, having taken Nineveh, Babylon rose at once to pre-eminence.

Nebuchadnezzar's first campaign was against Pharaoh-Necho, who had a short time before defeated king Josiah at Megiddo, and, as the fruit of his victory, held all the country from the Euphrates to Egypt. Nebuchadnezzar met and defeated him at Carchemish. Marching on to the south, he next took Jerusalem, in the third year of Jehoiakim, and sent Daniel, with other captives and a portion of the temple vessels, as trophies to his capital. The Egyptian sovereign was so broken by his defeat, that he sent no more invading armies into Syria. His father, Nabopolassar, having died, Nebuchadnezzar hastened across the desert with a portion of his troops to Babylon, and safely ascended the throne about B. C. 604. Three years afterwards Jehoiakim revolted, and Phœnicia also rose to arms. Nebuchadnezzar at once invested Tyre; and proceeding to Jerusalem with a portion of his forces, took it without resistance. According to Josephus, he put the king to death, and set Jehoiachin on the throne. The new king soon offended, and Jerusalem was again besieged and taken. The temple was plundered, and the princes and crowds of the population were sent to Babylon —"none remained save the poorest sort of the people of the land." Zedekiah, who had been placed on the throne, after a vassal-reign of nine years, revolted on the ground of an Egyptian alliance. The result was a fourth siege of two years, the final overthrow of the city, and the depopulation of the country. The principal officers of state were sent to Nebuzaradan at Rabbah, and there put to death by the cruel conqueror. Tyre fell, too, after a blockade of thirteen years. Victories were then won from Egypt; and all the nations—Assyria, Phœnicia, Palestine, and Egypt —bowed to the triumphant arms of Nebuchadnezzar.

But the buildings of Nebuchadnezzar were as famous as his battles. He adorned his capital, and fortified it with a great wall, which contained more than 500,000,000 tons of masonry, developed the agricultural resources of the country, and constructed aqueducts and roads, quays and canals. Babylon became a new city under his munificence. His wealth from his wars must have been enormous; and he had myriads of foreign prisoners to press into his service, and carry out his grand architectural designs. The bricks dug out of the extensive ruins bear only one inscription,—"Nebuchadnezzar, son of Nabopolassar, king of Babylon." Babylon has been for ages a quarry, supplying materials for the building of many towns; and the bricks found in the rubbish of a hundred sites have the same legend. He built a new palace of colossal dimensions, re-erected the temple of Belus and the temple of Merodach at Borsippa, piled up "hanging gardens" for his Median wife, constructed an immense reservoir within the city, called the Yapur-Shapu, and another, 141 miles in circumference, at Sippara. It was a proud yet not an unfounded boast which he

uttered when, walking in his palace, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 29, 30.) Berosus, as quoted by Josephus, confirms it. On the "Standard Inscription," Nebuchadnezzar has made a record of his gigantic undertakings.

"The double enclosure which Nabopolassar my father had made but not completed, I



Supposed Walls of Babylon.

finished. Nabopolassar made its ditch. With two long embankments of brick and mortar he bound its bed. He made the embankment of the Arakha. He lined the other side of the Euphrates with brick. He made a bridge

Babylonish Idol.

over the Euphrates, but did not finish its buttresses. From * * * (the name of a place) he made, with bricks burnt as hard as stones, by the help of the great lord Merodach, a way (for) a branch of the Shimat to the waters of the Yapur-Shapu, the great reservoir of Babylon, opposite to the gate of Nin.

"The Ingur-Bel and the Nimiti-Bel, the great double wall of Babylon, I finished. With two long embankments of brick and mortar I built the sides of its ditch. I joined it on with that which my father had made. I strengthened the city. Across the river to the west I built the walls of Babylon with bricks. The Yapur-Shapu, the reservoir of Babylon, by the grace of Merodach, I filled completely full of water. With bricks burnt as hard as stones, and with bricks in huge masses like mountains (?), the Yapur-Shapu, from the gate of Mula as far as Nana, who is the protectress of her votaries, by the grace of his godship (*i. e.*, Merodach), I strengthened. With that which my father had made I joined it. I made the way of Nana, the protectress of her votaries. The great gates of the Ingur-Bel and the Nimiti-Bel, the reservoir of Babylon at the time of the flood (*lit.*, of fulness), inundated them. These gates I raised. Against the waters, their foundations with brick and mortar I built. (Here follows a description of the gates, with various architectural details, and an account of the decorations, hangings, &c.) For the delight of mankind I filled the reservoir. Behold! besides the Ingur-Bel, the impregnable fortification of Babylon, I constructed inside Babylon, on the eastern side of the river, a fortification such as no king had ever made before me—viz., a long rampart, 4,000 *ammas* square, as an extra defence. I excavated the ditch. With brick and mortar I bound its bed. A long rampart at its head (?) I strongly built. I adorned its gates. The folding-doors and the pillars I plated with copper. Against presumptuous enemies, who were hostile to the men of Babylon, great waters, like the waters of the ocean, I made use of abundantly. Their depths were like the depths of the vast ocean. I did not allow the waters to overflow; but the fulness of their floods I caused to flow, on restraining them with a brick embankment. . . . Thus I completely made strong the defences of Babylon. May it last for ever!"—Rawlinson's *Ancient Monarchies*, vol. iii., pp. 524, 525.

But in the midst of his prosperity a strange

calamity befel him. It was in a moment of elation that the stroke came upon him. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee" (Dan. iv. 30, 31). "He was driven from men;" "a beast's heart was given to him;" and he herded with the oxen in the field, "till his nails grew like birds' claws, and his hair like eagles' feathers." This malady was some species of insanity, in which he thought himself an ox, and strove to act in character. The historian, Berosus, may refer to this disease, when he describes the king, towards his latter end, as raving and uttering words "under a divine impulse." There is also a remarkable paragraph in the "Standard Inscription," which seems to allude to this melancholy pause in his imperial career:—

"Four years (?) the seat of my kingdom in the city . . . which . . . did not rejoice (my) heart. In all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and the honour of my kingdom I did not lay out. In the worship of Merodach, my lord, the joy of my heart (?); in Babylon, the city of his sovereignty, and the seat of my empire, I did not sing his praises (?), and I did not furnish his altars (*i. e.*, with victims), nor did I clear out the canals."—Rawlinson's *Ancient Monarchies*, vol. iii., p. 526.

Nebuchadnezzar was at length restored to reason, as he says himself in Dan. iv. 36. He died after a reign of forty-three years, and when he must have been fourscore years of age—probably about 561 B.C. He was a true Oriental, not without generosity, but liable to fits of sudden rage, as when he sent the three children to the fiery furnace, and threatened the magi with immediate execution. His ferocity was that of an Eastern despot who puts no value on human life; and by a refinement of cruelty he allowed king Zedekiah to witness the death of his two sons before he put out his eyes. He was at the same time very pious in his own way; and he is always giving thanks to Merodach, "the great lord," "the senior of the gods," "the most ancient," for his successes; and his inscriptions usually end with a supplication for his continued favour and protection. Nebuchadnezzar was succeeded by his son Evil-Merodach, who had reigned only two years when Neriglassar, his brother-in-law, husband of his sister, headed a conspiracy against him on account of alleged excesses, and put him to death. Evil-Merodach, mindful of his father's intimacy with the Jewish captives, showed kindness to Jehoiachin, and liberated him from an incarceration which had lasted five and thirty years. This Neriglassar, or Nergal-shar-usur Rab-mag, as the name is found on the bricks (Jer. xxxix. 3, 13), calls himself son of Bel-sum-iskun, king of Babylon—perhaps "the chief Chaldean," who held the kingdom for Nebuchadnezzar between the period of his father's death and his return to the capital from his Egyptian expedition, or perhaps the relation who administered the government during the king's insanity. Nergal-sharezer died after a reign of four years, and was succeeded by his son Laborosoarchod, a mere youth, who, after a few months, and in the midst of many accusations, was tortured to death. On his death the conspirators elected to the vacant sovereignty a person called Nabonadius, but called Labynetus by Herodotus—the name being spelled on the monuments Nabu-nahid, or Nabu-induk. Like Nergal-sharezer, his father was a Rab-mag; but he was in no way related to the late dynasty. Yet, as a matter of common policy with usurpers, he married either the widow of Nergal-sharezer or some sister of hers—another daughter of Nebuchadnezzar. But the end of the empire was approaching. A new and strong power had grown into maturity. The Medo-Persian army had become formidable; and Lydia, threatened by it, sought and obtained an alliance with Nabonadius. Nabonadius, knowing the danger which he had incurred by joining this confederacy, set himself to strengthen the defences of his capital by confining the river flowing through it within walls, and to build the works which Herodotus ascribes to a queen Nitocris. The bricks of some of these embankments bear his name. Probably the queen, bearing the Egyptian name of Nitocris, was a daughter of king Nebuchadnezzar, married first to the usurper Nergal-sharezer, and then to the second usurper Nabonadius, both of whom, as Rawlinson suggests, "may have ruled partly by her right." Years passed away ere Cyrus drew near. The Babylonian king raised his young son Belshazzar to the participation of the royal power, as is indicated on some cylinders found at Mugheir, on which prayer is offered for him. Belshazzar was the son in Hebrew phrase, as being in reality the grandson of Nebuchadnezzar. Nabonadius met the army of Cyrus in the field and was routed, and the Persian troops at once marched on the capital. The defence under Belshazzar was so well conducted that Cyrus despaired of success; and, withdrawing a large portion of his army, resolved on executing a peculiar stratagem. He drained away the Euphrates which flowed through the city, so as to make it fordable for his army, who could enter by its channel. Then he waited the coming of a festival, when the city should be given up to dissipation. The fatal evening came, and the royal orgies are thus described. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and

his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. v. 1-4). The mysterious handwriting on the wall alarmed the feaster with its mystic words; when the queen mother, probably Nitocris, summoned in Daniel, and he read the doom of king and kingdom. In the universal drunkenness the city was neglected; the gates which guarded it at the entrance and exit of the river were left open; the Persians entered unchallenged; the helpless city fell into their hands; fire and sword were carried through it; the drunken revellers fell by a frightful massacre; and a daring band of the invaders burst into the palace, and put to death the monarch and his courtiers. "In that night was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom." The description of Herodotus is as follows, and his own remarks are suggestive; for the city, if properly guarded, was impregnable to such a besieging host as that under Cyrus:—

"Cyrus," he says, "was now reduced to great perplexity, as time went on, and he made no progress against the place. In this distress, either some one made the suggestion to him, or he bethought himself of a plan which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream as soon as the water became shallow enough. He then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians, who had been left for the purpose at Babylon by the river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street gates which gave upon the river, and, mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But as it was, the Persians came upon them by surprise, and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling until they learned the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon" (Herodotus, i., 313, 328).

Babylon sustained other sieges and underwent many other changes at subsequent periods. Under the Medo-Persian sway it retained many elements of its former grandeur. Alexander the Great, on his conquest of Persia, resolved to restore Babylon to its ancient splendour, and had made preparations for the purpose; but his death intervened. Seleucus Nicator built the new city of Seleucia, 40 miles to the north, and filled it with thousands of the citizens of the original capital. Babylon was in turn besieged by Antigonis, Demetrius Poliorcetes, Antiochus, and the Parthians, so that it gradually sank into decay. Strabo, about 30 B.C., says that it was one vast wilderness. Pausanias, somewhat later, affirms—all that now remains of Babylon is the temple of Belus and the walls of the city—those walls being used in Jerome's time as the fences of a forest in which were preserved beasts of the chase.

NEBUSHASHBAN (Jer. xxxix. 13). His

title was Rab-saris, chief of the eunuchs, or great chamberlain.

NEBUZAR-ADAN (2 Ki. xxv. 8)—general of the armies of Nebuchadnezzar. He conducted the siege of Jerusalem to a successful issue; the particulars of which are given in 2 Ki. xxv. 8-21. This title was Rab-tabbachim, chief of the executioners, "captain of the guard," as in our version, or "chief-marshal," as in the margin.

NECHO (2 Chr. xxxv. 20)—a king of Egypt, and the fifth monarch of the Saitic or twenty-sixth dynasty, whose expeditions are often mentioned in profane history. As he was advancing upon Carchemish, an Assyrian city, he passed through the possessions of the king of Judah. Josiah, regarding this as an act of hostility, prepared to resist his progress. Necho sent ambassadors to inform him of the object of his expedition; but as he was already in his kingdom, and avowed his hostile purposes against an ally of the kingdom of Judah, Josiah thought himself justified in opposing

him. There was no evidence to Josiah that Necho was under the divine guidance, though he claimed to be so. It may be regarded as precipitate in him to have opposed such a force upon such grounds; and the issue was fatal. The battle was fought at Megiddo, and Josiah lost his life. Necho, on his return from his expedition into Assyria, stopped at Riblah, in Syria, and sent for Jehoahaz, who had succeeded to the throne of Judah upon the death of Josiah, and deposed him, loading him with chains, and sending him into Egypt. He then put the land of Judah under a heavy tribute, making Eliakim (whose name he changed to Jehoiakim) king in the place of Jehoahaz.

Necho undertook another expedition against the Assyrians, but was defeated by Nebuchadnezzar, according to the prophecy of Jeremiah (ch. xlvi. 2: 2 Ki. xxiv. 7). Necho's exploits are also mentioned in profane history, as his fitting out a fleet to sail round Africa. Nebuchadnezzar dethroned Jehoiakim (the nominee of Pharaoh-Necho), and made Jehoiachin his son king, but his reign too was of short duration.

NECROMANCER (Deut. xviii. 11)—one who pretends to divine future events by questioning the dead. The practice has prevailed from a very early period among the pagan nations of the East. It was forbidden by the Levitical law.

NEGINOTH—a word occuring in several of the psalms, and meaning apparently "stringed instruments."

NEESINGS (Job xli. 18). By the force with which the leviathan breathes and throws forth water (in a manner not unlike sneezing) a light is caused. This is not impossible by the laws of nature, but perhaps the expression is poetical. Sneezing is occasioned by throwing the breath through the nose; and hence was an evidence of returning life (2 Ki. iv. 35). (See LEVIATHAN.)

NEHEMIAH — *whom Jehovah comforts.* This patriot commenced his career as a reformer about the year 444 B.C., in the twentieth year of Artaxerxes Longimanus, and thirteen years after the return of Ezra to the land of the Israelites. His father's name was Hachaliah, and he had a brother noted for piety and fidelity, named Hanani (Neh. i. 2; vii. 2). Beyond this, his genealogy is unknown. It is questioned whether he belonged to the priestly tribe of Levi or the royal tribe of Judah, although the probabilities are in favour of the latter hypothesis. Though sprung from captive ancestors, he occupied an honourable and influential situation in the family of the Persian autocrat. He was cup-bearer to the king. His brother Hanani having come from Jerusalem to Shushban, along with a few others of the tribe of Judah, Nehemiah eagerly inquired at them respecting the state and prospects of his people in Judea. The report which he received, as to the afflicted and despised state of the people, and the ruinous condition of the walls of the holy city, filled him with sadness. Whether these individuals came to him with a special request from Ezra, that Nehemiah should do something for his nation, we are not informed. Nehemiah, however, not only desired, he resolved to visit them, in order to excite and cheer them. With this view he devoted certain days to humiliation and prayer, in order that God might break up before him the path, and prosper him in his intention. By virtue of his office he had frequent access into the royal presence. On one occasion the king, perceiving that his wonted cheerfulness had left him, interrogated him as to the cause of his sorrow. Nehemiah, trembling between hope and fear, disclosed to him the cause of his sadness. This led to a request, which was conceded, of leave of absence, in order that he might visit and repair "the city of his fathers' sepulchres." A certain time was fixed at which he was to return. How long he was allowed to absent himself from court we are not informed. No notice is taken of his returning to Shushan till the end of twelve years. As, however, it is altogether unlikely that Nehemiah should at first ask, or the king at once consent to such a prolonged absence, we may suppose that on application the license was repeatedly renewed, or that Nehemiah actually returned to Shushan at the expiry of the appointed time, and on representing the good effects likely to result from his prolonged residence at Jerusalem, was invested with the office of Tirshatha, or governor, in that remote part of the king's dominions. Before setting out he took the very necessary precaution of procuring royal letters to the governors in the districts round about Judah, that he might have unmolested liberty of travelling, and that he might obtain from Asaph, keeper of the king's forest, the materials necessary for repairing the towers and walls, and also for erecting a suitable house for himself. For further security, he was furnished with a military escort to conduct him to Jerusalem. He was prospered in his journey. After spending three days in Jerusalem without disclosing his purpose to any one, he arose during the night, and, along with a few friends, proceeded to reconnoitre the ruined walls of the city. Having satisfied himself as to the practicability of his purpose, he revealed it to the people, told them how God countenanced his design, and how the king also was favourably disposed in reference to it. His address had the desired effect, and as one man the people exclaimed, "We will arise and build." This resolution, immediately on becoming known, excited the ridicule of their enemies, especially of Sanballat the Horonite, of Tobiah the slave, the Ammonite, and of Geshem, the Arabian. Nehemiah, however, was not to be daunted by their malignant ridicule. He let them know that their interference was altogether impertinent and uncalled for, and expressed his confidence that Jehovah would prosper the pious undertaking. Different portions of the work were allocated to the

different sections, who immediately and zealously gave themselves to the undertaking. If the mere proposal to set about the work exasperated their enemies, much more would its vigorous prosecution. Yet, amid their mockery and scorn, Nehemiah comforted himself in God. Finding that their shafts of ridicule were powerless, Sanballat, Tobiah, and the Arabians, and Ammonites, and Ashdodites, entered into a league for the purpose of putting a stop to the work. Their plan was to attack the Jews suddenly, and they were confident of success. Nehemiah being apprised of their design, encouraged his countrymen by telling them it was the Lord's work which they were doing, and that they must defend their wives, their families, and their property, as well as their own selves. Their enemies perceiving that the conspiracy was frustrated by being detected, abandoned the idea of open force. Nehemiah, however, held himself and the people in readiness for any further assault. Arms were constantly kept at hand, and at a preconcerted signal the people were ordered to repair to an appointed rendezvous.

An annoyance from a different quarter soon sprung up, and threatened to disturb the prosecution of their undertaking. Many individuals had been reduced to great poverty, in consequence of famine and the burdensome exactions of their foreign king. Their richer brethren, instead of sympathizing with and alleviating the distress, increased it by their rigorous exactions of usury, thereby reducing the more unfortunate citizens to the painful necessity of selling, as bondmen and bondwomen, their sons and daughters. The mental distress caused by such circumstances could not but operate unfavourably on the vigorous prosecution of the work. Nehemiah immediately rectified this evil. He convened a large assembly, at which the nobles and rulers were invited to be present. He then represented to them the inconsistency and wickedness of their conduct, and pointed his own conduct as a pattern to them; for during the first twelve years of his government, so far from being burdensome to the people, he had supported at his own private expense 150 Jews, besides a number of neighbouring heathens who aided them in the work. By these means he was successful in abolishing this grievance of the poor. When the nobles consented to obey Nehemiah, he took an oath of them, accompanied by the following significant symbol:—"I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord" (Neh. v. 13).

While these intestine quarrels were agitating the Jews, their enemies without seem to have refrained at least from open hostilities, hoping no doubt that their own divisions might accomplish that which their efforts had hitherto failed to effect. No sooner, however, was harmony restored among the Jews, than their enemies again set about molesting them. They proceeded now to try what secret intrigue could effect. Nehemiah was invited to a conference in the plain of Ono, for the pretended object of amicably settling differences. But the governor suspected the stratagem, and excused himself in consequence of the greatness of his work. Four times this message was repeated, and four times the same answer was returned. This was sufficiently provoking to his enemies, whose next resort was to the most odious calumny. They first fabricated and circulated a charge of treason against the reformer, and then, under pretence of inquiry into its truth, endeavoured to get the object of their jealousy into their hands. Still their malice failed. Not yet, however, were their arts exhausted. Bribery might induce an avaricious and hollow friend to betray into their hands the stirrer up of the people. Such a man might possibly be found; and their moral sense recoiled not from the multiform wickedness which these diabolical ideas involved. Shemaiah, a pretended prophet, was profligate and avaricious enough to bargain with the adversaries for the destruction of Nehemiah. His plan displayed cunning as well as perfidy. He, in the pretended capacity of prophet, announced to Nehemiah that on a certain night his enemies would attack him; and feigning great regard for Nehemiah's safety, he urged him to take refuge along with himself in the temple. Had Nehemiah consented to this, it is easy to see what would have been the consequences. Some colour would have been given to the charge of treason, already preferred, in consequence of his flight. The people, dispirited by their loss of a leader from his apparent cowardice, would have been an easy prey to their enemies, and the person of Nehemiah would have been secured to the enemy. Nehemiah did not at first suspect the treachery, yet he indignantly rejected the counsel as unworthy of one who had already undergone such difficulties and thwarted such opposition, who was the prime mover and chief governor of the people, and who had already received such marks of approbation from Jehovah, in whose service he was engaged. Thus also was this attempt of his enemies frustrated. And in spite of all opposition from avowed enemies, as well as discouragement from several Jewish nobles who were disposed to favour the vile Samaritan in consequence of his Jewish connections (see TOBIAH), the wall was completed and dedicated in the twenty-fifth day of the month Elul—fifty-two days after the Jews had commenced to labour. The building of the walls being now finished, Nehemiah intrusted their watch to Hanani, his brother, and Hananiah, two individuals in whose piety and fidelity he could confide. He gave them strict injunctions not to open the gates till after sunrise, and to be careful in barring them before sunset. And he also appointed a number of the people as sentinels, each to keep guard opposite his own house. He also made

provision for the better peopling of the city. Numbers of the people were invited for this purpose to settle in it, who complied with the invitation, while others voluntarily followed their example. Lots were also cast, and every tenth man from the surrounding country was compelled to take up his abode in Jerusalem. Thus was the appearance as well as safety of the city provided for.

Another point to which Nehemiah directed his attention was, to ascertain the genealogy of the nobles, rulers, and people. This appears to have been done principally with a view to ascertain who were the proper and legal parties to conduct the public worship of God, and to take charge of the temple service. As a guide in this part of his labour, he employed an old register of the genealogy of those who had come from captivity along with Zerubbabel.

Hitherto the efforts of Nehemiah had been confined to merely external labours. Now that these had been brought to a satisfactory termination, it was time to set about the instruction and reformation of the people. For this purpose the simple but always effectual plan of reading and expounding the Word of God was adopted. The effect was strikingly beneficial. To a people long deprived of proper spiritual aliment, the reading of the Word was a cause of great joy. Its commandments fell on their minds with all the force of discoveries. The feast of tabernacles was observed with extraordinary joy, and during the whole period of its duration Ezra continued to read daily to the people from the law of God. The result of this was, that the people assembled by themselves, carefully excluded all strangers, and entered into a solemn league and covenant, avouching Jehovah to be their God, acknowledging his justice in his severity towards them, and their resolution to walk in all his statutes and ordinances. This covenant was sealed and ratified by many of the princes, Levites, and priests appending to it their signatures—that of Nehemiah himself, as governor, being first in the list. To this covenant all the people, even although an opportunity was not afforded of signing it, gave in their adherence, expressing their resolution to abandon mixed marriages, to observe Sabbatical seasons, and to provide for the decent and regular support of the ordinances and ministers of religion.

After Nehemiah had been twelve years in Jerusalem, he returned to Shushan. How long he remained there cannot be definitely ascertained. It was, however, sufficiently long to afford time for renewed defection from the purity of worship and practice established by Nehemiah in concert with Ezra.

Tobiah, that insidious and inveterate enemy of the Jews, had been admitted by Eliashib the priest, to whom he was related by marriage, into an apartment of the temple to reside—the regular support of religious ordinances had been abandoned—Sabbath profanation was carried on in the most open and disgraceful manner—mixed marriages had become common, insomuch that even the children were in danger of losing their vernacular tongue, by acquiring from their mothers the speech of Ashdod, instead of the language of the Jews. Nehemiah having returned, was prompt and rigid in reforming these enormous abuses. He expelled Tobiah and his household stuff from the temple—commanded the tithes to be brought into the storehouse of God—put a stop to the shameful traffic on the Sabbath day, not allowing individuals even to loiter outside of the gates of the city, which were carefully shut during that sacred season. He disgraced, excommunicated, and punished even with stripes those who obstinately refused to put away their strange wives; and so faithfully did he discharge this duty, that even one of the sons of Joiada, son of the high priest, who had married a daughter of Sanballat the Horonite, and who refused to dismiss her when commanded to do so, was obliged to leave the country.

Here abruptly terminates the record of this eminent reformer. The length of his second administration, and the period of his death, are involved in darkness; and on such a matter it is needless to hazard conjectures, which possibly might be true, but which as probably may be false.

The character of Nehemiah may be delineated in a few words. With all his religious zeal, he seems to have had no little self-complacency; and the phrase occurs more than once, "Remember me, O my God, concerning this," &c. He did not possess the learning, nor perhaps the same depth of piety and devotion, as his predecessor, Ezra. In consequence of this, the labours of the latter had more immediate reference to the spirit of religion than those of the former. Yet Nehemiah was undoubtedly possessed of great piety and disinterested benevolence. On no other principle can his actions be explained. He was firm in his conduct toward his own people; and no malice or wily stratagem of his enemies could daunt his manly heart. The curtain drops abruptly on his history.

NEHEMIAH, BOOK OF, is the sixteenth in the order of the books of the Old Testament. It may be regarded as a continuation or supplement of the book of Ezra, which immediately precedes it; and in some Bibles it is called the second book of Ezra, though it is unquestionably the work of Nehemiah.

The contents of the book are the acts of Nehemiah's life, given in the preceding article. It may be said to contain an account of the motives and designs of Nehemiah in wishing to restore Jerusalem, the place of his fathers' sepulchres; of the commission he received; his associates in the work; their various successes and difficulties; the introduction of a better order of things, both in the religious and civil departments of the government; and a census or register of the people. Variety of style and change of person, when the author describes himself, are found in it; and some have supposed that such sections were composed by Ezra. The author is spoken of in the third person in ch. viii. 9; x. 1. Such

a change may imply a diversity of authorship. Nehemiah must have consulted and made use of the public registers. The Old Testament history closes with this book, B.C. 420. After the death of Nehemiah Judea became subject to the governor of Syria.

NEHILOTH—a word found at the beginning of Ps. v., and which signifies probably the *flutes* or *wind instruments*. The title of Ps. v. may be thus translated:—A psalm of David, addressed to the master of music presiding over the flutes."

NEHUSHTAN—*brass-lump* (2 Ki. xviii. 4)—a name given by Hezekiah, king of Judah, to the brazen serpent that Moses had set up in the wilderness (Num. xxi. 8), and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burned, and in derision gave it the name of *Nehushtan*.

NEIGHBOUR (Luke x. 29). The Pharisees restrained the meaning of the word *neighbour* to those of their own nation, or to their own friends. But our Saviour informed them that all the people of the world were neighbours to each other; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies. The parable is beautifully told. Its incidents are natural and striking. Every human being in distress, whatever his creed or his country, is our neighbour.

NEPHEWS (1 Tim. v. 4). This word, from the Latin *nepos*, meant grandsons in old English, and is rendered on the margin "sons' sons" in Judg. xii. 14. In the passage from Timothy the Greek word so translated means descendants.

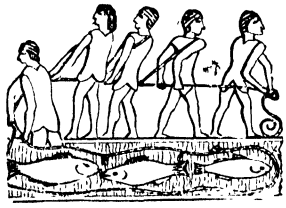
NEPHTOAH, WATER OF (Josh. xv. 9)—a spring on the line of boundary between Judah and Benjamin. It has been identified with Ain-Lifta, 2½ miles north-west of Jerusalem.

NERGAL (2 Ki. xvii. 30)—one of the gods of those heathen who were transplanted into Palestine. This idol probably represented the planet Mars. His worship had its principal scene at Crutha, and his symbol was the monhor. The name *Nergal* appears also in the proper name, *Nergal-sharezer* (Jer. xxxix. 3).

NERGAL-SHAREZER. (See NEBUCHADNEZZAR.)

NEST. (See BIRD, SPARROW.)

NET (Prov. i. 17). Nets were used of old



not only for fishing, but also in fowling. Various Hebrew terms are employed to denote an instrument so extensively in use in catching birds, quadrupeds, and fishes; and these terms are taken either from the construction, operation, or design of the net. Figurative uses of the term are sufficiently obvious, and denote craft and insidious power (Eccl. vii. 26). Many representations of catching beasts, birds, and fishes, by means of nets of various forms and sizes, are found on the Egyptian monuments, and which serve to illustrate several portions of Scripture (Prov. i. 17; Isa. xix. 8. 9; Hab. i. 15, 16). The preceding cut, representing a fishing net, is from these monuments.

NETHINIMS (Ezra ii. 43, 58). The word signifies *given* or *dedicated persons*. They were first a portion of conquered Gibeonites; then there was added to them a remnant of the Gibeonites, and were given as sacred servants or bondmen to the priests (1 Ki. ix. 20-22), and were employed as hewers of wood and drawers of water for the house of the Lord (1 Chr. ix. 2). They were not the first, however, who were set apart as the Lord's bondmen; for Moses had previously mentioned vows by which men devoted themselves or others—that is, children or servants—to God, to minister in the sanctuary. The number of these sacred serfs was greatly increased in later times by David and others. Their condition appears to have been easy. It was not till after the captivity that they were called *Nethinims* (Neh. iii. 26; vii. 46, 60, 73; x. 28; xi. 3, 21).

The Nethinims were caried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought 220 of them into Judea (Ezra viii. 17-20). We find in Jewish history a feast called Xylophoria (*wood-carrying*), a kind of solemnity in which the whole nation did joyfully the work of the Nethinims.

NETOPHAH (Ezra ii. 22)—a village probably in the vicinity of Bethlehem. A place called Beit-Netif lies 13 miles south-west of Jerusalem.

NETTLES (Prov. xxiv. 31)—a well-known wild plant, the leaves of which are armed with stings; and when the leaves are pressed by the hand, the stings produce a swelling with a sharp burning pain. The leaf when wet or dead does not possess this power. The presence of nettles betokens a waste and neglected soil; hence the figure in the passage above cited, and in Isa. xxxiv. 13; Hos. ix. 6. The word rendered nettles in Job xxx. 7, and Zeph. ii. 9, is supposed to refer to different species of nettles, or to some larger shrub of similar properties, else it could not afford shelter.

NEW MOON. (See FEASTS, MONTH, MOON.)

NEW TESTAMENT. (See SCRIPTURES.)

NEZIB (Josh. xv. 43)—a town in the low country of Judah, now Beit-Nusib, a few miles from Beit-Jibrin.

NIBHAZ (2 Ki. xvii. 31)—an idol-god of the Avites. The signification of the original word is *barker*. Hence a connection is traced between this idol and the *Anubis* of the Egyptians, representing a dog's head and a man's body.

NICODEMUS (John iii. 1)—a ruler and a Pharisee, whose conversation with the Messiah, as recorded in this chapter, reveals one of the grand doctrines of the Christian system—viz., "regeneration by the Spirit of God." The simple but pointed instruction he received on this occasion seems to have been made effectual upon the heart and conscience of Nicodemus, as we find him afterwards evincing on more than one occasion his attachment to the Redeemer; yet there seems to have been a want of decision about his character (John vii. 45-53; xix. 39).

NICOLAITANS, or NICOLAITANES (Rev. ii. 6, 15)—an ancient sect whose deeds are expressly and strongly reprobated. Some have supposed that the name is symbolical—Nicolaus corresponding to Balaam in literal signification, and that it denotes all teachers like Balaam; seducing to idolatry and impurity. (See NICOLAS.)

NICOLAS—*people's victor* (Acts vi. 5)—one of the deacons of the church at Jerusalem in the days of the apostles. He was a native of Antioch, converted to Judaism, and thence to Christianity. It is supposed by some that he was the founder of the sect of Nicolaitans, but without sufficient warrant. (See NICOLAITANS.)

NICOPOLIS—*city of victory* (Tit. iii. 12)—the place where Paul determined to winter—is supposed by some to be a town upon the river Nessus, which divided Thrace from Macedonia. (See the subscription to the Epistle.) Another town of the same name was in Epirus, opposite Actium, to which some have thought, with more probability, the apostle refers in the above passage.

NIGHT-HAWK (Deut. xiv. 15)—a species of bird, unclean by the Levitical law (Lev. xi. 16), but not the bird known to us by this name. Probably the night-owl is intended, which is described as of the size of the common owl, and lodges in the large buildings or ruins of Egypt or Syria, and sometimes even in the dwelling-houses. It is extremely voracious.

NILE. (See EGYPT.)

NIMRIM (Isa. xv. 6)—a stream in the north part of Moab, near to the village of "Beth-nimrah" (Num. xxxii. 36), the ruins of which now bear the name of *Nimrim*. But the identification is still uncertain.

NIMRIM, WATERS OF (Isa. xv. 6)—a brook in the land of Moab. A place of a similar name is found at the south-eastern angle of the Dead Sea.

NIMROD—*rebel* (Gen. x. 8)—the son of Cush, and specially distinguished from his other sons in the record of Genesis. The name may have been a title given to him by the nations whom he oppressed. The inferior creation were not alone the objects of his chase. The Hebrews regard him as the leader of those who attempted to build the tower of Babel; and the Orientals make him the author of idolatry. He was principally concerned in building both Babylon and Nineveh. (See ASSYRIA.) The expression, a "mighty hunter (or a 'hunting giant') before the Lord," means that he was remarkably skilful and powerful in hunting wild beasts. "Before the Lord" is a figurative phrase, signifying "very powerful." "The land of Nimrod" (Mic. v. 6) is the same with Babylon. Some identify Nimrod with the Orion of Grecian mythology. (See NINEVEH.)

NINEVEH—the great Assyrian capital. The name means apparently the city of Ninus, the Assyrian Hercules; and in the Assyrian mythology Ninus was the son of Nimrod. Nor is this derivation really opposed to the statement of Gen. x. 11: "Out of that land (of Shinar) went he (Nimrod) to Assyria and builded Nineveh." This translation is better than that of our common version: "Out of that land went forth Asshur and builded Nineveh." For the discourse in the context is of Nimrod, whereas Asshur is not mentioned till *v.* 22; and the introduction of his name here would perplex the genealogies. The country of Shinar also is opposed to the country of Asshur or Assyria; and Assyria seems to be called the land of Nimrod in Mic. v. 6. According to modern research, a Cushite dominion was early established in Lower Babylon; and Nimrud (Calah), called after its founder, seems to be the name of the oldest Assyrian capital. (See BABYLON.) Under the article ASSYRIA we have given an outline of the country, and its history, religion, customs, and language.

Nineveh had perished so utterly, and at so early an epoch, that the allusions of classical writers to it are to a city long since extinct, and the very site of which had become matter of mere conjecture. Herodotus describes the Tigris as the river on which Nineveh had stood; but of the city itself he knew nothing. Xenophon with the famous 10,000 encamped among the ruins; but, failing to recognize them, he calls them "a great deserted inclosure." Lucian asserts that none knew in his time where the city had stood. Strabo writes vaguely that Nineveh was situated in the heart of Assyria, or Aturia, as he spells it. Alexander won his victory over the Persians in the neighbourhood; but none of his historians make reference to the long-buried capital. Still, amidst this general ignorance, the true site was always suspected, as the Nebbi-yunus or tomb of the prophet Jonah traditionally testifies. A fort in the vicinity was called Ninaivi, and the ruins have always been considered as having some connection with it. This impression was entertained by Abulfeda, Benjamin of Tudela, and Tavernier the traveller. Rich, Chesney, and Ainsworth first turned special attention to the remarkable mounds, and European enterprise soon proceeded to their examination. In 1842 Botta began to excavate, and three years afterwards Layard commenced his interesting and successful explorations. The remains which were discovered by these excavators filled the world with astonishment,—a city, an empire, had risen from the silent slumber of ages. Its kings could be numbered and its tongue mastered: while its history,

manners, costume, and dwellings formed an unexpected revelation, wondrous in its variety and fulness.

The ancient historians dwell upon the immense size of the city. Diodorus says that it was a quadrangle 150 stadia in length and 90 stadia in breadth, and therefore 480 stadia in circumference. By such a calculation, its longer sides were about 36 miles and its shorter 24, having an inclosed area of 60 square miles, or about ten times the size of London. According to the same authority its walls were 100 feet high, and so broad that three chariots could be driven abreast on them; while there sprang out of them 1,500 towers, each 200 feet in height. The researches of Layard have been regarded by himself and many others as confirming this description, so far as size is concerned. Their theory is, that if the mounds of Nimrud, Koyunjik, Khorsabad, and Karamles be taken as the corners of a parallelogram, the space will roughly correspond to the measurement of Diodorus. Again, Nineveh is said in the book of Jonah to be "an exceeding great city of three days' journey." If a day's journey be reckoned at 20 miles, this very general language will also indicate an approximation to the description of the Greek historian. The population of Nineveh can only be guessed at, as it is hard to say what is meant by the "more than six score thousand persons that cannot discern between their right hand and their left hand." If by the phrase is meant children under five years of age, there would not be in it, according to the common proportion, much more than a population of 500,000. But the words may comprise the entire population, and depict them as wholly ignorant in comparison with the ancient people who had so long enjoyed the Divine oracles. Such a supposition does not, however, appear so likely; and the words referred to most probably contrast one portion of the people with another, though, if the reference be to children, it is impossible to tell at what age or period of life the line is drawn.

But there are strong objections against the theory that Nineveh inclosed this prodigious area; for these four places—Khorsabad. Koyunjik, Nimrud, and Karamles—have each its distinct name, as if they had been separate and unconnected cities. Then Khorsabad, so far from identifying itself or its monuments with Nineveh, declares that it was built near Nineveh. Next, Calah or Nimrud is also distinguished from Nineveh in Gen. x. 12; and on the monumental records it is regarded for a considerable period as the capital. That the four towns existed apart as fortified places is also evident from the fact that they are joined together by no continuous wall or ditch; nay, as Rawlinson says, they are as carefully fortified on what would be the inside of the city as they are in the other directions—another proof that they were distinct towns, each with its own line or circuit of ramparts and towers. Nor do these four towns form anything like such a distinct quadrangle as the language of Diodorus implies. According to Rawlinson, Nineveh is represented by Koyunjik and Nebbi-yunus. On this theory, the city on its side next the river would be more than 2½ miles long, the northern wall being 7,000 feet in length; the southern wall corresponds, and the eastern wall, divided, indeed, by the Khosr-su, is fully longer than the western one. The circumference would be less than 8 miles, and the area would include 18,000 acres, capable of containing 175,000 inhabitants, giving 50 square yards to each individual. If, then, the numerous parks, gardens, vineyards, cornfields, which lay within the walls of those old cities or fortified districts, be taken into account, we have "an exceeding great city" even for those times. Such a measurement falls, indeed, greatly short of the magnificent dimen-

Palace of Nimrod.

sions ascribed to Nineveh by the old historians, none of whom had ever seen the Assyrian capital. The language of Scripture is vague: the phrase, "three days' journey," may not describe its area or its utmost diagonal length, but may only mean that it took Jonah three days to deliver his message. In a word, it is almost impossible to resolve these difficulties. Probably the mounds of Koyunjik may mark the place originally called Nineveh; but as the city grew, other palaces and towns were added, and those three other cities, with separate names and independent sites, may have formed a royal group which, in the days of Jonah, went by the general name of Nineveh.

Nineveh had long been ripening for ruin. A picture of its power and prosperity is given in Ezek. xxxi., and its doom is predicted by Nahum. It was a "bloody city;" its "violence was provoking to God;" it was "full of lies and robbery;" its ferocity to captives is pourtrayed on its own monuments; and the Hebrew prophets dwell upon its haughtiness and fierceness (Isa. x. 7, 8).

About 625 B.C. Nineveh fell under a combined attack of Medes and Babylonians. The Hebrew predictions of its destruction were wondrously verified. Its river, long its defence, was to hasten its overthrow, as Nahum had said. "With an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies;" "The gates of the rivers shall be opened, and the palace shall be dissolved" (Nah. i. 8; ii. 6). So we are informed that the Tigris burst its barriers, and, according to Diodorus, washed away the wall for 20 stadia, opening an easy and unexpected way for the invaders. According to the same prophet, fire was to be a devouring agent—"the fire shall devour thy bars;" and all the ruins bear in their charred remains marks of terrible conflagration? It was during a period of debauch, according to the Greek historian, that the final and successful assault was made; and so Nahum had predicted that it should take place (ch. i. 10): "While they be folden together as thorns, and while they are drunken as drunkards." The suddenness of the overthrow, and the inundation which laid the city open and created a universal panic, are also foretold (Nah. ii. 10). The easiness of capture under such circumstances is also distinctly sketched (Nah. iii. 12). The captured city was for all time to become a heap of ruins; and many eye-witnesses have testified to the truth of the oracle of Zeph. ii. 13-15. How those awful words have been verified, modern travellers and excavators bear abundant witness. After its overthrow, it was not, like many conquered capitals, to be rebuilt, for Jehovah had said that he would "make an utter end of the place thereof;" "affliction shall not rise up the second time;" "I will make thy grave, for thou art vile;" "there is no healing of thy bruise." About the time of Nero a colony was founded among the ruins, but no attempt was ever made to restore or re-people the city. Nineveh is the city of Ninus; but Ninus is only a myth, as well as his wife, Semiramis. Her history is a tissue of romantic legends, propagated by uncritical historians. Works of wonder, such as battles of uncommon enterprise, and the erection of great cities and colossal monuments, were ascribed to her. The only Semiramis on the monument is the wife of Iva-lush IV., who was perhaps a Babylonian princess, and a sharer in the actual government—her name as a queen being, contrary to custom, found on the national records. The story of the so-called last king, Sardanapulus, as told by the Greek historians, is quite baseless, and need not be repeated.

In reference to the kings of Nineveh, we commence the list at the point where we left off in the article Assyria. It may be mentioned that Nineveh conquered Babylon. To secure the government, the conqueror patronized an Assyrian dynasty, and attempted to govern by means of it, though it apparently possessed and exercised a species of independent power. The first king of this line was a Nebuchadnezzar, who fought with the Assyrian king Asshur-ris-ilim, but was defeated. His son, Tiglath-pileser, invaded Babylonia which was under Merodach-iddin-akhi, and seized the capital. As between England and Scotland of old, war continued for many years between Assyria and Babylon with varying success. Nabonassar at length made himself independent, and Merodach-Baladan established his power in the year in which Sargon ascended the throne of Nineveh. It was this Babylonian king that sent an embassy with presents to Hezekiah, either, according to Kings, to congratulate him on his recovery, or, according to Chronicles, "to inquire of the wonder that was done in the land,"—the action of the shadow on the sun-dial of Ahaz; the real purpose, all the while, being that mentioned by Josephus, to draw the Hebrew monarch into a close military alliance, as a protection against the overwhelming power of Assyria. The jealous Assyrian sovereign at once attacked Merodach-baladan, and drove him into exile, after a reign of twelve years. But he had recovered his throne and had held it for a few months, when Sennacherib, in his first year, finally deposed him. Bellino's cylinder has on it a record of this campaign.

In 2 Ki. xv. 19 we read that "Pul, the king of Assyria, came against the land of Israel, and that Menahem gave Pul 1,000 talents of silver that his hand might be with him to confirm the kingdom in his hand;" the result of this bribe being that "the king of Assyria turned back, and stayed not there in the land." This is the first direct mention of any Assyrian king in Scripture. But Pul cannot, from his name, be identified with any Assyrian monarch. The name Vul-lush, supposed for a time to resemble it, is found to be a wrong reading. Polyhistor and Berosus place him on the list of Assyrian sovereigns; but the Assyrian canon ignores him: probably, therefore, he was a usurper, a warrior who held sway in the

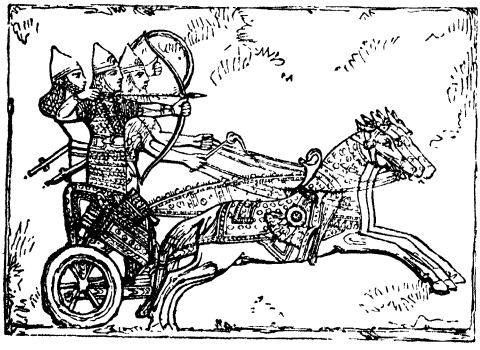
western territories of the empire, or perhaps a Babylonian conqueror who for a time, and in a period of Assyrian anarchy, had snatched for himself the royal prerogative. Moreover, about the time when he reigned there is a chasm in the Assyrian annals for more than forty years, indicating a period of disturbance and revolution; and the next king, Tiglath-pileser II., does not make mention of his father, so that he may not have been of royal or legitimate descent. Indeed, Polyhistor says that he was originally a vine-dresser in the royal gardens, and rose to the throne by a series of bold and romantic adventures. According to the monuments, he had at an early period placed Menahem, king of Israel, under tribute; and he appears again in the reign of Pekah (2 Ki. xv. 29), "In the days of Pekah king of Israel came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The cause was this: Ahaz applied to him for

King of Nineveh.

The King—North-West Palace, Nimroud.

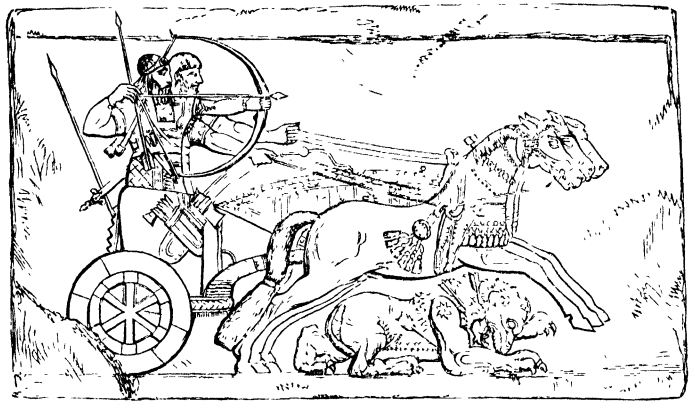
assistance against a confederacy formed against him by Rezin and Pekah, and sent him gifts, with the ignominious submission, "I am thy servant and thy son." Tiglath-pileser at once laid siege to Damascus, and ravaged Israel; Megiddo and Dor appearing among the conquered cities, as inscribed on a mutilated record in the British Museum. The Shalmanezer mentioned in 2 Ki. xvii. 3, 4 must have been the fourth of that name. He took Samaria after a siege of two years, and carried away the ten tribes into captivity. King Sargon, however, as appears from the monumental records, claims the capture of Samaria as a work of the first year of his reign; so that probably Shalmanezer had died in the interval, or been dethroned before the conquest of Israel had been concluded. Indeed, the name is said to signify "king in fact," implying that he was a usurper, and gloried in his success. He penetrated as far as Ashdod and Egypt (Isa. xx. 1, 2), and even to Cyprus, "in the midst of the seas." His son and successor, Sennacherib, occupies a very prominent place in Scripture. His monumental name, Tsin-akhi-irib, or Sin-akhi-erba, means "moon adds brothers;" so that he does not seem to have been the eldest son. Indeed, Berosus says that his elder brother was viceroy of Babylon prior to his father Sargon's death. According to his own records, the conquests of his earlier years were immense. He warred on Phœnicia, pushed into Philistia, and defeated an Egyptian army under Sabacus. About this time Padi, king of Ekron, had been expelled by his revolted subjects, and the royal exile and vassal of Assyria had been given into the custody of Hezekiah. The king of Jerusalem, by participation in this revolt, offended Sennacherib, who at once "came up against all the fenced cities of Judah and took them." Hezekiah, under great alarm, said, "I have offended; return from me: that which thou puttest on me will I bear." He therefore paid the exorbitant tribute demanded of him—"three hundred talents of silver and thirty talents of gold; all the silver that was in the house of the Lord and in the king's house." Nay, to obtain the

sum he stripped off the precious metals from the doors and columns of the temple (2 Ki. xviii. 13, 16). Sennacherib's own monumental account, as read by Rawlinson, Hincks, Oppert, and Fox Talbot—who, amidst some smaller differences, agree in the main—is as follows:—"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from those places I captured and carried off as spoil 200,150 people, old and young, male and female; together with the horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms; and he sent out to me the chiefs and the elders of Jerusalem with 30 talents of gold and 800 talents of silver, and diverse treasures—a rich and immense booty. All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." Between the two accounts there is a discrepancy of 300 talents in the amount of silver, Scripture probably giving only the amount of the bribe demanded in actual money, but the Assyrian tablet proudly taking account of the whole indemnity—the metal found, not only in the treasury, but in the house of the Lord. As to the precise period of the invasion, there are some chronological difficulties not easily resolved. A very few years afterwards, Sennacherib descended again on Palestine with a great army. This second invasion, as distinct from the one referred to, has been sometimes denied; but all probabilities are in its favour. A siege of Jerusalem, though such a bribe had just been paid, is not very likely; nor would the account tally with the terrible disaster which on this occasion befel the Assyrian host. The biblical record, indeed, places both expeditions together, but severs them by the emphatic words, "after this" (2 Chr. xxxii. 9). The provocation given to Sennacherib seems to have been that Hezekiah had been bargaining with Egypt for help, and had refused the customary tribute (comp. Isa. xxx. 4; xxxi. 1, 3; xxxvi. 6). To prevent the junction of the Egyptian and Hebrew armies, Sennacherib marched at once on Libnah and Lachish; and gathering that Hezekiah was under no second panic, he detached a portion of his troops, under Tartan, Rabsaris, and Rabshakeh, to invest Jerusalem. Rabshakeh's scornful defiance had no effect, for Isaiah had given new courage to the king. The Assyrian officers, without making any formal attempt to take the capital, returned to their sovereign, who was "warring against Libnah." His great anxiety was to reduce Judea before Tirhakah should come to its assistance; and he next sent a letter to Hezekiah full of outrageous insolence. But the despatch was the occasion of a famous oracle, assuring Divine protection to the capital, and threatening a sudden and ignominious overthrow to the royal boaster. It would seem that Sennacherib, after taking Libnah, marched on Pelusium to meet the Egyptian forces; and as the two armies lay face to face, and on the night of the day of Isaiah's oracle, the Assyrian legions suddenly perished. The angel of the Lord smote them during the night. The Egyptians commemorated this appalling extermination of their foes by the erection of a stone statue of Sethos, their priest-king and commander, in the temple of Vulcan, with a mouse in his hand, and the following inscription:—"Look on me, and learn to reverence the gods." According to the explanation of Herodotus, an immense multitude of mice had eaten the bowstrings of the Assyrian soldiers; so that the animal, as the agent of deliverance, shared in the commemoration. The true explanation of the symbol is different: the mouse was a hieroglyph, signifying silent and complete destruction; and the Egyptian picture is thus so far in keeping with the Hebrew record. Sennacherib, on this fatal overthrow, returned to Nineveh, but afterwards made fresh expeditions, penetrated as far as Cilicia and founded Tarsus, and was at length assassinated by two of his sons in the temple of Nisroch. These parricides, having killed also their eldest brother, fled into Armenia; and another brother, Esarhaddon, ascended the vacant throne. According to the book of Tobit, Sennacherib was murdered fifty-five days after his return from Syria; but the unsupported statement is plainly meant to connect his violent death as a Divine judgment with his wicked invasion of the Jewish territory. Sennacherib, who reigned twenty-four years, was the greatest and proudest of the Assyrian



Assyrian Warriors in a Chariot.

kings (Isa. x. 8-14). He calls himself "the great king," "first of kings," "favourite of the great gods." Not only was he a warrior, but he was also an extensive builder. He erected the great palace at Koyunjik, of which so many monuments are now in the British Museum; and he built another at Nebbi-yunus. Esarhaddon, after fighting with his brother



Assyrian Warriors Hunting the Lion.

Addramelech, was also renowned in war through nine campaigns, in one of which he invaded Egypt, and conquered an Egyptian army under a king named Tirhakah, and

Heads and Trappings of Royal Horses.

entered the capital in triumph—that capital very probably Thebes. Manasseh also became his captive, and is recorded as a contributor to the palace erected at Nebbi-yunus. The Hebrew sovereign was carried to Babylon (2 Chr. xxxiii. 11), and not to Nineveh; but Esarhaddon was also monarch of Babylon by conquest, and built a palace there. His father had also defeated the Chaldean king, Nebo-sum-iskun, son of Merodach-Baladan; and Babylon received Mesesimordachus as viceroy. Esarhaddon, after the example of Sargon, also introduced under one of his magnates, "the great and noble Asnappa," a great variety of foreign colonists into the territory of the ten tribes. His palaces at Calah have been only partially explored; and, indeed, the grand structure seems never to have been finished, but seems to have been destroyed in some extraordinary conflagration. His palace at Nineveh boasts of having its supply of materials from twenty-two kings, but its ruins have not been thoroughly searched. The next king, Asshur-banipal, was not as famous and warlike as any of his predecessors; and the last king was Asshur-izzir-pal, by no means the effeminate fop that since the days of Ctesias goes by the name of Sardanapalus. In this reign an army of Medes and Babylonians attacked Nineveh, and it fell about B.C. 625.

The characteristic temple-palaces were built on mounds, carefully formed of bricks, such as

Assyrians Besieging a City.

are found at Khorsabad and Koyunjik. At three different sites such royal sub-structures have been discovered. Consequently, if destruction came upon the edifice, rain, sand dust, and vegetation soon render it a mass of lonely ruin, not unlike the ballast hills along the banks of the Tyne. The walls, which were built of bricks, and from 5 to 15 feet in thickness, were panelled with slabs of coarse alabaster or gypsum, great abundance of which was found in the neighbourhood. On the back of each of the slabs was engraved an inscription, recording the titles and genealogy of the king under whom the work was constructed. The slabs being fixed upon the walls by artificial means, such as iron and copper cramps and plugs, their surface was then sculptured and inscribed. The entrances to the chambers were guarded by symbolical monsters—bulls and lions, with eagles' pinions and human heads, from 10 to 16 feet in height—while small images of the gods were deposited under the threshold. The roof was composed of beams supported by the walls, twigs and branches being laid across them, and then plastered with clay. Timber is scarce in Assyria; and as there were no great trees fit for extended roofing, the rooms are all very narrow—the most famous hall at Nimrud being nearly 160 feet long and only 35 in breadth. The ceilings were beautifully painted, and often inlaid with ivory. The mode of lighting these palaces has baffled the ingenuity of inquirers. No traces of windows are to be found, and the conjecture is that light came in through the roof—a conjecture, as Layard remarks, confirmed by the fact that a small drain leads from every chamber, as if water needed to be carried off. What discomfort in the midst of such splendour—no contrivance to admit light and exclude the shower! The same practice prevailed in Egypt. The founder of Khorsabad says in the inscriptions found on its slabs, "I have built this . . . after the manner of Egypt." The plates of M. Flandin, and of Layard in his larger work, give us a pretty correct idea of the general appearance and splendour of these Assyrian edifices. They were remarkable for their ample size, their emblematic ornaments, their vivid historical pictures, their lofty roofs, and their gilded columns and ceilings.

The records of Nineveh have been strangely

preserved, and they are of great variety. The royal throne and statue, shields, seals, swords, cylinders, crowns, bowls in ivory, metal, and wood, mother-of-pearl, and glass, have been found in the excavations. The great events of each king's reign have been sculptured on obelisks, and especially on marble slabs set up in various rooms of the royal edifices. Several of those bas-reliefs have been exhumed and carefully examined—the cuneiform writing has been deciphered, and the result has been a wonderful confirmation of the inspired annals contained in the Hebrew Scriptures. Our amazement is equal to our gratification, when we find a veritable history parallel to that of ancient Israel, and see the actual Assyrian account of events recorded in Kings and Chronicles. Not only do we find mention made of Jehu, Menahem, and Hazael, and many towns of Judea and Syria, but we discover Sennacherib's own account of his invasion of Palestine, and of the amount of tribute which king Hezekiah was forced to pay him (2 Ki. xviii. 14). Nay, there has been found a picture of the taking of Lachish by Sennacherib, while his general was despatched to Jerusalem (2 Ki. xviii. 14). In short, these mural representations furnish an accurate and graphic comment on the language of the prophet Ezekiel. That the seer saw the imagery described by him can scarce admit of a doubt, for he was a captive on the banks of the Chebar at no great distance from the capital. The "vermilion," or red colour, prevails in all their decorations—it is the favourite hue. "Captains and rulers clothed most gorgeously"—they are all dressed in the richest and grandest style of Oriental magnificence. "Horsemen riding upon horses"—these equestrian figures are often exhibited—the horses are of high spirit, noble form, and bold attitudes, and are decked with showy trappings; while the men that ride them are in aspect, courage, and demeanour "as princes to look to." "Girded with girdles upon their loins"—every figure has its belt or sash, so necessary for one wearing such loose and roomy vestments. "Exceeding in dyed attire upon their heads"—the figures have hair arranged in immense curls. Many of the scenes are those of war, in which are shown "captains and rulers." The various modes and stratagems in a siege, crossing a river, manœuvring with chariots, chasing the enemy, and leading home chained captives, are frequently represented. The miserable prisoners were impaled by their "bitter and hasty" conquerors, and occasionally are seen to be dragged along by a rope fastened to rings inserted in the nose and lip. Thus God threatened Samaria, that her Assyrian conqueror would "take her away with hooks." The pride of the Assyrian warriors equals that of the Egyptian conquerors. Battles are frequently portrayed on those sculptures and numerous objects of worship. The composite animal figures, such as winged human-headed bulls, &c., are frequent ornaments of portico and palace, and are the same in kind as the Egyptian sphinxes and Hebrew cherubim. (See CHERUBIM.) The lion was a frequent ornament on furniture and jewels, and smaller forms of the same animal were used as weights (Nah. ii. 11, 12).

Further research is still throwing light on these antiquarian stories. (See ASSYRIA.)

NISAN. (See MONTH.)

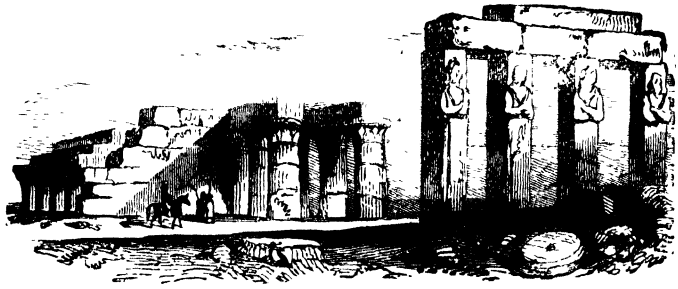
NISROCH (2 Ki. xix. 37)—the name of the idol in whose temple Sennacherib was assassinated by his two sons. According to some the word means "the great eagle." But this meaning is uncertain; and no god of the name has been found on the Assyrian monuments, nor had any god so named a temple in Nineveh in which the monarch could be slain. But the original may have come to the Hebrews in a changed or corrupted form; for the Septuagint spells it variously, as Asarach or Masarach; and it may, after all, be the great god Asshur. The accompanying figure is taken by Layard to be that of Nisroch.

Assyrian God.

NITRE (Jer. ii. 22)—an earthly alkaline salt, resembling and used like soap, which separates from the bottom of the lake Natron in Egypt, and rising to the top is condensed by the heat of the sun into a dry and hard substance, similar to the Smyrna soap, and is the *soda* of common earth. It is found in many other parts of the East. Vinegar has no

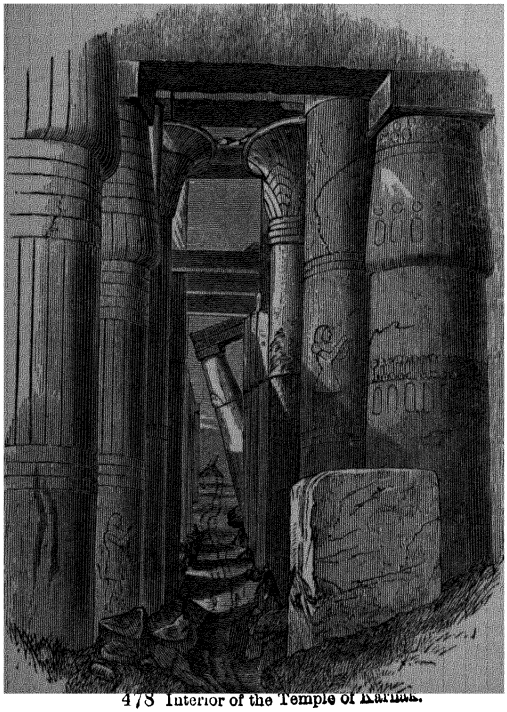
fect upon common nitre, and of course this substance could not be meant by the wise man (Prov. xxv. 20. Now, as vinegar has no effect upon nitre, but on *natron* or *soda* its action is very obvious, the English translation should have been natron. In Jer. ii. 22 the same word again is improperly used. The alkaline earth natron is obviously referred to also in this passage. It is found, as an impure carbonate of soda, on the surface of the earth in Egypt and Syria; and is also native in some parts of Africa, in hard strata or masses, and is called trona, being used for the same purposes as the barilla of commerce.

NO (Jer. xlvi. 25; Ezek. xxx. 14) is generally supposed to be the famous city of *Thebes*,



THEBES.

Upper Egypt, extending itself on both sides the Nile (Nah. iii. 8). Instead of *multitude No*, in Jer. xlvi. 25, it should be rendered *Ammon of No*, or the seat or dwelling of the god Ammon. It was probably applied to two or three places. A distinction is sometimes made between the No spoken of in Nah. iii. 8, 10 and the No mentioned by Jeremiah and Ezekiel. The city was 140 stadia in circumference. Its remaining ruins still describe a circuit of 27 miles. The splendour and power of this city, which could furnish 20,000 armed chariots from its vicinity, are to be estimated from the extent of the Egyptian conquests, adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the luxuriousness of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning of the city. The principal part of the city lay on the east bank; on the west was the Memnonia and the Necropolis. The most ancient remains extant at Thebes are the great temple at Karnak, "the largest and most splendid ruin of which, perhaps, either ancient or modern times can boast." The grand hall measures 170 feet by 329, supported by a central avenue of twelve massy columns, 66 feet high (without the pedestal and abacus), and 12 in diameter; besides 122 of less gigantic dimensions, 41 feet 9 inches in height, and 27 feet 6 inches in circumference. The total length of the temple is 1,180 feet. The earliest monarch whose name exists on the monuments



478 Interior of the Temple of Karnak.

of Thebes is Osirtasin I., the contemporary of Joseph. Sculptures of the earlier Pharaohs have disappeared. In hieroglyphics Thebes is written Ap, Ape, or with the feminine article, Tápé, *the head*, Thebes being the *capital* of the country. The date of the origin of Thebes is lost in remote antiquity. The destruction of it, as before remarked, to which Nahum refers, was probably effected by Tartan, (Isa. xx.) It was again captured by Cambyses, B.C. 525. It was finally destroyed by Ptolemy Lathyrus, B.C. 81. Its site is now occupied by several villages.

Thebes is described as situated among the rivers,—"the waters round about her whose rampart was the sea." The description is both vivid and true, for the Nile, numerous canals, and an immense lake, surrounded this ancient Egyptian city. Its ruins are in a style of unrivalled magnificence. (See AMMON.)

NOAH—*rest* (Gen. vi. 8)—or, as the Greeks write it, NOE (Matt. xxiv. 37)—the ninth in descent from Adam, is described as a just man, perfect (or upright) in his generations, and walking with God (Gen. vi. 9). The father of Noah seems to have given him his expressive name under the conviction that he was the promised Messiah, and in the fulness of his joy he exclaimed—

> "This same shall soothe us
> In our work and toil of our hands,
> In consequence of the ground
> Which Jehovah hath cursed"
> —Gen v. 29.

In the midst of the universal corruption which overspread the earth, Noah found grace in the eyes of the Lord, and was not only warned of the approach of the general deluge, but instructed in the means of saving himself and his family, and a sufficient number of the animal creation to preserve the several tribes. (See ARK.) Believing the Divine declaration, he prepared the ark, and diligently warned the world of the approaching judgment, but without effect. The huge ship was, after the labour of a century, constructed—a century of warning to an infatuated world. God at length intimated to Noah the immediate approach of the threatened deluge; and in the six hundredth year of his life he entered into the ark, "and his sons, and his wife, and his sons' wives with him." It rained forty days and forty nights—"the fountains of the great deep were broken up, and the windows of heaven were opened." All men perished, and all creatures, save those for whose safety Noah had made provision, according to the Divine command (Gen. vii. 21-23). For 150 days did the flood prevail, with its dark and devastating waters. There were five months of silent and terrible desolation. The water rose so high that no art or enterprise could elude its oncoming power: the highest pinnacles were submerged 15 cubits beneath the billows. The ark, with its motley tenants, floated securely. The waters in due time began to lessen, and in the seventh month (the flood had commenced in the second) the ark grounded on the mountains of Armenia. What a dreary prospect over a wide waste of murderous waters must have presented itself to any one who looked out from the deck of the stranded vessel! The surges gradually decreased, until in the tenth month the tops of the mountains became visible. Forty days after this, Noah sent forth a raven, but it returned not. Then he released a dove, but it soon came back; the face of the earth was yet covered by the retiring waters. The bird was sent out again to explore, and she returned with an olive leaf plucked off in her mouth. The dove was dismissed a third time; but finding the soil arid and productive, she remained at liberty. Noah, so taught, opened his vessel and gave liberty to all its inmates. "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. And in the second month, on the seventh and twentieth day of the month, was the earth dried" (Gen. viii. 13, 14). The family descended from the mount and betook themselves to necessary occupations, while the bow in the cloud was given as a pledge that no second deluge should again cover the earth. (See ARARAT.) The first action of this new progenitor of the human race was to offer a sacrifice to God, which was acceptable in his sight; for he immediately entered into a covenant with him, that such a judgment should not again visit the earth, nor should the regular succession of the seasons be again interrupted while the earth remains. As a token of the covenant thus made, God pointed to the rainbow. He also put the irrational creation in subjection to Noah, as he had originally done to Adam, and enacted some general laws for his government.

Noah became a husbandman, and partaking too freely of the fruit of the vine, exposed himself to shame. When in this state he was treated indecorously by one of his sons, who on that account was the subject of severe judgments; while his brothers, for an opposite course of conduct, received peculiar blessings. Noah lived 350 years after the flood; but the place of his residence is matter of vain conjecture. Noah, under a great variety of names, is found in Eastern mythology—fictions which, nevertheless, are all corroborative of the ancient Scriptural narrative.

It is evident, that whatever secondary causes were employed in producing the flood, the operation of these at the requisite period, and for an avowed purpose, was miraculous. The deluge was the judgment of an angry God against impious men. And it effected its mission. There seems no good reason for believing that the population of the world was very large so soon after its creation; the longevity of men does not appear to have added proportionately to their numbers. Wherever men existed, thither there reached the flood. It had no commission to travel farther. The limits of its vengeance were the homes and haunts of the human family.

Was the flood then universal, and did it surround the globe? Various opinions have been given on this point, though the majority of critics and judges are now decidedly in favour of a limited inundation. The language of the narrative does not necessarily imply that it was universal, except that it overwhelmed all flesh. In a great variety of geographical statements in Scripture, the word ALL has only a limited signification. Consult and compare such passages as the following:—"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts ii. 5), where the nations actually meant are specified, and were but a few of the numerous countries of the world. "This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven" (Deut. ii. 25). Here, though the language be universal, the countries referred to are only those on the borders of Canaan. "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart" (1 Ki. x. 24). The greater portion of the world in Solomon's days never heard of his fame, but all the earth in his vicinity was filled with the rumours of his intelligence and splendour. In Col. i. 23 Paul speaks of the Gospel as having been preached to every creature under heaven,—words which no one can understand in their most literal significance. In all these citations, and in many others, which are very numerous in Scripture, universal terms are employed to represent a limited locality.

It was customary years ago to refer to the flood many geological phenomena which prove themselves to belong to the waters of an earlier epoch. The shells and animal remains connected with the tertiary strata are of a far older age than the Noachic deluge. It is to be questioned, too, if an inundation so brief as the flood could leave behind it any lasting trace of its existence. Professor Jameson of Edinburgh says, "That great event has left no trace of its existence on the surface or in the interior of the earth."—*Notes on Cuvier's Theory of the Earth*, p. 457. The late Rev. Dr. Fleming, of the New College, Edinburgh, in connection with the Free Church of Scotland, has largely vindicated the same opinion:—"I entertain the same opinion as Linnæus on this subject; nor do I feel, though a clergyman, the slightest reason to conceal my sentiments, though they are opposed to the notions which a false philosophy has generated in the public mind. I have formed my notions of the Noachian deluge, not from Ovid, but from the Bible. There the simple narrative of Moses permits me to believe, that the waters rose upon the earth by degrees; that means were employed by the Author of the calamity to preserve pairs of the land animals; that the flood exhibited no violent impetuosity, displacing neither the soil nor the vegetable tribes which it supported, nor rendering the ground unfit for the cultivation of the vine. With this conviction in my mind, I am not prepared to witness in nature any remaining marks of the catastrophe; and I find my respect for the authority of revelation heightened, when I see, on the present surface, no memorials of the event."—*Jameson's Philosophical Journal*, p. 214.

Professor Hitchcock of Massachusetts says, too, "That a transient deluge, like that described in the Scriptures, could have produced, and brought into its present situation, all the diluvium which is now spread over the surface of this continent, will not (it seems to me) be admitted for a moment by any impartial observer. It has obviously been the result of different agencies and of different epochs; the result of causes sometimes operating feebly and slowly, and at other times violently and powerfully."

Buckland was also compelled, by the force of evidence, to give up the opinion he once held, an opinion shared in by Baron Cuvier, as to the enduring effects of diluvial waters. —*Bridgewater Treatise*, i. p., 94.

If the phenomena usually referred to the deluge were correctly ascribed to it, we must expect to find human bones among them; but in no cave or spot are they to be found. There are other arguments against the universality of the deluge, which we have not space to enumerate. For example, it may be questioned if the ark was large enough to contain representatives of every species. But if the theory of a limited flood be correct, only such animals as the waters would have destroyed were preserved by Noah. The command to the patriarch is given in universal terms; but not more so than those which are employed in the record of Peter's vision,—"Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts x. 12). In the latter case, a real universality was impossible. Other proofs, taken from the undisturbed cones of extinct volcanoes, and the long ages of trees, are not so clear of doubt. It is not easy to prove that such volcanoes as that of Auvergne have not burned since the period of the deluge. Nor do we know precisely the habits and character of those exogenous trees, which are often referred to as indicating by their fibres an age stretching beyond the epoch of Noah. The method of calculation may prove fallacious, and such trees may have been able to live for months under water.

It is true that we dare not limit the power of God, yet we are always to be guided by what is called the economy of miracles. No superfluous displays of power proceed from the Almighty The narrative of Genesis seems to imply that natural causes, miraculously summoned into action, produced the deluge. It rained, and the waters of the ocean were thrown out of their beds. Now, all the water on the globe would not cover it round and round more than to the depth of 7 inches. Dr. Pye Smith remarks,—"If we suppose the mass of waters to have been such as would cover all the land of the globe, we present to

ourselves an increase of the equatorial diameter by some 11 or 12 miles. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be greatly increased, and the causes of the nutation of the axis would be varied. I am not competent to the calculation of the changes in the motions of the earth which would be thus produced, and which would propagate their effects through the whole solar system, and indeed to the entire extent of the material creation; but they would certainly be very great. To save the physical system from derangements, probably ruinous to the well-being of innumerable sentient natures, would require a series of stupendous and immensely multiplied miracles.

"Again, pursuing the supposition, the ark would not remain stationary; it 'went upon the face of the waters.' Its form was adapted to secure slowness of motion; so that it should float as little a distance as possible from the place of human habitation. But, by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away in a southerly and then a western direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of North Africa, or the more westerly part; and there it would ground at the end of the 300 days."—Pye Smith's *Geology*, pp. 154, 155.

Many of the most eminent divines of all ages have been of opinion that the flood was not universal. It is true that almost all nations have some record or tradition of a deluge; yet this universal belief does not, as has sometimes been argued, prove a universal deluge. All modern nations have sprung from Noah, and inhabited their present countries long after the period of their progenitor, and so have carried with them from the scenes of the deluge their traditionary belief in its existence. Their traditions, too, have all reference to Noah, under various names.

It is needless to speculate on the causes which God employed, or how they were put into operation. God works as it pleases him. The apostle Peter compares the water of baptism to that of the flood (1 Pet. iii. 21). A different destiny now awaits the globe; it is at the end to be wrapt in flames—another and opposite agent shall seize it at God's time and by his command.

NOB—*decrease* (1 Sam. xxii. 19—was a city of the priests, in the territory of Benjamin, and within sight of Jerusalem on the north. To this place David fled from the fury of Saul, and obtained from Ahimelech, the high priest, some of the shew-bread to satisfy his hunger, and also Goliath's sword for his defence. For this act Saul caused the city and all that was in it to be destroyed. (See AHIMELECH.)

NOD, LAND OF (Gen. iv. 16)—probably designates no particular place. It might be literally rendered (with reference to the doom of Cain) *land of wandering*, eastward of Eden.

NOPH (Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16)—the ancient *Memphis*, in middle Egypt, on the Nile, 15 miles south of old Cairo. It was the residence of the earlier kings of Egypt, and is said to have been about 20 miles in circumference. It was the capital of that Egypt which was known to the patriarchs. In the seventh century it fell into the hands of the Saracens, and the predicted judgments of God, on account of its idolatry and general corruption, gradually effaced every trace of its ancient magnificence. In the time of Strabo there were many splendid remains, among which he describes a temple of Vulcan, of great magnificence; another of Venus; and a third of Osiris, where the Apis or sacred ox was worshipped. He also mentions a large circus; but he remarks that many of the palaces were in ruins, and describes an immense colossus which lay prostrate in the front of the city; and among a number of sphinxes, some were buried in sand up to the middle of the body, while of others only the heads were visible above the sand. Some monuments were to be seen 600 years after the time of Strabo's visit, when the Saracens had possession of the country; but at present there is scarcely a vestige of its former grandeur to be found. This has led some to conjecture that its site was overflown by the Nile; but it is much more probable that it has been covered by the continual encroachments of the sands, which we see were advancing in the time of Strabo; and it cannot be doubted but that a large portion of ancient Egypt has already been completely buried by the sands from the wilderness. In the neighbourhood of this old city are the pyramids of Ghizeh, three of them, according to Manetho (built by the first three monarchs of the fourth dynasty), and the famous sphinx. The arts rose in Memphis to high perfection. Several excavations have of recent years been made in the vicinity.

NORTH (Jer. vi. 1). North and south in the Scriptures are used relatively to the situation of countries in regard to Judea. Thus, Syria is north, Egypt south, Babylon and Assyria lay to the north-east; but the Assyrian army always invaded Palestine from the north. Media was still farther to the north (Jer. iii. 12; Dan. xi. 13, 14).

NOSE, NOSTRIL. The distension of the nostril by anger seems to have given rise to such a figurative use of the term as is found in Ps. xviii. 8,—"There went up a smoke out of his nostrils" (Job. iv. 9). Jewels were worn in the nose by Eastern ladies (Isa. iii. 21). The left nostril was bored, and the ring depended from it. This ring was of gold, and ornamented with pearls (see also Ezek. xvi. 12; Prov. xi. 22). Lane speaks of the nose-ring as being yet commonly worn among the middle and lower classes of women in Egypt. Roberts also speaks of the practice as existing generally in India.

NUMBER. DAVID'S NUMERATION OF THE PEOPLE, (2 Sam. xxiv.) In this portion of Scripture it is said that David numbered the people and incurred the severe and awful displeasure of God. The sin of David could not be in the mere enumeration of his subjects, for a census had already been taken by the command of God himself. Moses had twice carried the Divine command into execution. Neither could it consist simply in the spirit of pride or vanity which might dictate such a course. There was something more daring and definite in David's purpose. The probability is, that he wished to form a standing army, to lay the foundation of a military conscription, by which his forces could be easily and continuously augmented. Such a notion is strengthened by some features of the inspired narrative. It was Joab, the commander-in-chief, that David employed to take the census. In the report which the numerators gave to the king, they make special mention of the fighting men, of the number of "valiant men that drew the sword." It would appear that in some part of the country an armed force accompanied the census-takers, for we read of them that, "passing over Jordan, they pitched in Aroer." A standing army was inconsistent with the liberties of the country, and quite opposed to the idea of the theocracy, which taught prince and people ever to look to Jehovah as God of Hosts; or if David meditated agressive war, and more extension of territory, his malignant purpose was equally foreign to his office as God's lieutenant in Israel.

NUMBERS, USES OF, IN SCRIPTURE. Numbers were peculiar symbols in ancient times, and are so used in Scripture. In a former period, the Pythagoreans even went so far as to specify the particular character and sex of numbers. Thus, 1 was male, as being the parent of all; 2 was female, as in conjunction with 1, the two great properties of numbers, unity and multiplicity, were produced; but 3 was the first perfect number, because 3 multiplied by 3 was more than 3 added to 3, which is not the case with two; for $2 \times 2 = 4$, and $2 + 2 = 4$. Thus, unity or trinity both began the numeration series, according to the light in which they were viewed. The number 7 is a peculiarly sacred number. It is the number that makes the circle or the type of perfection. Ten is another sacred number, sanctified in the human form by the ten fingers and toes, which are said by some anatomists to be discernible in all the large animals, and even to be traced in the hoof of a horse—five in each hoof. Hence the Beast, or Therion of Revelation—*i.e.*, the great political power of the world, of which the Roman empire was the largest representative—is said, in the highly poetical language of prophecy, to have ten horns. It has also seven heads.

The number 8 is curiously joined with 7. Musicians all understand how, for the seven notes make an octave, or series of eight.

The number 12 constitutes the chromatic scale of music, as 7 constitutes the diatonic scale. The chromatic scale is a scale of semitones, and there are twelve semitones in an octave; but the thirteenth must be counted with the twelve as the end of the monochord; consequently 12 and 13 are the same. So we find, too, the twelve labours of Hercules, and a thirteenth labour; the twelve tribes of Israel, and a thirteenth tribe; the twelve apostles, and a thirteenth apostle; the twelve calendar months, and the thirteen lunar months.

When 3 is the first male number, 4 becomes the first female (odd numbers being male and even numbers female); and 3 multiplied by 4 makes 12, the sacred family number. Hence God is called the God of Abraham, Isaac, and Jacob, three fathers; and the twelve tribes descend of four mothers—Leah, Rachel, Bilhah, and Zilpah.

The number 24 is the enharmonic scale of quarter tones; and this also is sanctified in Scripture, in the twenty-four elders that surround the throne of God; and this again multiplied by 3 makes 72—the elders of the Jewish sanhedrim, and the Septuagint, or translators of the Hebrew Bible into Greek, are said to have been selected and appointed upon this very principle. The number 25 is the culminating number of 24, as 8 is of 7, and 13 is of 12; and 25 is the square of 5, which is the number of the fingers, or the half of ten. There is no little mysticism in such speculations, which have often delighted curious minds. Nevertheless, descending from these visionary forms of arithmetic, we find a peculiar and settled use of many numbers in Scripture. For example:—

Two signifies a few: "A man shall nourish a young cow and two sheep" (Isa. vii. 21); "I am gathering two sticks" (1 Ki. xvii. 12).

The number *three* is also found in Scripture with peculiar import. In the New Testament we have the genealogy of Matthew divided into three series of twice seven—*i. e.*, fourteen. Peter's vision in Acts x. was thrice repeated; Peter denied Christ thrice; Paul besought the Lord thrice; the master of the barren fig-tree came three years seeking fruit (Luke xiii. 7); a woman hid leaven in three measures of meal (Matt. xiii. 33); and so *threescore* is often employed. Such a use of three occurs often in the Apocalypse, as Stuart has abundantly shown. For example, in "ch. iii. 5, three parts in the reward; iii. 7, three different actions ascribed to Christ; iii. 8, three good qualities of the Church at Philadelphia; iii. 9, the false Jews will be made to do three things; iii. 12, three names to be written upon him who conquers; iii. 14, three in the group of attributives ascribed to Christ; iii. 7, three things which the Church says of itself; iii. 18, three things which the Church must do; iv. 4, three predicates of the twenty-four elders; iv. 5, lightnings, voices, thunders, issue from the throne; iv. 8, three things predicated of the four living creatures—ἅγιος thrice repeated—three appellations of God—

three attributes ascribed to him (making four groups of three in one verse); iv. 9, glory, honour, thanksgiving; iv. 10, the twenty-four elders do three things; iv. 11, glory, honour, power; v. 3, heaven, earth, underworld; v. 5, three designations of Christ; v. 6, in the midst of three things; v. 11, round about three things."—Stuart's *Commentary on the Apocalypse*, pp. 134, 144. The same thing occurs in almost every chapter.

Four seems to have been a symbol of fulness. Four corners of the earth mean all the earth. The "four winds" are all the winds. Collocations of four are also found often in the Apocalypse. In ch. iv. 6; xix. 4, four living creatures uphold the throne of Divine Majesty; v. 9, tribe, tongue, people, nation; v. 13, heaven, earth, underworld, sea—blessing, honour, glory, power; vii. 1, four angels—four corners of the earth—four winds; vii. 9, nation, tribe, people, tongue; viii. 5, voices, thunder, lightning, earthquake; viii. 7, 9, 10, 12, four trumpets affect earth, sea, rivers, and fountains of water, and the sky above; x. 11, prophesy before people, nations, tongues, kings; xi. 9, as in vii. 9, above; xii. 9, four groups of names for Satan; xii. 10, salvation, might, kingdom, authority; xiii. 7, as in vii. 9, above; xiv. 6, the same; xiv. 7, heaven, earth, sea, fountains; xvii. 15, people, multitudes, nations, tongues.

Seven is what is usually named the perfect number. It had a peculiarly religious meaning. Three, as referring to the Trinity, was the symbol of Divinity. Four was the symbol of the universe. Three and four, each having such symbolical meaning, joined together and making seven, is the union of God with his creatures, which is the essence of religion. Seven is therefore the religious number. It occurs so often in Scripture, that examples of it need not be specified. Three and a-half as the half of seven occurs also in Daniel and the Apocalypse. (See SEVEN.)

Ten, too, has a peculiar use. In Gen. xxxi. 7, 41, Jacob speaks of Laban as having changed his wages ten times—a great many times. "Ten women" denotes a considerable number of women (Lev. xxvi. 26). So it is used with similar import in Dan. i. 20; Amos vi. 9, &c.

Twelve has also its appropriate employment, especially in the Apocalypse—twelve gates, twelve fruits, twelve thousand chosen, twelve times twelve thousand sealed on their foreheads.

Forty also occurs both as a definite and indefinite number, the former having some sacred significance. Thus forty days were fulfilled for embalming Israel (Gen. l. 3); and this is said to have been the usual custom. Moses fasted forty days and forty nights, once and again (Exod. xxiv. 18; xxxiv. 28; Deut. ix. 9, 18; x. 10). Elijah fasted forty days and forty nights (1 Ki. xix. 8). Our Saviour fasted forty days and forty nights (Matt. iv. 2; Luke iv. 2). Connected with this are perhaps Ezekiel's bearing the iniquity of Judah forty days (Ezek. iv. 6); and the judgment for forty years denounced on Egypt (Ezek. xxix. 11, 12, 13). Punishment by stripes was restricted by the Mosaic law to forty (Deut. xxv. 3; comp. 2 Cor. xi. 24). The period for the purification of the mother of a male-child was forty days (Lev. xii. 2, 4).

It also occurs as a *round* or indefinite number, although it may be difficult to specify the instances. Of the twenty-eight items which make up the length of time from the birth of Moses to the death of David, ten are periods of forty years—viz., the three periods in the life of Moses (Acts. vii. 23, 30; Exod. vii. 7; Deut. xxxiv. 7), the rest which the Israelites enjoyed under Othniel (Judg. iii. 11), the rest under Deborah and Barak (Judg. v. 31), the rest under Gideon (Judg. viii. 28), the oppression of the Philistines (Judg. xiii. 1), the judging of Eli (1 Sam. iv. 18), the reign of Saul (Acts xiii. 21), and the reign of David (1 Ki. ii. 11). Some of these periods are without doubt round numbers. Of a similar nature are perhaps the rain of forty days during the deluge (Gen. viii. 4, 12, 17), Noah's waiting forty days (Gen. viii. 6), and the respite allowed to the Ninevites (Jon. iii. 4).

Lastly, the number *one thousand* is often used as a definite for a very indefinite quantity.

Deut i. 11. The Lord God of your fathers make you a thousand times so many more as ye are.
——vii. 9. The faithful God, which keepeth covenant to a thousand generations.
——xxxii. 30. How should one chase a thousand.
1 Chr. xvi. 15. The word which he commanded to a thousand generations.
Job ix. 3. He cannot answer him one of a thousand.
—— xxxiii. 23. One among a thousand, to show unto man his uprightness.
Ps. l. 10. Cattle upon a thousand hills.
——lxxxiv. 10. A day in thy courts is better than a thousand.
——xc. 4. A thousand years in thy sight are but as yesterday.
——xci 7. A thousand shall fall at thy side.
Eccl. vi 6. Though he live a thousand years.
Isa. vii. 23. Where there were a thousand vines at a thousand silverings.
—— xxx. 17. One thousand shall flee at the rebuke of one.
—— lx. 22. A little one shall become a thousand.
Amos v. 3. The city that went out by a thousand shall leave an hundred
2 Pet. iii 8. One day is with the Lord as a thousand years.
Rev. xx. 2. Bound him a thousand years.
——— 3. Till the thousand years should be fulfilled, 4-7.

NUMBER OF THE BEAST. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six" (Rev. xiii. 18). Many have been the attempts to solve the enigma of this verse. It has in it a deep meaning, and for its investigation and solution "wisdom" is required. The difficulty is to get an appropriate name, the numerical power of whose letters will amount to 666. Lateinos is a word which has often been supposed to be the symbol intended

by John. The power and amount of its letters are as follows :—

L,.....	30
A,.....	1
T,.....	300
E,.....	5
I,.....	10
N,.....	50
O,.....	70
S,.....	200
	666

The words Ἀποστάτης, Τειτάν, Εὐπορία (wealth) have also been alleged, with many others it would be useless to enumerate. Professor Benary of Berlin has lately proposed another, which, to those who adopt certain views of the structure, design, and interpretation of the Apocalypse, carries with it a high degree of probability. He thinks that Nero is the name intended. That name is usually written in the Talmud NERON CESAR. The numerical power of the Hebrew letters making up these names is 50 + 200 + 6 + 50, then 100 + 60 + 200 = 666. Now it is not a little strange that there is a various reading of this number. Irenæus found it, in some copies of the Apocalypse, 616. The emperor's name, written NERO CESAR, is numerically 616. May not the different ways of pronouncing the name account for this very early difference of reading? The former is the Hebrew and Greek method of pronunciation, the second is the Latin. To show the vagaries which have been published on this point, it may be added that one tries to find Mahomet in the mystic number, another Bonaparte, and a third has the ingenious audacity to propose Martin Luther! It is evident that the writer of the Apocalypse wished to describe a persecuting power or emperor, and that he durst not do it in plain language; but he adds, for the sake of guiding his readers, "it is the number of a man."

NUMBERS. This is the fourth in order of the books of the Old Testament, and derives its name from the circumstance that it contains the *numbers* and ordering of the Hebrews and Levites after the erection and consecration of the tabernacle. The contents of this book are very multifarious, consisting of history and ceremonial institute. The history of Balaam contained in it is both curious and instructive; so is the record of Korah's conspiracy. A period of about thirty-eight years is embraced, though of the events of the largest portion of this intervening space we have no record. Moses wished to perpetuate the history of two great acts—the emancipation of the people, and the fulfilment of God's promise to give Caanan to Abraham's posterity. All events not necessarily or immediately bearing on this are omitted. We are presented with an account of the deliverance from Egypt, and the tribes are left at the death of Moses close on the frontier of the promised land. Much of the history will be found under the Article MOSES. During these thirty-eight years of unrecorded time, the curse took effect—the unbelieving generation died in the wilderness. There was, therefore, a decrease in the population, yet not so great as might have been anticipated. In this book there are accounts of two numerations; one at the commencement of the journeyings, the other when the people were in Moab, and about to take possession of the land of their inheritance. Half a million had perished in the meanwhile; yet the decrease on the whole is not more than 1,000, if we include the census of the Levites. The following table will show this:—

	Chap. i.	Chap. xxvi.	
Reuben,.....	46,500	43,730	2,770 *decr.*
Simeon,.....	59,300	22,200	37,100 *decr.*
Gad,.....	45,658	40 500	5,150 *decr.*
Judah,.....	74,600	76,500	1,900 incr.
Issachar,.....	54,400	64,300	9,900 incr.
Zebulun,.....	57,400	60 500	3,100 incr.
Manasseh,.....	32,200	52,700	20,500 incr.
Ephraim,.....	40,500	32,500	8,000 *decr.*
Benjamin,.....	35,400	45,600	10,200 incr.
Dan,.....	62 700	64,400	1,700 incr.
Asher,.....	41,500	53,400	11,900 incr.
Naphtali,.....	53,400	45,400	8,000 *decr.*
Total,...	603,550	601,730	1.820 *decr.*
Levites,.....	22,300	23,300	1,000 *incr.*

This book is an illustrated narrative of God's love and God's severity: how he protects his people, fulfils his covenant, guides his Church, but yet punishes the unbelieving, and cuts off the refractory. Its great lesson has been thus deduced by the apostle,—"So we see that they could not enter in because of unbelief" (Heb. iii. 19). "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1).

NURSE (Gen. xxiv. 59). This domestic relation was, and is still, one of the most important in Eastern families. In Syria the nurse is regarded as a sort of second parent, always accompanying the bride to the husband's house, and ever remaining there an honoured guest. So it was in ancient Greece. And in Hindostan the nurse passes her days among the children she has helped to rear; and in mosques and mausoleums are sometimes seen the monuments of princely affection towards a favourite nurse. The relation on the part of the nurse must have corresponded in tenderness and affection; and hence the force of the figurative expressions, Isa. xlix. 23; 1 Thess. ii. 7. Referring to the passage first quoted, Roberts says,—"How often have scenes like this led my mind to the patriarchal age! The daughter is about for the *first time* to leave the paternal roof: the servants are all in confusion; each refers to things long gone by, each wishes to do something to attract the attention of his young mistress. One says, 'Ah! do not forget him who nursed you when an infant;' another, 'How often did I bring you the beautiful lotus from the distant tank! Did I not always conceal your faults?'

"The mother comes to take leave. She weeps, and tenderly embraces her, saying,

'My daughter, I shall see you no more; forget not your mother.' The brother enfolds his sister in his arms, and promises soon to come and see her. The father is absorbed in thought, and is only aroused by the sobs of the party. He then affectionately embraces his daughter, and tells her not to fear. The female domestics must each *smell* of the poor girl, and the men touch her feet.

"As Rebekah had her *nurse* to accompany her, so, at *this* day, the *Aya* (the *nurse*) who has from infancy brought up the bride goes with her to the new scene. She is her adviser, her assistant, and friend; and to her will she tell all her hopes and all her fears."—Roberts' *Oriental Illustrations*, pp. 28, 29.

NUTS (Gen. xliii. 11) are generally supposed to have been what are now known as *pistachio* or *pistacia* nuts, which were produced in great perfection plentifully in Syria, but not in Egypt. This nut is of an oblong shape, and, in its green state, of exquisite taste. When dried for exportation they are very inferior. The Seventy, in the passage referred to, render the word "turpentine." Another and distinct Hebrew term rendered "nuts," in Cant. vi. 11, is supposed to refer to the fruit known as *walnuts*.

O

OAK (Gen. xxxv. 4, 8). There is a word in the Hebrew Bible which is often translated in our version *oak*, but which is the name of a tree peculiar to the Eastern world. This is the *terebinth* or *turpentine tree*, which abounds in Syria, Mesopotamia, and Palestine. It grows to a considerable size, and has a rich and luxuriant foliage. From this tree is obtained the genuine turpentine of the ancients, and a rich and balsamic gum which exudes from the trunk. It is said to live 1,000 years, and when it dies the race is renewed by young shoots from the root; so that the tree may in a sense be called perpetual. Hence the figurative allusion in Isa. vi. 13, where the teil or linden tree might as well be rendered "terebinth." It is called butm by the Arabs. One of these vegetable patriarchs is thus described by Robinson:—"The largest we saw anywhere in Palestine spread its boughs far and wide like a noble oak. This species is, without doubt, the terebinth of the Old Testament; and under the shade of such a tree Abraham might well have pitched his tent at Mamre. It is not an evergreen, as is often represented; but its small, feathered, lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters from 2 to 5 inches long, resembling much the clusters of the vine when the grapes are just set."—Robinson's *Researches*, iii., p. 15.

For these reasons it was an important landmark, and served to fix the topography of the lands, as we find *oaks* very often named for the purpose of designating the locality of great events (Josh. xxiv. 26; Judg. vi. 11; 2 Sam. xviii. 9; 1 Ki. xiii. 14; 1 Chr. x. 12).

The word translated *plains* in several passages (Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30; Judg. ix. 6) signifies places noted for clusters or groves of the terebinth or oak. But it appears that the oak is sometimes referred to in the Old Testament. In Gen. xxxv. 8; Josh. xix. 32, the word *Allon* occurs, which perhaps is rightly rendered oak. The oak characteristic of Britain is not found in Syria, but other species of the oak grow there. *Alah* was the terebinth tree, while *Allon* is the oak. Bashan has its oaks at the present day. Oaks, "noble prickly oaks," are mentioned by Lord Lindsay as growing on the Kishon and around mount Tabor. Robinson mentions a majestic oak near Hebron. The strength of the oak is alluded to by the prophet (Amos ii. 9); and the district of Bashan is often mentioned as peculiarly favourable to the growth of this tree (Isa. ii. 3; Zech. xi. 2). It is plain that the trees of Scripture called by the name oak in our version are not thoroughly identified.

The wood of the oak was used for idols (Isa. xliv. 14).

OATH (Heb. vi. 16). To take an oath is solemnly to call on God to witness or take notice of what we affirm. It invokes the vengeance, or renounces the favour of God, if what is asserted is false, and if what is promised is not performed. It has been matter of doubt among some Christians whether the practice of taking an oath on any occasion is not a violation of the express command of our Saviour (Matt. v. 34). Even those who allow the practice require that it never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship (Deut. vi. 13; Josh. xxiii. 7; Jer. v. 7; Matt. v. 34, 35; Jas. v. 12); nor irreverently, without godly fear and awe of the Most High; and he is represented as a wicked man who is not deeply impressed with an oath (Eccl. ix. 2); nor rashly, without caution (Gen. xxiv. 2-8; Lev. v. 4; Matt. xiv. 7); nor falsely nor deceitfully affirming what is false, or without a sincere intention to perform (Lev. vi. 3; xix. 12; Jer. xlii. 5). But every oath ought to be sworn in truth and with judgment, having respect to the nature of an oath, and of the thing sworn; and with fear of God, by whom we swear; and only in things that are good, and for a good end (Jer. iv. 2; 1 Cor. x. 31; Heb. vi. 17). Oaths may be sinful, even when prescribed by the law of the land: they may contain things in themselves unlawful, which no human laws can render consistent with right; or they may be enjoined without necessity, and multiplied beyond reason; or administered in a manner so manifestly irreverent, that they are rather an insult to Jehovah than a solemn act of worship. The

very nature and terms of an oath show that atheists, who profess to believe that there is no God, and persons who do not believe in a future state of reward and punishment, cannot consistently take one. In their mouths an oath can be only vain mockery.

God himself is represented as confirming his promise by oath, which is a mere figurative allusion to what is practised among men (Heb. vi. 13, 16, 17).

The forms of swearing are various. Anciently the lifting up of one of the hands towards heaven (Ps. cxliv. 8; Rev. x. 5), and putting the hand under the thigh (Gen. xxiv. 2), were used. (See RIGHT HAND, SWEAR.)

OBADIAH—*servant of Jehovah.* There are no less than twelve persons of this name mentioned in Scripture, three at least of whom are persons of note.

1. (2 Chr. xvii. 7) One of the nobles whom Jehoshaphat sent to teach in the cities of Judah.

2. (2 Chr. xxxiv. 12) One of the Levites who presided at the re-consecration of the temple in the days of Josiah.

3. (1 Ki. xviii. 3) A godly man, and principal officer in the household of Ahab, by whose interposition 100 prophets were preserved from the murderous persecution of Jezebel, and supplied with food.

Some have supposed that this was no other than the prophet of the same name; but there is better reason to suppose that Obadiah the prophet lived at the same period with Jeremiah and Ezekiel.

OBADIAH, PROPHECY OF, is the thirty-first in the order of the books of the Old Testament. Nothing is known of the author of these ancient oracles, of which we possess only a small fragment. They seem to have been composed during the captivity. The oracle is called a vision. It relates to the judgments impending over Edom, and to the restoration and prosperity of the Jews. Some portions of this prophecy are supposed to have relation to events still future. The similarity of a portion of Obadiah's prophecy and that of Jeremiah is striking (comp. Jer. xlix. 7-10, 14-16; Obad. 1-9). The style is pure and vigorous, and abounds with interrogations of great point and vehemence.

OBED-EDOM—*serving Edom* (1 Chr. xvi. 38)—a Levite who lived in David's time, and at whose house the ark was deposited, after the dreadful death of Uzzah (2 Sam. vi. 6-10). The blessing which came on the house of Obed-edom for the ark's sake encouraged David to remove it to Jerusalem (2 Sam. vi. 10-12). Obed-edom and his sons were appointed keepers of the doors of the tabernacle (1 Chr. xvi. 38), and of the sacred vessels (2 Chr. xxv. 24).

OBLATIONS. (See OFFERING.)

ODED—*raising* (2 Chr. xv. 8)—a prophet by whose instruction Asa, king of Judah, was induced to put away idols out of his kingdom and possessions, and to renew the worship of the true God (2 Chr. xv. 1-8). Oded was at Samaria; and when the Israelites returned from the war against Judah, with their king Pekah, and brought 200,000 captives, he went to meet them, and remonstrated so effectually with them that the principal men in Samaria took care of them, gave them clothes, food, and other assistance, with asses to ride upon, because the greater part of them were exhausted, and unable to walk. Thus they conducted them to their brethren in Jericho. Some suppose that two different persons of the same name are referred to in these two transactions, the one recorded in 2 Chr. xv. 1-9, and the other in 2 Chr. xxviii. 9.

OFFENCE (Rom. ix. 33). This term in the sacred writings often means that which causes or is likely to cause us to sin. Thus in Matt. v. 27, the right eye which would allure to sin is said to offend; and in Matt. xviii. 7, causes of sin, suffering, and woe are called offences; so in Matt. xvi. 23. In the same sense our Saviour is called, in the above passage from Romans, "a rock of offence," whereby we understand that to the Jews he was offensive in all the circumstances of his birth and history. They stumbled at his word, and were disobedient. A reference to Lev. xix. 14; Isa. viii. 14; Luke ii. 34; Rom. ix. 32, 33, will furnish a sufficient illustration of the word and its connection. The "offence of the cross" (Gal. v. 11) is, that the doctrine of Christ, or the cross, is a stumbling-block to carnal men, as it proclaims a free salvation, and enforces a holy life.

OFFERING (Gen. iv. 3), OBLATION (Lev. ii. 7). An offering, in a religious sense, is whatever one offers as a gift by way of reverence to a superior (Matt. ii. 11). The Jewish sacrifices, and in general all the religious sacrifices, are, properly speaking, *oblations.* Sometimes they seem to be used indiscriminately, as in Lev. iii. 1, "If his oblation be a sacrifice of peace-offering," &c. The word sacrifice is occasionally used in a sense so general as to embrace whatever is devoted in any way to the service of God; but, strictly speaking, offerings were simple, bloodless gifts, as all sorts of tithes, first-fruits in their natural state, meal, bread, cakes, ears of corn, parched grain, &c. To these oil was often added, and sometimes they were baked with the oil. Proper sacrifices involved the destruction of animal life, or the shedding of blood; and also the entire or partial consumption of the victim by fire. Birds and quadrupeds constituted the sacrifices; hence their blood was forbidden to be drunk, but not that of fishes, which were not allowed to be brought to the altar. Probably all clean birds might be offered (Lev. xiv. 4-7), but not all clean beasts. The dove was the most common offering of birds, and oxen, sheep, and goats from among quadrupeds. No wild beast could be offered, and in killing and eating them all idea of sacrifice was to be avoided (Deut. xii. 15, 22; xv. 22), except that the blood was to be thrown away (Deut. xv. 23). Leaven and honey were excluded from all offerings made by fire (Lev. ii. 11), and salt was required in all (Lev. ii. 13).

Drink offerings were a kind of accompaniment to the bloody and bloodless offerings. They consisted chiefly of wine, part of which was poured on the victim, and the residue was given to the priests (Num. xv. 5, 7). Among the offerings required by the Jewish law were the *burnt offering* (Lev. i. 4), so called because the thing offered was entirely consumed; the *trespass offering* (Lev. v. 6), in which the guilt of the offerer was confessed, and an atonement made; the *sin offering* (Lev. iv. 3); the *meat offering* (Lev. ii. 1), which was usually a compound of corn, flour, oil, and frankincense, prepared in various ways, and burnt on the altar of burnt-offering; the *peace offering* (Lev. iii. 1); and the *consecration offering*. The six foregoing are the offerings by fire, as expressly required (Lev. vii. 37). The *drink offering*, which always attended the meat offering (Exod. xxix. 40); the *heave offering* (Exod. xxix. 27); and the *wave offering* (Exod. xxix. 24): the last two are so called from a particular motion used in the presentation of them. The *oblation of the first-fruits* (Lev. ii. 12) was regarded as a meat offering, and was presented before the harvest was ripe, the fruit being dried or parched (Lev. ii. 14).

The Jews were required, as a general rule, to bring all their offerings to an appointed place—first the tabernacle, and afterwards the temple; and the manner of presenting them is described in most minute detail.

The *burnt offering* was to be a male without blemish of the herd and of the flock, offered voluntarily at the door of the tabernacle, the hand of the offerer being upon the head of the victim (Lev. i. 2-4). The animal was then taken to the altar, slain on the north side, and the blood sprinkled about the altar (Lev. v. 5: comp. Heb. xii. 24). The east side of the altar was appropriated to the ashes, &c. (Lev. i. 16). On the south was the ascent to the altar, and on the west was the sanctuary. The body of the victim was flayed, opened, cut in pieces, salted, laid in order on the altar of burnt offering, and consumed to ashes (Lev. i. 5, 8: comp. Heb. iv. 12). So of killing and offering fowls (Lev. i. 14-17). The end of the burnt offering was an atonement for sin (Lev. i. 4: comp. Heb. x. 1-3, 11). This offering constituted a morning and evening sacrifice, and was often made on other prescribed occasions. It was the most solemn of all the Jewish sacrifices.

The *meat offering* consisted of flour prepared with oil and frankincense (Lev. ii. 1). It was to be free from leaven and honey, but was to have salt (Lev. i. 11, 13). With this was connected the drink offering, which, as before observed, was never used separately, but was an appendage of wine to some sacrifices. Hence the condemnation of their superstitious practice of using blood for a drink offering (Ps. xvi. 4).

In this and other sacrificial observances, it would appear that generally the offerer was to kill the victim, take off the skin, cut up the body, and wash the different parts. The priest was to sprinkle the blood, prepare the fire, and lay the sacrifice upon the altar. The Levites, and afterwards the Nethinims, assisted in these labours.

The meat offering was presented on prescribed occasions. It always attended burnt offerings and peace offerings, and also the sin offering and trespass offering of the leper. A handful of the composition was burned by the priest upon the altar (Lev. ii. 16), and the residue was for his own and his family's use.

The *peace offerings* were vows of thanksgiving, or a supplication for mercies, and were similar in kind and manner of presentation with the burnt offering, (Lev. iii.) The peace offering is rendered in the Septuagint *safety offering*. Sometimes it is called "thank offering." It was a species of feast; only certain portions of the victim were consumed on the altar, and what was left was immediately employed in some festive ceremony, either on that or the following day.

The *sin offering* had peculiar respect to sins committed ignorantly, and was modified according to the persons presenting it (comp. Lev. iv. 3, 13, 22, 27). Part of the blood of the victim was poured out at the bottom of the altar; a part was sprinkled on the horns of the altar of incense; and a part was carried by the priest into the most holy place, (Lev. xvi.)

The *trespass offering*, the manner and occasion of which are described, Lev. v.-vii., seems to have differed but slightly from the last. It may be remarked, that all the blood of the trespass offering appears to have been sprinkled around the altar, and that it was offered only for individuals, and never (as the sin offering) for the congregation. The *burnt*, *sin*, and *trespass offering* were of an expiatory character, though not exclusively so.

It is evident that the law recognizes some distinction between sin offerings and trespass offerings—terms which in English have an identity of meaning. The law does not lay down any generic principle of difference, but it specifies the cases and occasions when the one and when the other kind of sacrifice should be brought. Trespass offerings were brought in the following cases:—

1. When a person did not inform of a crime committed by another, he having been privy to it.

2. When a person had touched any unclean object, and discovered it too late.

3. When a person had rashly sworn that he would do a particular thing, but thought of it afterwards when too late.

4. When a person had, through mistake, applied to a common purpose anything which had been consecrated to a holy use.

5. When a person had refused to give up what had been committed to his trust, or violated an engagement, or denied stolen property which had come into his hands, or concealed and forswore any lost thing which he had found.

6. When any person had, through ignorance,

done something forbidden, and became afterwards apprised of it.

7. When a man had criminal connection with a betrothed female slave, who was not redeemed, nor had in any other way obtained her freedom (Lev. xix. 20-22). To this may be added the contracting of idolatrous marriages. (See Ezra x. 19.)

8. Besides these, a Nazarite who had contracted defilement by touching a dead body (Num. vi. 9-12), and a leper who had been cured (Lev. xiv. 12, 24), were to bring a trespass offering.

Sin offerings were enjoined—

1. When the high priest had committed an offence.

2. When the whole nation had committed an offence through ignorance, and afterwards repented.

3. On the great day of atonement, for the high priest and the nation.

4. When a magistrate committed an offence through error (Lev. iv. 22-26).

5. When a private person sinned through ignorance.

6. When a woman was purified from a long-continued hæmorrhage, or, after child-birth, had reached the time of purification (Lev. xv. 25-30; xii. 6-8).

7. Lev. xv. 2, 14, 15.

8. When a Nazarite had touched a corpse, or the time of his vow was completed (Num. vi. 10-14).

9. On the consecration of a priest or Levite (Lev. ix. 23; Num. viii. 8, 12).

10. On the purification of a leper (Lev. xiv. 19-31).

The *consecration offerings* were made at the time of consecrating the priests (Lev. viii. 22), from which circumstance (and not from anything peculiar in the ceremony) the name is derived. (See SACRIFICES.)

These offerings had no merit in themselves; they could not "make him that did the service perfect as pertaining to the conscience." They were types, clear and expressive, and pointed to the atonement of the Son of God. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 12-14).

OG—*giant* (Deut. iii. 1)—a king of Bashan, of gigantic stature (Deut. iii. 11), who opposed the passage of the Israelites through his territories. Moses, being divinely admonished of his success, attempted to force his way through the country, succeeded in capturing the king, and ultimately became master of the whole country (Deut. iii. 3-5). His "bed," referred to in Deut. iii. 11, may have been his sarcophagus of basalt.

OIL (Ps. xcii. 10). Among Oriental nations the practice has prevailed from the earliest period of anointing the head with oil, made fragrant with the richest aromatics of the East, especially on festivals and other joyous occasions. The Greeks and Romans applied oil to the whole body, and the modern Orientals anoint their beards. Hence the use of oil is significant of joy and gladness (Ps. xxiii. 5), and the omission of it betokened sorrow (2 Sam. xiv. 2; Matt. vi. 17). (See OLIVE.)

OIL TREE (Isa. xli. 19) is probably the same with the *olive tree*, or with the wild olive (1 Ki. vi. 23); but whether the olive, properly speaking, is intended in these passages, admits of some doubt.

OINTMENT. (See ANOINT.)

OLD TESTAMENT. (See SCRIPTURE.)

OLIVE (Job xv. 33). The soil and climate of Syria were very favourable to the production of the olive. The mention of it has peculiar prominence in Scripture (Deut. vi. 11; vii. 13; viii. 8; xi. 14; xxviii. 40; 1 Ki. v. 11). The olive never grows into a very large tree, though some of its stems attain a considerable height. Few rise higher than 30 feet. The leaves are produced in pairs, and are lance-shaped, dark green on the upper surface, and of a silvery hue on the under. The wood is hard, somewhat like that of the box, and very close in the grain. The flower is at first yellow, but as it expands it becomes whiter, leaving a yellow centre. The fruit is like a plum in shape and colour; being first green, then pale, and when ripe nearly black. Olives are sometimes plucked in an unripe state, and put into some pickle, or other preserving liquid, and exported. For the most part, however, they are valuable for the oil they produce, and which is expressed from the fruit in various ways, and constitutes an important article of commerce and luxury (Job xxiv. 11; Ezek. xxvii. 17).

Olive Branch.

The fruit is gathered by beating (Deut. xxiv. 20) or shaking the tree (Isa. xvii. 6). The berries remaining on the boughs, and which are called the gleanings, were to be left for the poor. A full-sized tree in its vigour produces 1,000 pounds of oil.

The olive is a beautiful and durable tree, and the fruit rich and valuable; hence the frequent figurative allusions to it, which are self-explanatory. "The fatness of the tree was proverbial (Judg. ix. 8, 9). It was an evergreen, and so became a beautiful symbol of fresh and continued piety, the result of Divine blessing: "I am like a green olive tree in the house of God" (Ps. lii. 8). The young

sprouts grew up in graceful circuit from the roots of the older trees, and so the Psalmist sings, "Thy children like olive plants round about thy table" (Ps. cxxviii. 3). This green and spreading tree was an object of great beauty, and the prophets refer to it thus: "The Lord called thy name, A green olive tree, fair, and of goodly fruit" (Jer. xi. 16). "His beauty shall be as the olive tree" (Hos. xiv. 6). It was one of the sources of wealth, and its failure was the cause of famine (Hab. iii. 17). The olive branch is regarded universally an emblem of peace (Gen. viii. 11).

The flowers of the olive might be blasted, and so Job speaks of the wicked "casting off his flower as the olive" (Job xv. 33). The fruit, too, fell sometimes prematurely (Deut. xxviii. 40). The boughs of this tree were employed in the construction of booths at the feast of tabernacles, and the cherubim in Solomon's temple were formed of its wood.

The wild olive (Rom. xi. 17) is smaller, and its fruit, if it produces any, far inferior to the cultivated. (See GRAFF.)

The olives from which oil is to be expressed must be gathered by the hands, or softly shaken from the trees before they are fully ripe. The best oil is that which comes from the fruit with very light pressure. This is sometimes called in Scripture *green oil*, not because of its colour, for it is pellucid, but because it is from unripe fruit. The oil itself was of a gold colour (Zech. iv. 21). It is translated on Exod. xxvii. 20, "pure oil olive beaten," and was used for the golden candlestick. For the extraction of this first oil panniers or baskets are used, which are gently shaken. The second and third pressing produce inferior oil. The best is obtained from unripe fruit; the worst from that which is more than ripe. The oil of Egypt is worth little, because the olives are too fat. Hence the Hebrews sent gifts of oil to the Egyptian king (Hos. xii. 1), as a bribe to induce Pharaoh to form an alliance. The inferior quality is used in making soap. But the Hebrews used oil not merely in lamps, and with salads, but in every domestic employment in which butter is serviceable, and also in the meat-offerings of the temple. It is observed by travellers, that the natives of oil countries manifest more attachment to this than to any other article of food, and find nothing adequately to supply its place.

A press was also used for the extraction of the oil, consisting of two reservoirs, usually 8 feet square and 4 feet deep, situated one above the other. The berries, being in the upper one, were trodden out with the feet (Mic. vi. 15).

The sacred oil, for the unction of the priests and tabernacle, was very precious, and was not to be imitated. It had in it four ingredients —myrrh, cinnamon, calamus, and cassia, with oil olive.

The berries are also an article of food in all countries where the olive abounds. The tree grew where there was not much soil, and this may account for the expression, "oil out of the flinty rock."

The Hebrews had a generic term to signify olive fruit, *yitzar*. It is often indeed rendered *oil* in our version. The translation is too precise, though yet so far correct, as oil was the principal product of the olive. The word often occurs in the enumeration of the fruits of Palestine (Num. xviii. 12; Deut. vii. 13; xi. 14; xii. 17; xiv. 23; xviii. 4, and in many other passages of Scripture). It is associated in such passages sometimes with corn, with flocks, and with the harvest, and often with wine. "Corn, wine, and oil," represent the three great blessings of Canaan; but each of the terms, as used in modern language, is too specific a translation of the original, for they denote respectively the ingathering of the field, the vineyard, and the orchard. Other things grew in the fields besides corn, but it was the principal; other products came from the grape, but wine was best known; other trees besides the olive grew in the grove, but it was the chief of them, and oil was the cherished manufacture from its fatness. Some notion of this nature seems to have suggested the terms employed by our English translators. In many instances the sense would have been plainer had they used English nouns of a meaning as wide and general as the original Hebrew substantives.

OLIVES, MOUNT OF (Matt. xxvi. 30), or OLIVET (2 Sam. xv. 30), or MOUNT OF CORRUPTION (2 Ki. xxiii. 13), overlooks Jerusalem on the east, so that every street, and almost every house, can be distinguished from its summit. It doubtless had its name from the abundance of olives which grew upon it; some of which, of remarkable age and size, are still standing.

The mount of Olives is about a mile in length, and about 700 feet in height. To a spectator on the west it has a gently waving outline, and appears to have three summits of nearly equal height. The view from the summit is grand, taking in the Dead Sea and the hills of Moab, while the course of the Jordan can also be traced. On the top of the centre one is a church, erected over the spot where, they inform us, our Saviour ascended into heaven; and in confirmation of the tradition, traditionists point to a stone with the impression of the left foot, made, as they pretend, when he was about leaving the earth; that of the right foot having been carried away by the Turks. On Ascension-day they come up in great crowds, and have service here. In Luke xxiv. 50, it is very clearly stated that the ascension occurred near Bethany, which is on the eastern side of the mountain, more than a mile from this. (Compare this passage with Acts i. 12, where the ascension is also spoken of.) (See GETHSEMANE.)

OMEGA. (See ALPHA.)

OMER. (See MEASURES.)

OMRI—*sheaf* (1 Ki. xvi. 16)—an officer in the army of Israel. He was engaged in the siege of Gibbethon, a Philistine city, when he received intelligence that Zimri, another officer of the army, had assassinated the king, and had usurped the throne. The army, by general

acclamation, made Omri king; and, raising the siege of Gibbethon, they forthwith marched to Tirzah, where Zimri resided, and captured it. Zimri set fire to the house he occupied, and was consumed. The Israelites were then divided into two parties; but after a short struggle Omri prevailed, and took the throne, which he polluted and disgraced through a reign of twelve years. Omri built Samaria, which thereafter became the capital of the ten tribes.

ON (Gen. xli. 45), or AVEN (Ezek. xxx. 17), is the same with BETH-SHEMESH—*house of the sun* (Jer. xliii. 13), and was called by the Greeks *Heliopolis*, or *city of the sun*. These names are given to the place because it was the principal seat of the Egyptian worship of the sun. It was one of the oldest cities in the world, and was situated in Egypt, in the land of Goshen, on the east of the Nile, about 20 miles from Memphis. Eighteen centuries ago, this city was in ruins when visited by Strabo.

According to Josephus, this city was given to the family of Jacob, when they first came to sojourn in Egypt; and we know that it was a daughter of the priest of the temple situated here who was given in marriage to Joseph. Here, also, in the time of Ptolemy Philadelpus, Onias, a Jew, obtained leave to erect a temple similar to the one at Jerusalem, which was for a long time frequented by the Hellenist Jews. There is an apparent reference to it by several of the prophets. (See passages above cited.)

The priests in Heliopolis were a rich and learned corporation, and Pythagoras and Plato studied under these sacerdotal instructors. Nothing now remains but immense dikes and mounds, full of pieces of marble, granite, and pottery, some remnants of a sphinx, and an obelisk, still erect, of a single block of red granite about 68 feet in height, and covered with hieroglyphics. There has been read on this obelisk, "Horus the life-giver—the king of an obedient people—lord of Upper and Lower Egypt." (See PILLAR.)

ONESIMUS—*profitable* (Col. iv. 9)—a servant of Philemon, at Colosse, who, having been guilty of some delinquency, had fled to Rome; and, being converted under the preaching of Paul, was sent back to Philemon with a most affectionate letter, commending the penitent, not only to the forgiveness of Philemon, but to his love and confidence as a fellow-disciple. (See PHILEMON.)

ONESIPHORUS—*profit-bearer* (2 Tim. i. 16)—a primitive Christian, resident at Ephesus, where he ministered very seasonably to the relief and comfort of Paul (2 Tim. i. 18). When Paul was imprisoned at Rome, Onesiphorus came thither, and again afforded timely relief to the afflicted apostle; for which he expresses his gratitude in the warmest terms in the passage above cited.

ONION (Num. xi. 5)—a well-known garden vegetable which grew in great perfection in Egypt. The onions of Egypt are described by travellers as of large size and exquisite flavour, differing (says one) from the onions of our country as much as a bad turnip differs in palatableness from a good apple. The onion is often sculptured on the monuments, and it shared in the worship of the people. Juvenal ridicules this practice in his fifteenth satire,—

> "How Egypt, mad with superstition grown,
> Makes gods of monsters, but too well is known;
> 'Tis mortal sin an onion to devour;
> Each clove of garlick has a sacred power.
> Religious nation, sure, and bless'd abodes,
> Where every garden is o'errun with gods!"

ONO (Neh. vi. 2)—a city and its suburbs, occupying a small section of the plain of Sharon. It was about 5 miles from Lod, or Lydda (1 Chr. viii. 12), and is called "the valley of Charashim," or "the craftsmen" (1 Chr. iv. 14; Neh. xi. 35).

ONYCHA (Exod. xxx. 34)—an ingredient of the sacred incense, which was prepared under Divine direction. It was probably an odoriferous shell or gum. A species of mussel is still found in the Red Sea, the shell of which, when burnt, emits a smell not unlike musk.

ONYX (Exod. xxviii. 20), or BANDED AGATE. The word is employed to denote a production having some resemblance in colour to the human nail, which is called onyx in Greek. The onyx was a precious stone (Exod. xxv. 7), or gem (Ezek. xxviii. 13), exhibiting two or more colours disposed in parallel bands or zones. It was obviously of high value, from the uses made of it (Exod. xxviii. 9-12, 20; xxxix. 6, 13), and from its being named with other highly valuable substances (Job xxviii. 16). Perhaps the onyx used in the construction of the temple (1 Chr. xxix. 2) was a species of marble resembling the onyx.

OPHEL (2 Chr. xxvii. 3). At the outlet of the valley of Cheesemongers, and between it and the Kedron, there was a considerably elevated point, called Ophel. It was strongly defended by its natural position and by a tower, and was separated from mount Zion by a wall (2 Chr. xxxiii. 14). This tower is perhaps intended in Mic. iv. 8.

OPHIR. 1. (Gen. x. 29) One of Joktan's sons. 2. (1 Ki. ix. 28) A country of the East, celebrated for its production of gold and precious stones (1 Ki. x. 11; 2 Chr. viii. 18; ix. 10). It is supposed to have been settled by the descendants of Joktan (Gen. x. 29). Its gold was renowned in the time of Job (Job xxii. 24; xxviii. 16). From the time of David to the time of Jehoshaphat the Hebrews traded with it, and Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug trees.

The articles imported from this place, the port from which the ships sailed which were engaged in the trade, and the time required for the voyage, all go to prove that Ophir could not be anywhere in the west of Asia, or on the continent of Europe; and some of these

facts are also sufficient to render it entirely improbable that it was anywhere on the shores of Arabia, or even anywhere on the coast of Africa. It seems far more probable that this place was situated somewhere in the East Indies; but the precise spot, or even district, cannot now be ascertained. Not fewer than sixteen different countries have been regarded as the site of Ophir. The Septuagint renders it Σωφείρ, and this is the name of India in the Coptic dialect. Josephus held the same opinion. Ophir, he says, is the Aurea Chersonesus which now belongs to India. The translators of the Vulgate were of like mind. It has also been remarked by the writer of the Article "Ophir," in Kitto's *Cyclopædia*, that Malacca is the golden Chersonesus of the ancients, and that the natives still call their gold mines *ophirs*.

OPHNI (Josh. xviii. 24)—a city of Benjamin, latterly called Gophna, between Shechem and Jerusalem. It is mentioned by profane historians among the places through which Vespasian and Titus passed in their march of conquest.

OPHRAH (Judg. vi. 11) or APHRAH (Mic. i. 10). There were two cities of this name—one in the territory of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17), and the other in that of Manasseh, where Gideon was born (Judg. vi. 11; viii. 27; ix. 5).

ORACLE (2 Sam. xvi. 23). This term is sometimes applied to the most holy place, whence God declared his will to ancient Israel (1 Ki. vi. 5, 19-23; viii. 6). It is also applied to the temple generally (Ps. xxviii. 2), as well as to the sacred writings, which were intrusted to the nation of Israel (Acts vii. 38; Rom. iii. 2). The oracles of the heathen world were gross deceptions, so cautiously and ambiguously worded, that whichever way the event fell out, the oracle seemed to be fulfilled. For example, one was given thus in Latin:—

Ibis redibis nunquam peribis. The meaning of this jargon depends on its punctuation.

Ibis, redibis, nunquam peribis: Thou shalt go, thou shalt return, thou shalt never perish. Or it may be thus punctuated:—

Ibis, redibis nunquam, peribis. And then the meaning is the very opposite: Thou shalt go, thou shalt never return, thou shalt perish. Pyrrhus understood it in the first sense, but in his melancholy experience the juggle was verified as to its second signification. The oracle of Apollo at Delphi was famous in antiquity, but its studied *equivoques* were often severely satirized.

ORATOR—a public speaker. In Isa. iii. 3, it denotes one expert in magical charms. In Acts xxiv. 1, it signifies an advocate or barrister.

ORDINANCES (Exod. xviii. 20). As used by the sacred writers the term generally denotes established laws, rules, or appointments of God's government.

OREB—*raven* (Judg. vii. 25)—a prince of Midian, whose fate is alluded to, Ps. lxxxiii. 11; Isa. x. 26.

ORGAN (Gen. iv. 21). The "organ," as it is called, is thought to have been what the ancient Greeks called the *pipe of Pan*. It consisted of seven or more reeds of unequal length. These are still used by the shepherds of the East, and in skilful hands produce quite tolerable music. (See MUSIC.)

ORION (Job ix. 9)—a constellation seen in the southern hemisphere about the middle of November; and hence associated with cold and frost, figuratively represented as bands which no human power can dissolve. It is mythically associated with Orion the giant (Job xxxviii. 31).

ORNAN. (See ARAUNAH.)

OSEE (Rom. ix. 25)—the Greek form of writing Hosea.

OSPRAY, OSSIFRAGE (Lev. xi. 13), are both reckoned among unclean birds, and probably both belonged to the eagle family. The black eagle of Egypt might have been the "ospray," and the sea eagle of modern science the "ossifrage."

The Septuagint, Onkelos, and the Vulgate make it the "vulture."

OSTRICH (Job xxxix. 13)—a remarkable bird of the hot regions of Africa and Arabia, often attaining the height of 7 feet, of which the head and neck make 3. It is also 7 feet from the head to the end of the tail, when the head is stretched horizontally in a line with the

body. It loves solitary and desolate places; and is the bird intended in Job xxx. 29; Isa. xiii. 21; xxxiv. 13; Jer. l. 39, though called the owl; and its cry is piercing and mournful.

The plumage of the ostrich is white and black. Its weight, which is often 75 or 80 pounds, and the construction of its body, prevent its flying.

The habits of this bird are described with accuracy, Job xxxix. 13-18. Its timidity is such, that the least noise frightens it from the nest, which is often made on the ground, and in the most exposed places; and from the same cause the young of the ostrich are often suddenly abandoned. Hence she seems to be regarded as lacking the usual share of instinct or natural affection—"The daughter of my people is become cruel, like the ostriches in the wilderness" (Lam. iv. 3). A modern traveller tells us that the Arabs meet sometimes with whole nests of these eggs, contain-

ing from thirty to fifty in number, 5 inches in diameter, and weighing several pounds; some of them are sweet and good, others are addled and corrupted; others, again, have their young ones of different growth, according to the time, it may presumed, since they have been forsaken by the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother. In this manner the ostrich may be said to be "hardened against her young ones, as though they were not hers, her labour," in hatching and attending them so far, "being vain without fear," or the least concern of what becomes of them afterwards. Sometimes eggs are laid on the surface round the nests. The ordinary notion that the ostrich does not hatch her own eggs is neither true nor supported by this passage. The bird is easily alarmed, and having left her nest in haste, loses the way back to the eggs and young.

The most remarkable characteristic of the ostrich is the rapidity with which it runs, and which the fleetest horse cannot equal. The surprising swiftness of this bird is expressly mentioned by Xenophon. Speaking of the desert of Arabia, he states that the ostrich is frequently seen there, that none could take them, the *horsemen* that pursue them soon giving it over; for they escaped far away, making use both of their feet to run, and of their wings when expanded, as a sail to waft them along. (See PEACOCK.)

OTHNIEL—*lion of God* (Judg. i. 13)—the son of Kenaz, who displayed his valour in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of the daughter of his uncle Caleb in marriage. Afterwards he was made the instrument of delivering the Israelites from the oppression of the king of Mesopotamia (Judg. iii. 8, 9).

OUCHES (Exod. xxxix. 6) were probably sockets for fastening the precious stones into the shoulder-pieces of the high priest's ephod. These ouches, with their stones, are supposed to have served for buttons to confine the golden chains whereon the breastplate was hung (Exod. xxviii. 11, 25).

OUTER (Matt. viii. 12). This word, when connected, as it frequently is, with darkness, implies the uttermost degree or very extreme of darkness, both as respects depth, or intensity, and duration.

OVENS (Exod. viii. 3). In the Eastern cities the ovens at the present day are not materially different from our own. The more common way of constructing them in the country, however, is to take a jar or pot of a cylindrical shape, and after having partly filled it with pebbles, to apply heat, and use it for baking. The dough is plastered upon the outside, and when baked (as it is almost instantly), comes off in thin cakes. All Eastern bread is of this thin sort. The bread made in this way is clean and white. The Bedouin Arabs use three or four different ovens, the description of which may throw some light upon the ovens referred to in the Bible.

1. *The sand oven.*—This is nothing more than the sand of the earth, upon which a fire is made, until it is supposed to be sufficiently heated. The fuel and fire are then cleared away, and the dough is laid on the hot sand, in flat pieces about the thickness of a plate (Isa. xliv. 15, 19). These are the *ash-cakes* (Gen. xviii. 6; 1 Ki. xvii. 13; xix. 6). (See CAKE.)

2. *The earth oven* is a round hole in the earth. Stones are first put into this, and a fire is kindled upon them. When the stones have become thoroughly hot, the fire is removed, and the dough spread in thin flakes upon the heated stones, and turned as often as may be necessary. A modern traveller tells us that this kind of bread is left all night in the earth oven; and the ovens used in Persia are about 2½ feet wide, and not less than 5 or 6 feet deep. Le Bruyn tells us that they resemble pits or wells, and that sheep are hung lengthwise in them, and cooked whole. These may be what are rendered in our version "ranges for pots" (Lev. xi. 35).

3. *Portable oven.*—This is an earthen vessel without a bottom, about 3 feet high, smeared outside and inside with clay, and placed upon a frame or support. Fire is made within it or below it. When the sides are sufficiently heated, thin patches of dough are spread on the inside, and the top is covered, without removing the fire as in the other cases, and the bread is quickly baked. To this we may refer the phrase, "baken in the oven" (Lev. ii. 4).

Convex plates of iron, pans or plates, flat stones, &c., are often used for baking. (See BAKE, BREAD.)

OWL (Lev. xi. 16). Four different Hebrew words are rendered *owl* in our version, and it is not easy to distinguish their respective meanings. Though the owl is frequently mentioned in our Scriptures, it seldom, if ever, denotes the bird known to us by this name. The allusions of the sacred writers are evidently to some bird that loves solitary and desolate places. Some versions render the original words, translated "great owl" (Lev. xi. 17), the ibis, and the "little owl" in the same passage, some kind of water-bird. The "screech owl" (Isa. xxxiv. 14), rendered *night-monster* in the margin, must have resembled the barn owl, known to us as the common screech or white owl. It haunts deserted barns, and old and decayed buildings; and in Europe, old towers and buildings in the vicinity of churchyards. By night it seeks its prey, and often makes a doleful and even frightful sound, rendered more so by the surrounding stillness. (See OSTRICH.)

OX (Isa. i. 3)—a well-known domestic animal, clean by the Levitical law, strong and patient of labour, of great use in agricultural pursuits, and forming a large item of the wealth of the patriarchs (Gen. xxiv. 35; xxx. 43; Job i. 3). They were used for ploughing

(Deut. xxii. 10; 1 Ki. xix. 19; Job i. 14; Prov. xiv. 4; Isa. xxx. 24), for drawing (Num. vii. 3, 7, 8), for threshing, or treading out grain (Deut. xxv. 4; 1 Cor. ix. 9), and for food (1 Ki. xix. 21; 1 Chr. xii. 39, 40; Matt. xxii. 4). When the oxen were employed, they were not to be kept from eating (Deut. xxv. 4). They were in time of agricultural labour well fed (Isa. xxx. 24). In Luke xiv. 19 we read of proving a yoke of oxen—a business which still in the East is attended to with great punctuality and ceremony. The phrase, "a bullock unaccustomed to the yoke," in Jer. xxxi. 18, is easily explained.

The *wild ox* is mentioned, Deut. xiv. 5, and the *wild bull*, Isa. li. 20. The former is thought to be a species of the stag, antelope, or goat; but there is no reason to doubt that the animal might be found in a wild state in Judea, or some of the mountainous districts in its vicinity. The fierceness of the bulls of Bashan is referred to in Ps. xxii. 12. It is also the symbol of a formidable antagonist (Deut. xxxiii. 17; Isa. li. 20).

P

PADAN-ARAM (Gen. xxv. 20), or the PLAIN OF ARAM—one of the Hebrew names of Mesopotamia. (See MESOPOTAMIA.)

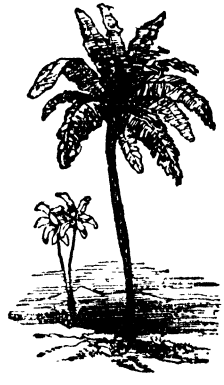
PAINTED (2 Ki. ix. 30). (See EYELIDS.)

PALACE (Pro. xxxi. 28)—the dwelling of a king. It is often used in this sense in the Old Testament, both in reference to the residence of Jewish and of foreign sovereigns. In the New Testament, and in the gospels, it is specially used of the residence of the Roman governor, which was the palace built by Herod, called in Mark xv. 16 "the prætorium," also of the dwelling of the high priest (John xviii. 15). The passages where the word has this reference occur in connection with the Saviour's trial. Herod's palace, into which Jesus was hurried by the soldiers, has been described by Josephus, vol. iv., pp. 139. 140.

The word "palace," in Phil. i. 13, means the prætorium at Rome—the barracks of the imperial life-guards, where state prisoners, like Paul, pending trial were kept.

PALESTINA (Exod. xv. 14)—the country lying along the Mediterranean coast, between Joppa and Gaza—Hebrew, Pelêsheth. In the authorized version of the Old Testament the name means Philistia, rendered Palestina in the English version in Exod. xv. 14; Isa. xiv. 29-31; Palestine, in Joel iii. 4. In other places it is rendered Philistia or Philistines, as in Ps. lx. 8; lxxxiii. 7; lxxxvii. 4; cviii. 9. This was the earliest application of the word—the country proper of the Philistines; for in Exod. xv. 14 it is used along with Canaan, and as distinct from it; and in several of the places quoted it is classed among nations hostile to Israel. But, like the term Canaan, it gradually was employed to denote the whole country, as in Josephus and some of the rabbinical writers, and in the fathers. Under Roman rule Palestine was divided into three districts—Palestina Prima, comprising Philistia and portion of Judea and Samaria; Secunda, comprising Galilee and Gaulonites; and Tertia, or the southern portion of Judea and Moab. (See CANAAN, PHILISTIA.)

PALM TREES (Exod. xv. 27). The palm tree abounds in Arabia, Egypt, and the whole of southern Asia, from the Indus to the Nile; but it is by no means now so frequent in Palestine. Yet, in ancient times, when the land was peopled with many industrious inhabitants, it was very common. Allusions to it are very frequent—as in Lev. xxiii. 40; Deut. xxxiv. 3; Judg. i. 16; iii. 13; iv. 5. Ancient historians corroborate these statements, and inform us that the region of the Dead Sea was noted for the palm, of which there were groves 12 miles in extent.

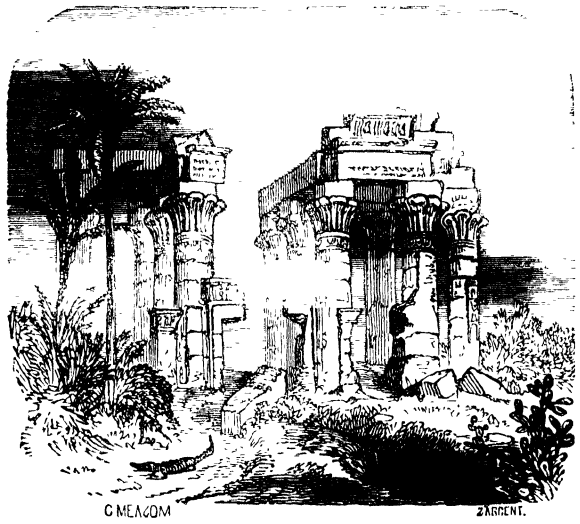


Palm—cultivated.

The palm tree is found upon ancient Hebrew coins, as the symbol of Judea; and Roman coins, struck after the conquest of Judea, have a palm with an inscription commemorating that event. It was thus a tree so characteristic of the country as to become its emblem. (See JUDEA.) Nay, Jericho was named the city of palm trees.

The general figure and appearance of this tree are familiar to our minds, from pictures and descriptions. It grows in sandy soils, in hot and dry climates, but flourishes best in the vicinity of streams, and where it can be watered, and in valleys and plains, especially where the water is moderately salt or brackish. At Elim, where the Hebrews encamped for a period, were "twelve wells of water and threescore and ten palm trees." It is always green, and grows to a great height, from 60 to 100 feet. Its straight and slender trunk rises very high before it puts forth any branches, and its foliage is in one mass at the top. This peculiarity affords apposite illustration to the Hebrew poets. Thus it is said in Solomon's Song, "This thy stature is like to a palm tree" (ch. vii. 7). And Jeremiah has a similar allusion, "They are upright as the palm tree" (ch. x. 5). This evergreen and stately tree is the emblem of the righteous,—"The righteous shall flourish like the palm tree" (Ps. i. 3, and xcii. 12). The columns of costly edifices were sometimes hewn in imitation of its trunk, as

nay be observed in some of the ruins of Egypt. Palm trees were carved upon the



Egyptian Portico, with Pillars of the form of the Palm Tree.

doors of the temple (1 Ki. vi. 32: comp. Ezek. xli. 19).

Strictly speaking, the palm has no branches; but at the summit from forty to eighty twigs, or leaf-stalks, spring forth, which are intended in Neh. viii. 15. The leaves are set around the trunk in circles of about six. The lower row is of great length, and the vast leaves bend themselves in a curve towards the earth; as the circles ascend, the leaves are shorter, the tree, with its umbrageous top, affording a refreshing shade (Judg. iv. 5). In the month of February there sprout from between the junctures of the lower stalks and the trunk little scales, which develop a kind of bud, the germs of the coming fruit. These germs are contained in a thick and tough skin, not unlike leather. According to the account of a modern traveller, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates, weighing from fifteen to twenty pounds each. The palm tree lives more than 200 years, and is most productive from the thirtieth until the eighteenth year. The Arabs speak of 360 uses to which the different parts of the palm tree may be applied.

The inhabitants of Egypt, Arabia, and Persia, depend much on the fruit of the palm tree for their subsistence. Camels feed on the seed; and the leaves of broadest size, and from 6 to 8 feet long, are used for roofing. The ordinary foliage is employed in manufacturing couches, mats, and bags. The branches yield material for fences and cages. Thread and ropes are spun and twisted from the fibres; while the tree itself supplies fuel. The shoots, which are annually cut away from the bottom of the tree, are used for making ropes, baskets, sacks, fans, hats, and sandals. The Hebrews were accustomed to carry these branches in the solemn festivities of the feast of tabernacles, and to strew them in the way of triumphal processions. Thus branches were scattered in the way of Christ, upon his public entry into Jerusalem (John xii. 13). The branches of the palm were also used as a symbol of victory, and carried before the conqueror in triumphal processions. Hence the force and beauty of the figure, Rev. vii. 9.

The word Tamar, signifying a palm, was a common female name among the Hebrews, and was derived from the tall, straight, and graceful appearance of the tree.

When the *dates* are ripe, they are plucked by the hand, or are shaken into a net which is held below. The person who ascends the lofty trunk is assisted by the ragged processes or scales with which the body of the tree is armed. The dates ripen at different times, so that a tree is commonly ascended two or three times in a season. When gathered, they are spread upon mats in the open air, and after a few days begin to be used. Some are eaten fresh, and some laid aside for future use. Others yield a rich syrup, which being expressed, the remaining mass is steeped in hot water, and, after being macerated and cleansed, affords a pleasant drink. These different kinds of syrup are the celebrated *date wine*, which was greatly prized in ancient times by the Orientals. Some suppose it to be the "strong drink" often named in the Scriptures; but this term rather designates all intoxicating liquors except wine. (See DRINK, STRONG; WINE.)

There was another article obtained from the juice of the dates, or sap of the tree itself, called *debash* or dibs, which was also obtained from grapes. This is rendered honey in our version; and while the honey of bees is often referred to, palm honey is the subject of occasional allusion, as in 2 Chr. xxxi. 5. (See HONEY.)

PALMER-WORM (Joel i. 4)—a destructive insect of the caterpillar or locust tribe, figuratively spoken of in these passages as an instrument employed to afflict the rebellious Jews (Amos iv. 9). (See LOCUST.)

PALSY (Matt. iv. 24)—a disease which deprives the part affected of the power of

motion. The connection between the will and the part affected is dissolved. As the term is used in the New Testament, it may import either apoplexy or paralysis of the whole system; paralysis of one side; a paralysis affecting the whole body below the neck, or a paralysis caused by a contraction of the muscles, so that the limbs can neither be drawn up nor extended, and soon become emaciated and withered (1 Ki. xiii. 4-6; Matt. xii. 10-13; Luke vi. 6; John v. 5-7).

A fearful disease of this kind is still known in eastern countries. The limbs remain immoveably fixed in the position in which they were at the time of the attack; and the suffering is so severe that death is often occasioned in a few days (Matt. viii. 6).

PAMPHYLIA (Acts xiii. 13)—a hilly province of Asia Minor, lying north of the Mediterranean, between Cilicia and Lycia. Perga was once its chief town, and it was visited by the apostle Paul.

PANNAG. This Hebrew term occurs untranslated in Ezek. xxvii. 17. Our translators did not know what it was. Some suppose it to be a kind of balsam. Others imagine it to be the same with a production called *panax* (from which our word panacea comes), a species of universal medicine. It may have been some kind of delicate spice.

PAPER, PAPER REEDS. (See BOOK, BULRUSH.)

PAPHOS (Acts xiii. 6)—a celebrated maritime city, lying at the western extremity of the island of Cyprus, now called *Baffa*. It was the place where Barjesus, or Elymas, the sorcerer, was struck with blindness; and where Sergius Paulus was converted to Christianity. (See CYPRUS.)

PARABLE (Num. xxiii. 7), or PROVERB (John xvi. 29), is a form of speech in which something is presented to us in lieu of some other thing which it resembles, and which we wish to illustrate (Matt. xiii. 3-52). It is derived from a Greek word signifying *to throw together*. In Luke iv. 31 the term means an adage or proverb properly so called. In Matt. xv. 15 it signifies a sentiment so curtly and darkly worded as not to be easily intelligible. In Luke xiv. 7 it denotes pithy instruction, couched in the form of an aphorism; and in Matt. xxiv. 32 it means a lesson enforced by a striking simile drawn from nature. Thus a narrative of events, either real or supposed, is made the medium by which the attention is arrested, offence is avoided, conviction is secured, and important truth is illustrated and enforced with great power upon the heart and conscience. The first parable on record is that of Jotham concerning the trees which wished to choose a king (Judg. ix. 7-20). Another, of peculiar point and pathos, was spoken by Nathan to David (2 Sam. xii. 1-9). Jehoash, king of Israel, replied to the challenge of Amaziah, king of Judah, by a biting sarcasm, couched in the parabolic form (2 Ki. xiv. 6). Eccl. xii. 1-7 is a species of parabolic allegory, detailing the privations and discomforts of advancing age. But the word has now special reference to the figurative stories and discourses of Jesus. The parable was a mode of discourse which he often employed. It was a recognized national mode of public teaching.

Our Saviour's parables are remarkable for clearness, force, simplicity, and appropriateness; and they are always employed to convey truths of the first importance. There is nothing far-fetched about them—nothing unnatural or grotesque. They are taken from familiar objects; but there is dignity in such familiar description. They relate to daily objects (Matt. xx. 1-14; Mark iv. 26-29), to domestic labours (Matt. xiii. 33), to common occurrences (Luke vii. 36-50; x. 25-37), and to the scenery by which he and his audience were surrounded (Matt. xiii. 47-50; Luke xiii. 6-9; John iv. 35-38). Thus they were especially adapted to his unlearned and prejudiced hearers, and, being easily apprehended, the force of them was instantly felt and acknowledged. In beauty, dignity, and power, they far surpass the classic fables, in which are found many romantic improbabilities and impossible absurdities, and which only serve to convey the little truths of a worldly prudence or a carnal policy. As high, too, are the parables of Christ above the fables of the rabbins, which are disfigured by tawdry allegory and imbecility. Nor are we left without explanation, for the parables of our Lord generally explain themselves. The preface to them often intimates their purpose,—"The kingdom of heaven is like," &c. So also sometimes the conclusion. The circumstances detailed in the context also show their design. It is this which is to be attended to in their interpretation. Every minute resemblance is not to be pressed. They generally contain one primary truth. In the gospel of Luke, a lawyer, to whom our Lord had expounded the law of universal love, and had exhorted to love his neighbour as himself, put the question to the Saviour, "And who is my neighbour?" The Saviour answered him by reciting a parable, which described a man whom robbers had plundered and almost slain, whose miserable condition excited no compassion in the hearts of a priest and Levite, though they saw him lying in his blood; but who was at length kindly relieved by the sympathy and beneficence of a passing Samaritan. The lawyer's question was, Who is my neighbour? and the reply is, Every one in distress, whatever his creed or his race. This reply is contained in the story, and is enforced in our Lord's own application of the parable, "Go thou, and do likewise." Yet, this plain interpretation of Christ himself has been often set aside by perverse fancy. As early as the fifth century, it was asserted that the man going down to Jericho was Adam; that the thieves were the devil and his angels, who robbed him of immortality, and left him all but dead; that the priest and Levite represent the Mosaic dispensation; that the

good Samaritan is Christ; that the oil and wine are the comfort and blessings of his Gospel; that the beast on which he rode is his humanity; that the setting of the wounded man on that beast is vicarious salvation; that the inn is the church; and the twopence, "the life that now is, and that which is to come." Such laborious trifling is very wretched misinterpretation—a complete denial of the very meaning which the Great Teacher put upon the parable itself. The simplest meaning is generally the correct one. It may be said generally that "the kingdom of heaven," viewed either as an inner principle or as a visible society, is the text of our Lord's parables. The parables of Christ may be seen in the following enumeration:—

The sower,	Matt. xiii. 1-23.
Tares,	——— 24-43.
Seed springing up imperceptibly,	Mark iv. 26-29.
Grain of mustard seed,	Matt. xiii. 31, 32.
Leaven,	——— 33.
Hidden treasure,	——— 44.
Precious pearl,	——— 45, 46.
Net,	——— 47-50.
Two debtors,	Luke vii. 41-50.
Unmerciful servant,	Matt. xviii. 23-35.
Samaritan,	Luke x. 30-37.
Rich fool,	——— xii. 16-21.
Servants who waited for their lord,	——— 35-48.
Barren fig tree,	——— xiii. 6-9.
Lost sheep,	——— xv. 3-7.
Lost piece of money,	——— 8-10.
Prodigal son,	——— 11-32.
Dishonest steward,	——— xvi. 1-13.
Rich man and Lazarus,	——— 19-31.
Unjust judge,	——— xviii. 1-8.
Pharisee and publican,	——— 9-14.
Labourers in the vineyard,	Matt. xx. 1-16.
Pounds,	Luke xix. 12-27.
Two sons,	Matt. xxi. 28-32.
Vineyard,	——— 33-46.
Marriage feast,	——— xxii. 1-14.
Ten virgins,	——— xxv. 1-13.
Talents,	——— 14-30.
Sheep and goats,	——— 31-46.
The good shepherd,	John x. 1, &c.

PARADISE (Luke xxiii. 43; Rev. ii. 7). This is a word of Persian origin. It is found in other Eastern tongues, and means a garden, orchard, or other enclosed place, filled with objects fitted to regale the senses. The corresponding Hebrew word is used, Neh. ii. 8, and rendered "forest," meaning royal forests; also in Eccl. ii. 5; Song iv. 13, in which places it is translated "orchard." Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness which is the abode of the blessed beyond the grave (2 Cor. xii. 4). In this last passage it seems to be distinguished from heaven, as the peculiar province inhabited by redeemed human spirits. Paradise was our first abode in innocence, and is the name of our last residence, when perfection and happiness are re-enjoyed. (See EDEN, THORN IN THE FLESH.)

PARAH, or THE PARAH in Hebrew (the heifer)—a city of Benjamin (Josh. xviii. 23), identified now with Farah, a place six miles north-east of Jerusalem.

PARAN, WILDERNESS OF, or *Desert of Et-Tih* (Gen. xxi. 21), extended to the peninsula of Sinai, and from the Dead Sea to the desert of Egypt; so that, in its largest sense, it included the deserts of Kadesh and Zin. It was in this wilderness that Hagar dwelt with Ishmael; and to this place David retired after the death of Samuel (1 Sam. xxv. 1). Nearly all the wanderings of the children of Israel were in the great and terrible wilderness of Paran (Deut. i. 19: comp. Num. x. 12; xii. 16). It is now a dreary expanse of calcareous soil, covered with black flints. In a more restricted sense, Paran is probably the modern *Wady Feiran*.

PARAN, MOUNT OF, was within the wilderness of Paran. A modern traveller represents its appearance as singular and indescribably grand. Its sides are formed of precipitous rocks, and three sharp-pointed summits rise like towers. When seen as it reflects the rich beams of the rising or declining sun, the sublime description of the prophet forces itself upon the mind (Deut. xxxiii. 2; Hab. iii. 3).

PARBAR (1 Chr. xxvi. 18)—a word quite obscure, some taking it to signify "suburbs," and others identifying it with the Persian Farwan, "an open summer-house."

PARCHED GROUND (Isa. xxxv. 7). The Hebrew word rendered "parched ground" is the same as the Arabic term *serab*, which denotes that peculiar illusory phenomenon of the desert called the *mirage*. Louth renders it "the glowing sand;" Henderson, "the vapoury illusion;" De Wette translates it by a significant term, "*sandmeer*"—sand-sea; Hendewerk uses *Wasserschein*—water-show. The image of the prophet is that of a desert which shall be completely transformed; and this tantalizing appearance of water, which so often tortured and disappointed the thirsty traveller, shall not cease, but shall become a bubbling pool, sending forth a copious and refreshing stream. The phenomenon alluded to has been described by many Eastern travellers, when

> "the sultry mist
> Floats o'er the desert, with a show
> Of distant waters, mocking their distress."

In this illusion a sheet of water is presented to the eye of the traveller, and the ocular deception is complete; for the amazed observer sees bushes on the margin, and marks the very ripple of the waves. It is produced by the refraction of the rays of light, during the excessive exhalation of vapour which tropical heat produces, when the surrounding masses of air are at the same time of different degrees of density. It is evident, therefore, that trees and other objects said to be seen in the mirage, and not to be found in the desert at all, are the effect of mental association aiding the optical illusion. Quintus Curtius long ago described this wonder in his *Life of Alexander the Great*. It is thus described in St. John's *Egypt and Nubia*:—

"On a spot where the bare sands spread out for hundreds of miles, where there is neither tree nor shrub, nor a trace of water, there

suddenly appeared before us groups of tall trees, proudly girding the running stream, on whose waves we saw the sunbeams dancing. Hills clad in pleasant green rose before us and vanished; small houses, and towns with high walls and ramparts, were visible among the trees, whose tall boles swayed to and fro in the wind like reeds.

"Far as we rode in the direction of the apparition, we never came any nearer it; the whole seemed to recoil, step for step, with our advance. We halted, and remained long in contemplation of the magic scene, until whatever was unpleasant in its strangeness ceased by degrees to affect us. Never had I seen any landscape so vivid as this seeming one; never water so bright, or trees so softly green, so tall and stately."—pp. 162, 163.

The figure thus employed by Isaiah to represent the genuineness of the blessings of Christ's kingdom is both powerful and impressive. They are no alluring mockery, but real and substantial, bringing peace, comfort, and a satisfying portion to the weary and distracted spirit.

PARCHMENTS (2 Tim. iv. 13)—the skins of beasts were early and extensively used for writing. Herodotus says that the Ionians, who received the art from the Phœnicians, wrote upon sheepskins, which, he adds, the barbarians also do (B. C. 500). Very slight preparation was used, until under Eumenes, a king of *Pergamus*, a mode of preparing fine parchment was discovered, whence the prepared skins were called by the Latins *pergamena*, which is translated parchments. (See BOOK). The mode of preparing it is to remove the wool or hair, and every particle of flesh from the skin; then scrape it with an iron instrument while wet, and stretch it tight on a frame, and then rub and smooth it with a pumice stone; after which it is fit for writing. *Vellum* is prepared in nearly the same manner from the skins of very young calves. It is much finer and whiter, and was formerly in common use. (See BOOK.)

PARDON (Ps. xxv. 11). The scriptural import of this term is very imperfectly indicated by the common acceptation of it among men. In the dispensation of grace, pardon is inseparably connected with justification. Hence it is spoken of as the "covering of sin" (Ps. lxxxv. 2), the non-imputation of it (Ps. xxxii. 2), a blotting out (Ps. li. 1, 9; Isa. xliii. 25), forgetting it (Heb. viii. 12), passing by it, or removing it to an immeasurable distance from us (Ps. ciii. 12; Mic. vii. 19).

It is evident that God only has power to bestow pardon (Mark ii. 7, 10-12), and that it proceeds from free, sovereign grace (Eph. i. 6, 7), through the mediation and atonement of Jesus Christ (Heb. ix. 9-28; 1 John. i. 7).

Men are commissioned to preach pardon and salvation through the blood of Christ; but no man can forgive sin, or pretend to the right and power of absolution, without direct and daring blasphemy. (See FORGIVENESS.)

PARLOUR. (See DWELLINGS.)

PARTHIANS (Acts ii. 9), or the inhabitants of Parthia—originally in a province of Media, on its eastern side, situated between the Persian Gulf and the Tigris. The Parthians, who were a Scythic or Turanian race, seem to have resembled the Cossacks of our day, and were celebrated for their skill in archery, and especially for shooting as they fled. The Parthians revolted against the Persians in B. C. 256, and set up a government which lasted 500 years and long disputed with Rome the dominion of the East. The Parthia alluded to in Acts ii. was a province in this great empire.

PARTITION, MIDDLE WALL OF (Eph. ii. 14), is supposed to have reference to the wall in the temple which separated the court of Israel from the court of the Gentiles. In this passage it is figuratively used to denote whatever in their laws or customs separated the Jews from the Gentiles, and rendered the former any more the objects of divine favour than the latter. The ceremonial law, which made them a separate people, was realized and abolished on Christ's death—an event which unites Jew with Gentile, and both with God.

PARTRIDGE (Jer. xvii. 11). The bird commonly called by this name is not known in the East; but there are two other species well known there. Travellers tell us that the Arabs esteem their flesh a luxury, and pursue them until they are weary with flying, when they kill them with the hand. The figurative allusion in 1 Sam. xxvi. 20 may express the laborious and persevering zeal with which Saul pursued David; and in Jer. xvii. 11 reference is probably made to the exposure of the partridge's nest, which is built on the ground, and is likely to be trampled on and destroyed, and from which she is also liable to be driven suddenly by similar causes.

PARVAIM (2 Chr. iii. 6)—"gold of Parvaim." The word is not known in meaning or locality. Some regard it as a shorter spelling of Sepharvaim; others suppose it to be allied to the Sanscrit pûrva, east, and to denote in this place gold from the East.

PAS-DAMMIM (1 Chr. xi. 13)—a valley in the north-west of Judah, between Socoh and Azekah, where the Philistines were encamped before Goliath fell: the same with *Ephes-dammim* (1 Sam. xvii. 1).

PASHUR—*a priest* (1 Chr. xxiv. 14; Jer. xx. 6)—a persecutor of Jeremiah, and called, in view of his doom, *Magor-missabib*, "terror round about him." Another person not unlike in character lived at the same period (Jer. xxi. 1). He advised that Jeremiah should be put to death.

PASSENGERS, VALLEY OF THE (Ezek. xxxix. 11)—a plain described in the vision as being on the east of the Jordan.

PASSION (Acts i. 3). The word in this connection denotes the last sufferings of Christ, or rather his death, as the consummation of his sufferings. The expression, "like passions," in Acts xiv. 15 and Jas. v. 17 signifies like propensities, feelings, and susceptibilities.

PASSOVER (Lev. xxiii. v)—a Jewish

feast, appointed to commemorate the exemption or *passing over* of the families of the Israelites when the destroying angel smote the first-born of Egypt; and also their departure from the land of bondage.

On the fourteenth day of the first month (Nisan), between the evenings, the passover was to be celebrated; and on the fifteenth day commenced the seven days' feast of unleavened bread. The term *passover* is strictly applicable only to the meal of the paschal lamb, or the fourteenth day; and the feast of unleavened bread was celebrated on the fifteenth onward, for seven days, to the twenty-first inclusive. This order is recognized, Josh v. 10, 11. But in the sacred history the term passover is used to denote the whole period—the fourteenth day and the festival of the seven days following (Luke ii. 41; John ii. 13, 23; vi. 4; xi. 55). This mode of expression is recognized by Josephus, the Jewish historian, who uses the expression, "the festival of unleavened bread, which is called the passover" (Luke xxii. 1).

As to the time of the celebration of the passover, it is expressly appointed "between the evenings," or, as it is elsewhere expressed, "at even, at the going down of the sun" (Deut. xvi. 6). This is supposed to denote the commencement of the fourteenth day of Nisan, or at the moment when the thirteenth day closed and the fourteenth began. The twenty-four hours reckoned from this point of time to the same period of the next day, or fourteenth, was the day of the passover. At sunset of the fourteenth day, the fifteenth began, and with it the feast of unleavened bread. The lamb was to be selected on the tenth day, by each individual or family, and kept up till the fourteenth day, in the evening of which day it was to be killed (Exod. xii. 3-6). Then followed the feast of unleavened bread, occupying seven days; the first and last of which were peculiarly holy, like the Sabbath (Exod. xii. 15, 16).

The "preparation of the passover" (John xix. 14), or "the day of the preparation" (Matt. xxvii. 62), was the fourteenth day, or the day preceding the first day of unleavened bread. At the time of our Saviour's passion it so happened that the fifteenth of the month, or the first day of the festival, was also the proper Sabbath. Hence we find, upon comparing the various histories of this event, and its attendant circumstances, that at the close of the thirteenth day of the month, when the feast of unleavened bread, called in the largest sense the *passover* (Luke xxii. 1), approached, Jesus directed the lamb for the paschal sacrifice to be prepared for himself and his disciples. This being done, immediately after sunset of the thirteenth, which was the beginning of the fourteenth, the paschal supper was eaten. After this supper, and in the course of that night, Christ was arrested, the next morning tried, and in the afternoon was crucified and buried. This was on the eve of the "preparation" for the Sabbath, and also for the festival (which fell on the same day), towards the close of the fourteenth. The whole series of events occurred between what we should call Thursday and Friday evening.

The facts of chief importance in reconciling all the evangelists are, that the word passover is applied sometimes strictly to the fourteenth day, and at other times to the whole festival of unleavened bread; that the passover, or paschal supper, strictly speaking, was celebrated at the beginning of the fourteenth day of the month, or immediately after sunset of the thirteenth; and that the fourteenth, or Friday of passion week, happened to be the day of preparation for the feast of unleavened bread, and also for the Sabbath. This correct understanding, as to the precise period of the passover, precludes all question as to whether Christ kept it a day prior to the time set apart for it by the nation generally. He kept it as the people did, and along with them. A very different view, however, has been widely entertained. The paschal feast was a type of him who is "Christ our passover sacrificed for us"—who is the spotless lamb of God, slain for us, and yet not a bone of him broken—whose blood sprinkled on us secures us from the wrath of avenging justice, and gives liberty and peace. (For a particular account of the mode of celebration, see FEASTS.)

PASTOR. (See SHEPHERD.)

PASTURE (Isa. xxxii. 14). This word is used by the sacred writers often in a figurative sense. The places of pasturage in Canaan were chiefly those uninhabited spots which are called deserts or wildernesses in the sacred writings. These were sometimes hilly ranges, abounding in herbage and shrubbery; sometimes sandy plains, in which, here and there, in moist places, a little green grass is found. Such meagre spots are better for sheep, goats, and camels, than rich meadows, which are necessary for kine. They belong to no person in particular, but are commons which all may use; though sometimes they are the property of tribes of people, as such. The whole land of Canaan was originally such a possession, and as such was occupied by Abraham, Isaac, and Jacob. When the country became settled by the Israelites, they had particular pasturages connected with their farms. Sharon and Achor (Isa. lxv. 10) are named as affording good pasturage for flocks, and Gilead and Bashan for neat cattle (Mic. vii. 14). Among these widely scattered and numerous pastures the shepherds and herdsmen of Palestine wandered, as their descendants continued to do. In summer they migrate northward to the hill country; in winter, southward to the plains: thus not only avoiding the winter's cold and the heat of summer, but finding ample sustenance for their cattle at both seasons. The numerous herdsmen are under the command of one who was styled the "chief shepherd"—a term which, with obvious significance, is applied to Christ (1 Pet. v. 4).

PATARA (Acts xxi. 1)—a large, rich

seaport town of Lycia, lying over against Rhodes, at the mouth of the Xanthus, called by Ptolemy Philadelphus, Arsinoe, in honour of his queen. Here Paul took ship for Phœnicia when going from Philippi to Jerusalem.

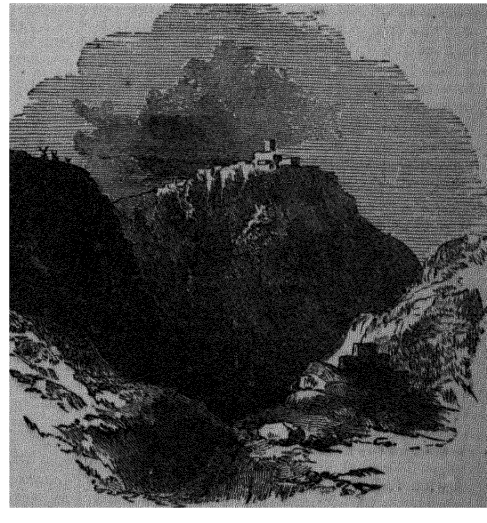
PATHROS (Isa. xi. 11: comp. Jer. xliv. 1. 15; Ezek. xxix. 14; xxx. 14)—the *Thebais* of the Greeks, and *Said* of the Arabs; the same with upper or southern Egypt. Some of the Jews had withdrawn to this region, and there given themselves up to idolatry; but Jeremiah forewarns them of the tremendous judgments which awaited them. The *Pathrusim*, its inhabitants and early settlers, were descendants of *Mizraim* (Gen. x. 14). (See NATIONS, DIVISION OF.)

PATHRUSIM. (See PATHROS.)

PATIENCE (Heb. xii. 1). When spoken of God, it signifies his marvellous long-suffering amidst numerous and heinous provocations. When spoken of as a human virtue, it is often alluded to, described, and enforced in the epistles of the New Testament. In such places it does not generally signify quiet and resignation under evil or hurt; but might be, as in the passage cited, advantageously exchanged with the word *perseverance*. It signifies resoluteness of mind—that habit of calm thought which leads a man to bear, to forbear, to hold on, to wait. It is needed in prayer (Ps. xl. 1). It nerves our faith, inspirits our hopes, and prolongs our blessed anticipations. It learns to reckon time by events, and not by seconds, and to feel that God's time for all things is and must be the best time. It elevates its possessor above petty annoyance and chagrining vexations. It qualifies him to take the same serene view of the world and "all that in it is" as God does. It crowns the believer—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. i. 4).

PATMOS (Rev. i. 9)—an island in the Egean or Icarian Sea, situated near the promontory of Miletus, between Samos and Naxos, about 20 or 25 miles in circumference. It was used by the Romans as a place of exile for convicts, and is distinguished as the place to which John the Evangelist was banished by Domitian, A. D. 94.

Its soil is very thin and sterile, lying on a rugged rock, probably of volcanic origin. About a mile back from the beach is a chapel, enclosing the cave which, it is said, John occupied when writing the book of Revelation, during his banishment.



PATMOS.

PATRIARCH—*father of a race or clan* (Acts ii. 29). In the early history of the Jews we find the ancestor or father of a family retaining authority over his children and his children's children so long as he lived, whatever new connections they might form. When the father died, the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honoured as the central point of connection, and as the representative of the whole kindred. Thus each great family had its patriarch or head, and each tribe its prince selected from the several heads of the families it embraced. These princes were called *elders of Israel*. (See ELDERS.) The word patriarch is also applied to the founder of a family, or any illustrious ancestor (Acts ii. 29). In later ages of the Church, the same title is found, but is applied to ecclesiastical dignitaries, and denotes the supposed paternal character of their authority. The sons of Jacob, as the progenitors of the Jewish nation, are called, by way of distinction, "the twelve patriarchs" (Acts vii. 8).

PAUL, *little*—or SAUL, *asked* (Acts xiii. 9)—was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen (Acts xxii. 28, 29). His descent and formal education were wholly Jewish, and the latter was of the highest order. Under the instruction of Gamaliel, a distinguished Jewish rabbi at Jerusalem (Acts v. 34), he became master of the Jewish law (Acts xxii. 3; Gal. i. 14). He had been also taught a useful mechanical trade, according to the custom of the nation; for the Talmud says, "He that does not train his son to some secular occupation is as bad as if he taught him to steal." The handicraft to which Saul was trained was that of a "tentmaker." Tentmaking is a common and popular branch

of business in the East, where these light and portable edifices are in so great and constant requisition. Cilicia, Saul's native province, was famed for a certain species of goat's hair, which was woven into hair-cloth. This form of industry may have been his early employment; and as such tent-cloth was largely used in the army, this manufacture may have suggested to the apostle's mind the many military figures and allusions which are scattered through his writings (Acts xviii. 3). His residence at Jerusalem commenced at an early period (Acts xxvi. 4); and he was probably from twenty-two to twenty-five years old when Christ commenced his public ministry. He belonged to the sect of the Pharisees, as did also his father (Acts xxiii. 6).

It cannot be supposed very probable that Paul saw Jesus in the days of his flesh. We have no allusion to it in any of his addresses or epistles. It is true, he says, "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. v. 16). Had Paul meant in this statement to say that he had known the Saviour as man, he would most likely have employed the distinctive and appropriate term Jesus. But the apostle seems to refer to such a carnal understanding of Messiah's person, claim, and kingdom, as was and had been so common among his countrymen. He says that once, like his nation, he entertained low and worldly views of the Messiah's advent and work; but these dreams had for ever vanished.

The preaching of the Gospel by the apostles, and especially the fact of Christ's resurrection from the dead, on which they placed their chief stress, excited, of course, a violent opposition among the Jews, which, before long, broke out in open violence. Stephen, an eloquent and powerful advocate of the new religion, was seized and stoned to death. Among the spectators, and perhaps promoters, of this bloody deed, was Saul, who, we may suppose, from the manner in which he was regarded by the murderers, and, indeed, from his own confession, was fully with them in the act (Acts vii. 58: comp. xxii. 20). His temperament, talents, and education fitted him to become a leader in the persecution of the apostles and their adherents; and he commenced his career with a degree of zeal bordering on madness. He "breathed out threatenings and slaughter." His whole spirit was excited against the new religion, and he even sought for authority to go to Damascus, whither many of the disciples had fled after the murder of Stephen, and bind and drag to Jerusalem, without distinction of age or sex, all the followers of Christ whom he could find. Just before he reached Damascus, however, he was arrested by a miraculous light, so intense as to deprive him of sight. He fell to the earth in helpless prostration and terror (Acts xxii. 11). At the same time Christ revealed himself as the real object of his persecution (Acts xxvi. 15: comp. 1 Cor. xv. 8).

This extraordinary event must be understood as the Scripture represents it. To explain it as a natural phenomenon is to contradict Scripture. It was the exalted Saviour who appeared to the persecutor, and whose radiant glory dimmed the meridian sun. The narrative of this conversion is told thrice in the Acts of the Apostles—once by the historian, and twice by Paul himself—the first time to the crowd in Jerusalem when they had risen against him, and the second time before Agrippa. There is one point of seeming variance between two of these accounts. In Acts ix. 7 Luke says, "The men which journeyed with him stood speechless, hearing a voice, but seeing no man;" and in Acts xxii. 9 the apostle himself says, "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Now, here there is no contradiction. Luke says the men heard a sound of one speaking, without recognizing its words. Paul says they did not apprehend what was said by the Lord,—the conversation was not understood by them; for they might be so stunned by the sudden and bright appearance as not to be able to distinguish the articulate sounds in a voice which fell upon their ear.

From this time Saul became a new man. He received from the lips of Christ himself his commission as an apostle to the Gentiles. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 16-18). The miraculous restoration of his sight, his baptism, and the gifts of the Holy Spirit, followed in quick succession; and we soon find him zealously preaching the faith he had set out to subvert (Acts ix. 20, 21). Of this change of motive and action he was not ashamed. We can easily imagine the utter amazement with which his first efforts at preaching would be received—how his own party would be chafed and chagrined—and how the Christian communities would scarce be able to believe in the genuineness of the strange and unexampled occurrence: so that it is naturally said, "When Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple" (Acts ix. 26). We at once perceive his decision and energy in his own account of his conversion and its fruits, as himself records it (Gal. i. 15-17, 22, 23). To this one purpose he thenceforth gave all the energies of his mind and all the affections of his heart. Forsaking, and indeed forgetting, all other purposes and pursuits, he seems to have resolved to crowd into the residue of his life whatever

he could do to repair the injury he had done to the cause of Christ, and to show his strong and exclusive attachment to the interests of his kingdom. The miracles he wrought—the churches he gathered—his sermons, orations, and letters—the extent and success of his missionary tours—the visions and revelations with which he was favoured—and the final attestation which it is generally supposed he gave to the faith he had preached, by the suffering of martyrdom (2 Tim. iv. 6, 7),—all place him among the very chief of the apostles. His conversion sanctified all his attainments and energies. That fervour which had made him chief of bigots now created him prince of apostles. That fire which burnt so fiercely, and threatened to consume the very name of Christianity, flamed with equal intensity on the altar to Jehovah.

Paul, on being converted, did not wait very long in Damascus; and we are not to infer from the narrative of Luke that immediately on leaving Damascus he went to Jerusalem. Himself tells us that he retired for a season into Arabia. He seems to have been influenced to this step the more readily as perhaps but little confidence was at first placed in him by the followers of Jesus at Damascus, where his persecutions of them were still in fresh remembrance. In order that they might be convinced of his complete change, he could not at once, with undisturbed confidence and willing acquiescence, enter the places where he had excited fear and mistrust. Thus the new apostle must find out at Damascus, as he subsequently experienced at Jerusalem, that the friends of Christ were not able as yet to receive him to their hearts. The time which he spent in Arabia was spent perhaps more in meditation than in missionary labour—in spiritual preparation for the work of his life. When now he had returned to Damascus, he commenced making known, unreservedly and energetically, the Gospel of Christ in the synagogues of the Jews, in the same manner that he did on his first abode in that city. As his absence must have somewhat weakened the remembrance of him among the Jews, and in a degree diminished their hatred of him, so it could not but happen that his reappearance should let loose against him, with augmented power, the rage of the adherents of his former faith. It was determined to remove him out of the way. The ethnarch was at once gained over. After a search in other ways to get Paul into their power had been ineffectual, the gates of the city were watched. Here was needed particularly an order from the ethnarch, as no prisoner could be held in custody by any body without an order from the supreme authorities. But the matter was of too much importance to the Jews to permit them to leave it entirely to the measures of the government. They themselves placed some of their own number at the gates, either because they knew Paul personally, or that they might see that the watch was sufficiently vigilant.

The following chronological arrangement will enable the student to connect the principal events in the life of Paul:—

	A.D.
Paul's conversion (Acts ix.),	37, 38
He goes into Arabia (see ARABIA), and returns to Damascus (Gal. i. 17); at the end of three years in all he escapes from Damascus, and goes—his first visit—to Jerusalem (Acts ix. 23, &c.),	41
From Jerusalem Paul goes to Cilicia and Syria (Acts ix. 30; Gal. i. 21). From Antioch he is sent with Barnabas to Jerusalem to carry alms—his second visit (Acts xi. 30),	44
The first missionary journey of Paul and Barnabas from Antioch continued about two years (Acts xiii., xiv.), commencing	45
After spending several years in Antioch (Acts xiv. 28), Paul and Barnabas are sent to Jerusalem, to consult the apostles respecting circumcision, &c—his third visit (Acts xv. 2),	51
The Jews expelled from Rome, A. D. 52-54. Paul, on his second missionary journey (Acts xv. 40), after passing through Asia Minor to Europe, finds Aquila and Priscilla at Corinth (Acts xviii. 2),	52
Paul remains eighteen months in Corinth (Acts xviii. 11). After being brought before Gallio, he departs for Jerusalem the fourth time, and then goes to Antioch (Acts xviii. 22),	54
The apostle winters at Nicopolis (Titus iii. 12), and then goes to Ephesus (Acts xix. 1),	54-57
After wintering in Achaia, Paul goes the fifth time to Jerusalem, where he is imprisoned (Acts xxi, xxiii.),	58
The apostle remains two years in prison at Cesarea, and is then sent to Rome, where he arrives in the spring, after wintering in Malta (Acts xxiv. 27; xxv.; xxviii.),	61
If there was only one imprisonment, his death happened in	64
But according to another theory, Paul is supposed to have been set at liberty,	65
Probable martyrdom in that case,	67-68

The life of the apostle was one scene of missionary enterprise. He did not boast of his achievements, but he was sometimes compelled to defend himself against calumniators. How eloquently he enumerates the trials and hardships of his busy career!—"Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. xi. 23-28).

The reason why his original name was changed from Saul to Paul is not given in Scripture. There is only a passing allusion to it in these words—"Then Saul, who also is called Paul" (Acts xiii. 9). Some suppose that it was changed out of respect to Sergius Paulus, the Roman deputy, the record of whose conversion

to the faith is contained in this section of the Acts of the Apostles. The most probable opinion is, that Paul changed his name in conformity with a common practice. The Jews took a Hellenic name when they were obliged to travel much in Grecian or foreign countries. The "apostle of the Gentiles," who was to spend so much of his life beyond the limits of Palestine, chose a Hellenic name when he proceeded to his new and exalted vocation. The Acts of the Apostles leaves off abruptly in the account of Paul's residence at Rome. It is supposed by many that on his first trial the apostle was freed, but that he was again apprehended, and put to death. The uniform tradition is, that he suffered martyrdom, and that by being beheaded. His own spirit had a warning and anticipation of his doom; for in one of his last epistles he says, "I am now ready to be offered, and the time of my departure is at hand" (2 Tim. iv. 6). Tradition says he was buried without the walls, on the Via Ostiensis. Nero is said to have been enraged against him because by his instructions one of his mistresses or cup-bearers had been converted to Christianity.

The character of Paul is one of the most conspicuous in ancient times. To great enthusiasm he united indomitable perseverance: he was "one of the greatest spirits of all time." Softness of spirit was allied to firmness of purpose—he spoke the truth in love. With undaunted heroism he preached the cross, alike regardless of Jewish fanaticism and heathen ferocity. He liked to build on no man's foundation, but to preach the Gospel where it had never been proclaimed (2 Cor. x. 15, 16). His life was spent in enterprise—no labour was too arduous, no sacrifice too costly for Christ and his cause. His motto truly was, "For me to live is Christ." Conscientiousness and integrity were very marked in him, as well as tenderness and sympathy. Every one must admire that disinterestedness which is incidentally told us in Acts xviii. 3, "Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." We find the apostle himself referring to this, vindicating his claim to maintenance, and yet not enforcing it, in 1 Thess. ii. 9, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." His labours at times must have been overwhelming with corporeal fatigue and with mental exhaustion. Some malady tended to bring him into scorn with his enemies—"his bodily presence was weak," they said, "and his speech contemptible." To such things he was very sensitive, and his ailment seems to have been chronic. Yet what humility characterized him! He was willing to be nothing, that Christ might be all. "Unto me, who am less than the least of all saints, is this grace given" (Eph. iii. 8). Still more does this spirit of self-abasement display itself when he says, "Last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 8, 9). Nay, he exclaims, "Jesus Christ came into the world to save sinners, of whom I am chief." Yet when his claims and rank as a servant of Christ were endangered, he could vindicate his apostleship in glowing terms, for he had seen the risen Saviour, and received his commission from his lips (1 Cor. ix. 1).

The life of faith was strong within him, and he never neglected the culture of his own piety (Phil. iii. 7, 8). A free salvation—justification by faith without works of law—union to Christ—a holy life—were the themes on which he delighted to expatiate. His own religious experience is beautifully portrayed when he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20). The character of his preaching is as distinctly marked in the oft-quoted declaration, "For I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. ii. 2). (See THORN IN THE FLESH.)

His mental powers were of a high order, and they had been assiduously disciplined. What tact and presence of mind he displayed, as during the voyage to Rome! Tarsus, his birthplace, was famed as a seat of elegant culture. Paul had enjoyed a double education, both Grecian and Jewish. Providence thus fitted him to declaim alike in the Grecian forum and in the Jewish synagogue. He was trained "after the strictest sect" of his religion—initiated into all the subtleties of that system which he was to be instrumental in overthrowing. The advantage he possessed in being born a Roman citizen was another preparation on the part of God for his honoured servant—a means secured before his birth to give him immunity when danger threatened—a peculiar privilege which a mere Hebrew could not have enjoyed. "Known unto God are all his works from the beginning." An interesting study to all succeeding ages is afforded in the life, career, and writings of this saint, apostle, and martyr. He rests from his labours, and his works do follow him.

The places visited by the apostle in his various journeys are presented at one view in the following sketch:—

After he was recognized as a disciple by the brethren at Jerusalem, he became so bold an advocate for the truth as to excite the anger of the Grecians, who were taking measures to slay him. This led to his

First journey from Jerusalem, in the course of which he visited Cesarea, Tarsus (where he continued four years), Antioch in Syria (where he tarried one year), thence to Jerusalem.

Second journey.—From Antioch, Seleucia, Salamis, and Paphos, in the island of Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Pisidia, Pamphilia, Perga, Attalia, back to Antioch.

Third journey.—From Antioch, through Syria, Cilicia, to Derbe, Lystra, Phrygia, Galatia, Mysia, Troas (where he was joined by Luke), Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Cesarea, and thence to Jerusalem.

Fourth journey.—From Jerusalem to Antioch, Galatia, Phrygia, Ephesus, Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, Cesarea, and thence to Jerusalem.

Fifth journey.—From Jerusalem to Antipatris, Cesarea, Sidon, Myra, Fair Haven, Melita, Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome, where the narrative in the Acts of the Apostles ends.

Supposed probable journeys from his first to his second imprisonment in Rome.—Spain, France, Britain, Jerusalem, Antioch in Syria, Colosse, Ephesus, Philippi, Corinth, Troas, Miletus, Rome, where he suffered martyrdom.

PAUL, EPISTLES OF. These are fourteen in number, and are unquestionably among the most important of the primitive documents of the Christian religion, even apart from their inspired character. Each has, indeed, its own phasis, according to the purpose the apostle had in view in writing—a purpose moulded according to the circumstances of the church which he intended to instruct, or warn, or reprove. Addressing, in the Epistle to the Hebrews, those who had been adherents of the Mosaic system, and, seduced by its gaudy ritual, were prone to apostatize, the apostle elaborates an argument, with extreme care and delicacy, to prove the superiority of the Lord to the angels by whom the law was given, to demonstrate the excellence of Christ the Son over Moses the servant, and to show, by a vast variety of evidence, how much in dignity and value the atonement of the Son of God excelled the oblations of irrational animals made by sinful men under the Levitical statute. Or, in unfolding to the church at Rome the crowning glory of the Gospel in its gratuitous justification, how wide the premises he lays down, how convincing the conclusion he deduces: the Gentiles have sinned,—their polytheism led them to ferocity and brutality; the Jew has sinned, though he possessed the law, its very possession being both the proof and the aggravation of his apostasy; how awful, then, the inference!—"By the works of the law can no flesh be justified, for by the law is the knowledge of sin." But justification is of grace, and must be so, "through the redemption that is in Christ Jesus." Grace, however, is not the enemy of a holy life. "Shall we continue in sin that grace may abound?" Faith and holiness are inseparably associated. "Do we make void the law through faith? Nay, God forbid, we establish the law." Released from the law as a covenant of works, believers are the more bound to it as a rule of life. "They who are in Christ Jesus walk not after the flesh, but after the spirit." Then the apostle enters into a subject dear to his heart—the history, fates, and fortunes of the ancient people.

Again, were the question asked, To what were the successes of the Gospel owing in the early times? the apostle replies, in the first chapter of his first letter to the church in Corinth, that his preaching was not with "enticing words of man's wisdom," that he did not assume the subtleness and rhetoric of a Grecian orator or sophist, that he did not accommodate his message to the prejudice of his audience, so as to give his gospel a philosophic covering or oratorical recommendation, but boldly, simply, and formally preached "Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness." If we wish to know how offenders are to be treated, how certain questions of casuistry are to be settled, how order is to be preserved in the church amidst a variety of offices and gifts, the statements of Paul in the same epistle form a clear and infallible guide. If we are desirous of beholding an unrivalled specimen of edification, comprised of an artless and happy union of doctrinal truth and practical statement, personal history and evangelical exposition, of official vindication and glowing encouragements, we have it in the second epistle to the Corinthians. The epistle to the Galatians, on the other hand, mirrors forth those strong emotions of surprise, sorrow, and anger which agitated the breast of the apostle as he contemplated the apostasy of that church, and reflected on those Judaizing seductions by which it had been so easily and speedily captivated. The letter to the church of Ephesus, so rich and elevated, resembles that temple which was the pride of their city and the boast of the world, and formed in itself a fit compensation for the loss of those magical books which had been burnt at their conversion, of which "they counted the price, and found it fifty thousand pieces of silver." The varied correspondence of the apostle with Colosse, Philippi, and Thessalonica, proves that all Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness,"—shows the fervid love of Paul for all the churches, for those he had planted and watered, and for such as "had not seen his face in the flesh;" how zealously he watched their best interests, how his heart rejoiced in their adherence to the truth and grieved at any seeming defection among them. At the same time, these familiar writings furnish us with an admirable example of the manner in which all circumstances are to be improved, and all incidents turned to the best advantage —how error is to be analyzed and assailed, and the truth contrasted with it, and placed on a firm foundation. Where shall we find such a fatherly affection toward the younger ministry, such cordial sympathy with them in their unavoidable trials, such minute and sagacious counsels as to their personal conduct and studies, and their public relation to the Church —to every class, age, sex, and office among its

members—as are treasured up in the pastoral addresses or letters to Timothy and Titus? Nor is a fugitive slave beneath the care and anxiety of the great apostle. What condescension and sympathy, what mediating gentleness and firmness, are displayed in the brief note addressed to Philemon!

Besides, the mind of Paul was eminently suggestive. It never lost view of its object, though it often took an excursive flight in reaching it. There is scarcely any doctrine of Christianity which is not illustrated by Paul in some portion of this inspired Cardiphonia. Morality is placed by him in its true position, as coming after faith, and as being based upon it. The doctrines of the Gospel are expounded ere its ethics are enforced. His ethical code comprehends general maxims and special injunctions, and embraces individual and social duties, the relations of country as well as of family, the laws of ordinary intercourse, and those of ecclesiastical communion. What unity in variety, what multiplicity of style and address, are to be found in those precious documents! Although they have reference often to transient circumstances and temporary relations, yet they everywhere bear the stamp of the great and original mind of the apostle, as purified, elevated, and sustained by the influences of the Holy Spirit. (For the order in which these letters were written, and the date of them, see EPISTLES.)

PAVEMENT (John xix. 13)—an area in Pilate's court-room, the floor of which was paved or tesselated with marble or other stones (Esth. i. 6). (See GABBATHA).

PAVILION (Jer. xliii. 10)—a small movable tabernacle or tent, chiefly used for a king, prince, or general (1 Ki. xx. 12, 16). Jahn thinks it was the cloth used for Jewish meals, and which, when done with, was drawn up by a cord, like a wine skin or bottle, and hung upon a nail.

The Psalmist sublimely describes Jehovah surrounding himself with dark waters and thick clouds of the skies, as with a tent or pavilion (Ps. xviii. 11).

PEACE (Judg. vi. 23)—as in Scripture, a word of very comprehensive meaning. It was the usual Jewish salutation. "Peace be with you" was the interchanged courtesy. When the traveller entered a dwelling, he exclaimed, "Peace be to this house:" when he departed, his host wished him well, saying, "Go in peace." Such customs are also found in Scripture. Jesus says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John xiv. 27)—*i. e.*, the peace which I give is a real blessing, not a mere expression of common courtesy and worldly civility. Peace sometimes denotes that holy calm which results from assured interest in Christ (Rom. v. 1). Again, when associated with the word "grace," as in the salutations of the epistles, it comprises every spiritual blessing suited to the varied condition of believers,—all that grace gives—hope, joy, comfort, and power, with every element of spiritual welfare. Truly it is a "peace that passeth all understanding." Other clauses where the term occurs explain themselves.

PEACE OFFERING. (See OFFERING, SACRIFICE).

PEACOCKS (1 Ki. x. 22). This singular and beautiful bird is mentioned among the articles imported by Solomon; though some suppose the original word might be more properly rendered *parrots*. In Job xxxix. 3, also, the word peacocks would be better rendered *ostriches*, and the word ostrich should be translated (as it is elsewhere) *stork*. The wings of the ostrich cannot raise it from the ground; yet, in running, it catches (or, as the word rendered "goodly" imports, drinks in) the wind. The construction of the ostrich and the stork are thus contrasted, as are also their habits; for the stork is as proverbial for her tenderness to her young as is the ostrich for her seeming indifference (Job xxxix. 14-16). (See OSTRICH.)

PEARLS (Matt. xiii. 45, 46) are produced by a shell-fish of the oyster species, and by a peculiarity of the animal which completely develops itself in seven years. If not secured at or about the end of that period, the animal dies and the pearl is lost. It consists of the extravasation of glutinous matter; and the secretion may be excited perhaps not so much by disease, as by the irritation of some foreign substance, such as sand sucked within the shell along with the food. The pearl oysters are found in clusters on rocks (hence called pearl banks) in the Persian Gulf, on the western coast of Ceylon, and on the coasts of Java, Sumatra, &c., and in some parts of Europe. The shells are obtained by diving, and this is done by a class of persons trained to the business. The Ceylon pearl-fishery banks is about 15 miles from the shore, and 72 feet deep on an average. The fishery begins in April, when the sea is most calm, and continues five or six weeks. One shell contains from eight to twelve pearls. The largest are of the size of a walnut, but they are rarely as large as a cherry stone. In the river Tay, in Scotland, there was of old an extensive pearl fishery. The pearls got between the years 1761 and 1764 were worth £10,000. Those which glisten in the Scottish crown, now exhibiting in Edinburgh castle, are said to be the produce of the Tay. The shell of the pearl oyster, or more properly the interior coat, is called *mother of pearl*. A single pearl has been valued at £72,916, 13s. 4d.

In our version of the Old Testament this word occurs only in Job xxviii. 18, where it may mean crystal. In Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; Lam. iv. 7, the word translated "rubies" some suppose means coral; but it probably means pearls; and in the passage last cited reference is probably had to the beautiful red blush of some species of the pearl.

Pearls were anciently used in the East as personal ornaments (1 Tim. ii. 9; Rev. xvii. 4; xviii. 12, 16), and are so used now. From the various illustrations in which the pearl is

introduced, it was evidently regarded as among the most precious substances (Matt. vii. 6; xiii. 45, 46; Rev. xxi. 21).

PEKAH (2 Ki. xv. 25)—a general of the Israelitish army. He assassinated the king Pekahiah in his palace, and usurped the government about 757 B. C. His reign lasted twenty years. He was the stern enemy of Judah; and the war is referred to in Isa. vii-ix. The country was invaded and greatly harassed by the Assyrians under Tiglath-pileser, and Pekah himself was the victim of a conspiracy.

PEKAHIAH—son and successor of Menahem, and seventeenth king of Israel—perhaps 759-757 B. C. After a reign of two years he was assassinated by Pekah, who then became eighteenth king.

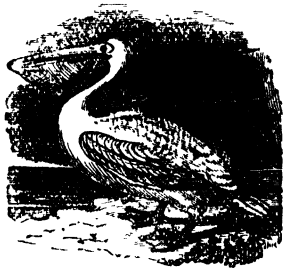
PEKOD (Jer. l. 21)—a name, apparently symbolical, given to Babylon or Chaldea. It may mean visitation—that is, punishment.

PELEG—*division* (Gen. x. 25)—son of Eba. "In his days the earth was divided," the reference probably being to some separation among the tribes of his own family—not to the great dispersion of Noah's sons.

PELATIAH (Ezek. xi. 1) was one of the five-and-twenty men who withstood the prophet, and counselled the people of Israel wickedly. He was suddenly struck dead while Ezekiel was uttering his prediction (Ezek. xi. 13).

PELETHITES. (See CHERETHIMS.)

PELICAN (Deut. xiv. 17)—a voracious bird, unclean by the Levitical law (Lev. xi. 18), of singular construction and habits, resembling the goose, though nearly twice as large. Its bill is 15 inches long. The female has an enormous pouch or bag, capable of con-



taining some gallons of water and food. Out of this pouch she feeds herself and her young—whence the vulgar notion that she feeds them on her own blood. It is classed with the bittern and other birds who delight in solitary and desolate places, and its cry is harsh and melancholy (Job xxx. 29; Ps. cii. 6; Isa. xxxiv. 11; Zeph. ii. 14); in some of which passages the same word is translated owl, cormorant, or bittern, which in others is translated pelican.

PEN (Judg. v. 14). The instruments with which the characters were formed in the writings of the ancients varied with the materials upon which the letters were to be traced:—1. Upon hard substances, such as stone or metallic plates, a graver of steel was used, the same which Job calls "an iron pen." It is possible that an instrument pointed with diamond, such as glaziers now use, was not unknown, as "the sin of Judah" is said to be "written with a pen of iron, and with a point of a diamond" (Jer. xvii. 1). Pliny gives an account of such an instrument as having been long in use.

2. Upon tables of wax a metallic pen or stylus was employed, having one end pointed, to trace the letters, the other broad and flat, to erase any erroneous marks by smoothing the wax.

3. Upon paper, linen, cotton, skins, and parchments it was in very early times common to paint the letters with a hair pencil brought to a fine point, as the Chinese do to this day. Afterwards, however, the reed pen was introduced, which was at first used without being split at the point. The reed pen is used by the modern Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made, like ours, from quills. A particular kind of knife is used to split the reed (Jer. xxxvi. 23). (See BOOK for a fuller account, WRITING.)

PENIEL—*face of God* (Gen. xxxii. 30)—or PENUEL (Judg. viii. 9)—the place at the ford of the Jabbok, east of Jordan, where Jacob wrestled with the angel on his return from Mesopotamia. There was a town of the same name, the tower of which was beaten down by Gideon (Judg. viii. 17). Jeroboam rebuilt and fortified the place (1 Ki. xii. 25).

PENNY. (See MEASURES, &c.)

PENTECOST. The first feast of this nature that happened after our Lord's ascension was remarkable for the visible and copious outpouring of the Holy Spirit, and for the number of converts gained by the sermon of Peter. The first-fruits of a great harvest were then reaped.

The feast of Pentecost was attended by great numbers of Jews, as we read in Acts ii. 5—"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (In corroboration, see Josephus' *Wars*, II., iii., 1.) (See FEAST.)

PENUEL. (See PENIEL.)

PEOR, MOUNT (Num. xxiii. 28)—in Hebrew "the Peor"—a rise of ground east of the Jordan, and part of the same chain with Nebo and Pisgah. It seems to have been the site of an idol temple (Num. xxv. 3; Deut. iv. 3, 46). (See BAAL-PEOR.)

PERAZIM, MOUNT. (See BAAL-PERAZIM.)

PEREZ. (See MENE.)

PEREZ-UZZAH. (See UZZAH.)

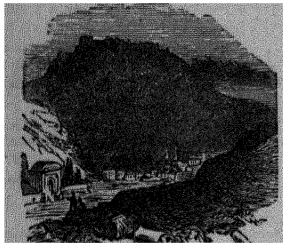
PERFECTION (Ps. i. 2). That which is entire and complete in all its parts, without defect, blemish, or redundancy, is called perfect. The word *perfection* is used in various senses, which can generally be determined by the

subject and connection. In Ps. cxix. 26 the Psalmist says, "I have seen an end of all perfection." The meaning here seems to be, that as the most desirable things in the view of worldly men are honour, wealth, pleasure, learning, so to *see an end of these* is to see how insignificant anything but God himself is to satisfy an immortal soul (Ps. cxix. 96). The word also means the more mysterious principles of the Christian faith (Heb. vi. 1), or the full measure and degree of excellence, holiness, or happiness (2 Cor. xiii. 9).

PERFUME (Prov. xxvii. 9). (See ANOINT, OIL.)

PERGA. (See PAMPHYLIA.)

PERGAMOS (Rev. i. 11), now Bergama, and a city of Mysia, in Asia Minor. Here was one of the seven churches of Asia addressed by John, from whose language we infer that the city was infested by false teachers, who grossly corrupted the people, and led them into many abominable errors. It is described by John as Satan's seat. There are still to be seen



evidences of the former magnificence of this place, such as granite walls and marble columns, and the ruins of what is said to have been the temple of Esculapius.

The population of the modern city is variously estimated from 15,000 to 30,000, and among them 3,000 nominal Christians. It was the birthplace of Galen. There was once at Pergamos a royal library, containing 200,000 volumes, which was added by Cleopatra to the Alexandrian library. It is said that *pergamentum*, the Latin word for parchment, is derived from this place. (See PARCHMENTS.) The people of the place pretend to show the very church where the disciples assembled to whom John's message was addressed (Rev. ii. 12), and also the tomb of Antipas (Rev. ii. 13).

PERIZZITES (Gen. xxiv. 30)—signifying inhabitants of unwalled villages; a tribe of the Canaanites, or a people mingled with them, and scattered over the land. Some of them existed till the age of Solomon, and were subjected by him to tribute; and even on to the period of Ezra (Gen. xiii. 7; Josh. xvii. 15; Judg. iii. 5; 1 Ki. ix. 20; 2 Chr. viii. 7; Ezra ix. 1).

PERSIA—on the monuments, *Parsa*—was the original name of a territory of no great dimensions. In its proper and more restricted

sense, Persia signifies the native country of the Persæ, which is probably the province called Persis by the ancients, and Fárs by the moderns; but Persis, considered as the kingdom of the Persians, which subjugated the Medes, seems to have comprehended all the country to the south of the Median mountains and deserts, and to have included Susiana, Carmania, and Gedrosia, as well as Persis proper. Of the few cities in Persis mentioned by the ancients, Persepolis, the royal city of the greatest Persian monarchs, is the most celebrated; and Pasargadæ, another of the royal cities, the burial-place of the kings, and where their treasures also were kept, was to the north-east, at no great distance from Persepolis, near the modern village of Murghab. Persis, as a province, was different from Elymais, which had been peopled by a Semitic race. Elymais, the Greek derivative of Elam, comprehended, in later times at least, that part of the coast only which lies between the Eulæus or Kerah, and the Oroatis or Arosis of Arrian. The inhabitants of Persia must have come from the East, as their early language certainly indicates, and probably they occupied their new country eight centuries before Christ. These primeval settlers were divided into ten castes—three noble, three agricultural, and four pastoral. The Pasargadæ were the noble tribes, and to them belonged the royal house of the Achæmenidæ. "From antiquity," says Darius on the rock of Behistun, "our race have been kings. . . There are eight of our race who have been kings before me: I am the ninth."

But in a wider or imperial sense Persia means the great Medo-Persian empire, which stretched from the Mediterranean to the Indus, and from India to Egypt, embracing the whole of Western Asia (Ezra. iv. 5, 6; Esther i. 3, 6). This empire was divided, according to Herodotus, into twenty satrapies, and the book of Esther speaks of 127 provinces. On the rock of Behistun the royal record is,—"Says Darius the king, 'By the grace of Ormazd I am king; Ormazd has granted to me the empire.' Says Darius the king, 'These are the countries which have fallen into my hands;—by the grace of Ormazd I have become king of them—Persia, Susiana, Babylonia, Assyria, Arabia, Egypt; those which are of the sea, Sparta and Ionia; Armenia, Cappadocia, Parthia, Zarangia, Asia, Chorasmia, Bactria, Sogdiana, the Sacæ, the Sattagydes, Arachosia, and the Mecians, the total amount being twenty-three countries.'"

The Greek legends about the arly history of Cyrus, the originator of this great dominion, may be safely discarded. Achæmenes, the royal-name father, was probably the leader of the last Persian immigration. He, as the monuments show, was apparently succeeded by Teispes, he by Cambyses I., he by Cyrus., he by Cambyses II., and he by Cyrus II., or the Great, the conqueror of Media and founder of this mighty empire. The descriptive phrase at first, or immediately after the compulsory

union of the two nations, is "Medes and Persians" (Dan. v. 28; vi. 8; Esther x. 2); but in the reign of Xerxes it becomes Persia and Media (Esth. i. 3, 18, 19). The army invading Greece are called Medes by Thucydides; and the Medes of the Hebrew text, in Jer. xxv. 25, are rendered Persians in the Septuagint. One of the first great acts of Cyrus was to add Lydia to his conquests; and he besieged and took Babylon. From his mónotheistic sympathies he at once showed kindness to the captive Jews, worshippers, like himself, of one God; and ancient oracles had predicted such generosity. Jehovah (Isa. xliv. 28) said of Cyrus, "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus." In accordance with such utterances the historian announces—"Now, in the first year of Cyrus king of Persia (that the word of the Lord spoken by the mouth of Jeremiah might be accomplished), the Lord stirred up the spirit of Cyrus king of Persia that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up" (2 Chr. xxxvi. 22, 23). The sacred vessels were restored by the royal generosity, and the first band of returning exiles soon after set out for their common fatherland, (Ezra. i.) After a magnificent reign of twenty-nine years Cyrus died, probably killed in a battle with the Massagetæ, and was succeeded by his son Cambyses—on the monuments, Kabujiva—the *m* in the name being a Greek insertion. The tomb of Cyrus was built at Pasargadæ, the spot where he had gained that crowning victory over the Medes which enabled him to annex them to his own people, and was constructed in the genuine Persian fashion, being a tower of moderate size, solid below, with a sepulchral shrine, roofed above, and a very small entrance. It was almost hid in a thick grove of trees, and contained, when first examined by Alexander's command, a couch, sarcophagus, table, and cups of gold, and many garments adorned with precious stones; but it had been plundered before his second visit, on his return from Bactria, notwithstanding the presence of a body of magi appointed to guard it. The inscription upon it, in the Persian language and character, was said to be—"I, O man! am Cyrus, who gained the empire for the Persians, and ruled over Asia. Do not, therefore, envy me this monument!" The description given of the building by ancient writers, as by Arrian, corresponds with its appearance. But the cuneiform inscription found upon it has been deciphered

Persian King on his Throne.

by Grotefend and Lassen, the latter of whom reads it—Adam Qurus Kshâjathiva Hakhâmanisija—I am Cyrus, the king, the Achæmenian.

The reign of Cambyses was noted for a vast invasion of Egypt, during which his army was overtaken by terrible disasters. Some regard this magian usurpation as a Median revolution; others connect it with an effort to restore the old magian faith, or what Darius the conqueror calls "the Lie." The usurpation lasted seven months, and was quelled by a combination of the Persian nobility, who made Darius king. Darius has thus himself recorded the struggle—"Says Darius the king, there was not a man, neither Persian nor Median, nor any one of our family, who would dispossess of the empire that Gaumátes, the Magian. The state feared to resist him. He would frequently address the state, which knew the old Bartius; for that reason he would address the state, saying, 'Beware, lest it regard me as if I were not Bartius, the son of Cyrus.' There was not any one bold enough to oppose him; every one was standing obediently around Gaumátes, the magian, until I arrived. Then I abode in the worship of Ormazd; Ormazd brought help to me. On the tenth day of the month Bágayádish, then it was, with the men who were my well-wishers, I slew that

Gaumátes, the Magian, and the chief men who were his followers. The fort named Siktakhotes, in the district of Media, named Nisæa, there I slew him; I dispossessed him of the empire. By the grace of Ormazd I became king; Ormazd granted me the sceptre. Says Darius the king, 'The crown that had been wrested from our race, that I recovered, I established it firmly, as in the days of old: thus I did. The rites which Gaumátes, the Magian, had introduced, I prohibited. I reinstituted for the state the sacred chants and sacrificial worship, and confided them to the families which Gaumátes, the Magian, had deprived of those offices. I firmly established the kingdom, both Persia and Media, and the other provinces, as in the days of old; thus I restored that which had been taken away. By the grace of Ormazd I did this. I laboured until I had firmly established our family, as in the days of old. I laboured, by the grace of Ormazd, in order that Gaumátes, the Magian, might not supersede our family.'" "Our family"—the reigning house—thus vanquished all competitors, and it fondly hoped for unchanging power, as if it alone had divine right to rule.

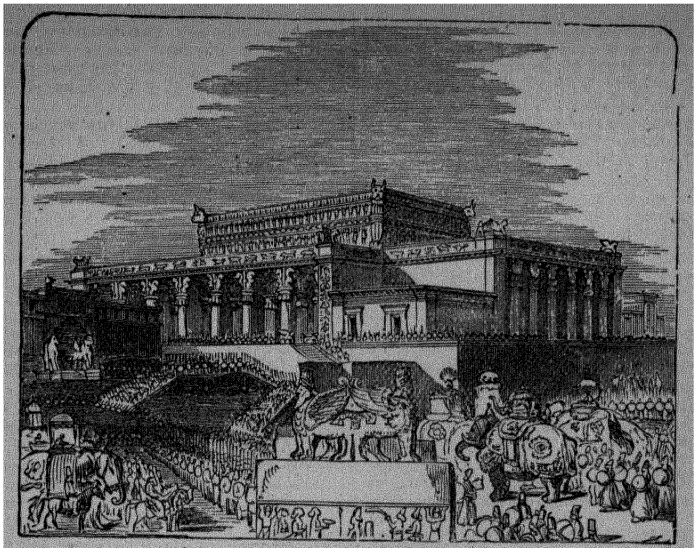
Darius Hystaspis—Darayavush Vishtaspa—on his accession to the throne, confirmed the decrees of Cyrus with regard to the Jews, and the temple at Jerusalem was finished in the sixth year of his reign. But his invasion of Greece led to the famous battle of Marathon; and after a varied reign of thirty-six years he died in the midst of renewed preparations against Europe. He was succeeded by Xerxes—Khshayarsha. Xerxes immediately collected a huge armament. He drew his levies, like his father Darius, from all the nations of that vast continent which owned the Persian sway. But the fleet was soon dispersed by Themistocles at Salamis, the army was beaten at Platæa, and Xerxes fled homeward in disgrace, and sought consolation in his harem amidst sensual indulgences. An incestuous intrigue hastened his end, and he was assassinated B. C. 465. This Xerxes is in all probability the Ahasuerus of the Book of Esther. The great feast, prolonged for 180 days, might be connected with the levy from all the satrapies for the proposed invasion of Greece; and the "tribute laid on the land and on the isles of the sea," spoken of at the close of the book, might be an attempt to recruit his exhausted exchequer after his ignominious defeat and flight. The tyrant who invaded Greece, who scourged the Hellespont, laid his royal mandate on mount Athos, and ruthlessly murdered the son of Pythius, has a close resemblance to the frantic and debased monarch who repudiated his wife because she would not expose herself to the gaze of drunken revellers, and who was so far under the influence of an intriguing and ambitious favourite, as, at his suggestion, to devote a large body of his industrious subjects to wanton massacre and pillage.

Xerxes was succeeded by his son Artaxerxes—Artakhshatra—whose mother is said by several ancient authors to have been a Jewess—probably, in that case, Esther. The long reign of Artaxerxes, surnamed Longimanus—a reign of forty years—was not distinguished by any great event.

Many have identified Artaxerxes with the Ahasuerus of the Book of Esther. But Artaxerxes appears to have been both a wiser and better prince than the degraded and capricious voluptuary of the Book of Esther. His people called him *Bahman*, or "the Kind;" and he is probably the Artaxerxes alluded to in Ezra vii. 11-26; Neh. ii. 1-8, where both paragraphs record his kindness. His successors need not be mentioned here.

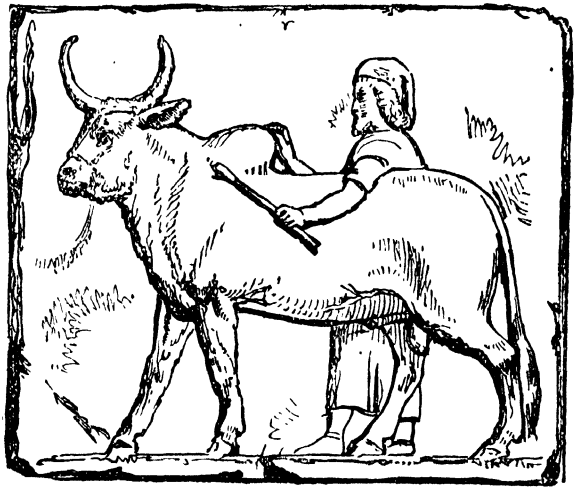
The last king was Darius Codomannus. His lot was cast in evil days; and the Persian empire, sunk in effeminacy and cowardice, ended with his death. In the terrible struggle which prostrated Persia, Darius seems to have been to some extent the aggressor. His vast wealth was employed freely in stirring up Greece to make war upon Alexander, king of Macedonia. "By his strength, through his riches, he shall stir up all nations against the realm of Greece." Such is the prediction of Daniel, verified by the reality. Alexander was provoked at length to invade the territory of his great and menacing antagonist. In B. C. 331 the last battle was fought, which sealed the fate of the Persian empire.

Persepolis, the capital of Darius, was situated in the vast plain of Merdusht, near the junction of the Bendamir and the Kur, and about 35 miles north-east of Shiraz. Its modern name is Takht-i-Jemshid, or Chehel Minar—the "Forty Pillars." The old Persic name seems to have been Parcakarta—"City of the Persian;" and the Greek name does not occur in Greek writers till after the era of Alexander. The Persian appellation is Istakhr, the name of a hill in the vicinity; though the word itself signifies a pond, or artificial reservoir. Travellers vie with one another in their gorgeous descriptions of the ruins of Persepolis—the vastness and splendour of its buildings, the terraced platform on which its palaces stood, its noble portals and sweeping staircases, its elegant fretted work, its rows of massive pillars, its mythical sculptures, and its sumptuous halls. The platform on which the palace stands is marked by three terraces, and faces the cardinal points; while on its circuit are the remains of fallen walls and towers. The first ascent from the plain was by a vast flight of steps, the slope of which is so gradual that horsemen can ride to the summit. The doorways are beautifully ornamented with basreliefs, not unlike those of Nineveh—symbolic guardians of the royal edifice. All around is grand and imposing. Toward the east lies the ample terrace which supports the famous forty pillars. It is difficult to convey in words a correct idea of these superb and complicated ruins, the scene is so vast; and the dilapidation is still majestic in its fallen magnificence. The palaces of the Persian despots resembled their empire—a brief gleam of splendour, sink-



Persepolis—Hall of Xerxes Restored.

ing at once into disastrous gloom. The love of ornament and display is everywhere conspicuous. There were no less than five terraces, three of them already referred to, as leading, the first to the platform, the second to the Chehel Minar, and the thi to a building yet beyond it. But there were still other two connected with other structures, and in one of these occurs a sculpture of the royal presence. That this immense structure was the work of various monarchs admits not of a doubt. It may be questioned whether Cyrus be connected to any extent with the gigantic buildings; but the recent readings of the cuneiform legends have found the name of Darius in peculiar prominence. During his life the platform and the pillared colonnade may have been constructed, while other portions are to be ascribed to Xerxes and Artaxerxes Ochus. The palace that bears upon it the name of Darius is therefore the most ancient portion of the pile, for the legend is, "Darius, the great King, King of kings, King of the nations, the son of Hystaspes the Achæmenian, he has executed this sculpture."



Persian Bull.

On another slab, 26 feet long, occurs the following inscription:—"The great Ormazd, who is the chief of the gods, he established Darius (as) king. He bestowed on him the empire. By the grace of Ormazd (has) Darius become king." There is also a third. "Says Darius the king, May Ormazd bring help to me with the deities who guard my house, and may Ormazd protect this province from slavery, from decrepitude, from lying. Let not war, nor slavery, nor decrepitude, nor

lies obtain power over this province. That I hereby commit to Ormazd, with the deities who guard my house. That may Ormazd accomplish for me, with the deities who guard my house." It is plain that Darius wished to establish his kingdom; and therefore he is anxious to repeat his claim, and guard it by Divine right and genuine succession. Similar inscriptions of Xerxes are also found on various

Persian Counsellors before the King.

parts of the building; and we find the great-grandson of the first Darius thus asserting his royal prerogative in true Persian style,—"I am Artaxerxes, the King of kings, the son of King Artaxerxes, the son of King Darius, the son of King Artaxerxes, the son of King Xerxes, the son of King Darius, who was the son *of one named Hystaspes*, the son of one named Arsames, an Achæmenian."

The Persian government was despotic, though there was a council of state called together on great emergencies—"the seven men who see the king's face." The empire was divided into satrapies, for the purpose of government and the collection of revenue. Each satrap under Darius paid a fixed sum to him, and also maintained the necessary troops in his own province. The royal scribes were important functionaries of state, and their chronicles were laid up in the chief cities. Thus search was made in "the house of the rolls" for the decree of Cyrus, and it was found at Achmetha (Ezra vi. 1). Similarly also in Esth. vi. 1, 2, "the book of chronicles" is referred to. A common phrase, which has become proverbial, is, "the law of the Medes and Persians, which altereth not." Thus Dan. vi. 8-12: "Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree . . . The king answered and said, the thing is true, according to the law of the Medes and Persians, which altereth not." These words certainly mean that edicts could not be capriciously or immediately altered, but not that they were beyond the power of modification or abolition; for the Book of Esther shows that if a decree could not be reversed, it might be neutralized by another and subsequent one. The union of so many distant satrapies under one central government necessitated a system of posting, and a vivid picture of such an organization—scribes, translators, and couriers—is given in Esth. viii. 9-14.

Ancient Kings.

The royal revenues were partly pecuniary taxation and partly exaction of the fruits of husbandry, for the king's household or the maintenance of the army. The queen's toilet and wardrobe were provided for by the revenue of certain cities or districts; and according to that portion of dress to which their funds were devoted, they received such names as queen's veil, and queen's girdle. The court consisted of an immense retinue, royal servants and guards. According to Ctesias, 15,000 persons were fed at the king's table. The king drank only of the water of the Choaspes, which was carried about in silver vessels for his use. The salt of his table came from the African desert, and the wine he drank was imported from Syria. The surveillance of the royal harem was committed to eunuchs; and so great was the

number of concubines, that a new one is said to have been presented to the king every day; and no one who had been once with him was admitted a second time without special summons. Polygamy was freely practised; but the severity of masters to slaves was carefully restrained. The Persian youth were taught three things—"to ride, to shoot, and to speak truth." The royal grounds or demesnes were called in the native tongue by a word which the Greek spelled as "paradise." The kings were fond of building and hunting, as well as of warring. The soldiers had a bow and a short spear, a small helmet, and a tunic formed of steel scales. The old Persian dress for the people was tight, but the loose Median vestments in course of time superseded it.

Ancient Persian Noble on Horseback.

The earliest religion of Persia was pure and simple theism, without images or altars. The supreme divinity was called Ormazd, or Ahuramazda, the great Giver of life. But another being was acknowledged in course of time, the offspring of speculation on the origin of evil, Ahriman, or Angromanyus. Zoroaster appears to have been a monotheist, as is shown in the Gathas of the Zendavesta, or perhaps he attempted to represent two causes in one being; but Ahriman, the evil one, is never referred to on the monuments. Afterwards dualism prevailed, and each of the rival deities was surrounded by genii. This earlier and purer faith came also, in progress of centuries, in contact with Scythian magianism, which worshipped the elements, sun, stars, and especially fire, and was gradually corrupted. The modern fire worshippers are called Parsees, which is only a corruption of the original name. Zoroastrian dualism is apparently referred to by Isaiah, xlv.7, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

The language of the old Persians, as found in the earlier portions of the Zendavesta, was closely allied to Sanscrit, as many scholars like Haug, Burnouf, and Spiegel, have abundantly shown. This Zend tongue is found in its second stage on the Achæmenian monuments. In its third stage it is called the Pehlvi, or Huzvaresh, and was spoken under the Sassanid dynasty. What is termed the Parsee followed; and the modern Persian, though it abounds with Arabic forms, is yet mainly Aryan in its structure, and is in many respects such a successor of the old tongue as Italian is of the classic Latin.

PESTILENCE (Jer. xxi. 6), or PLAGUE, expresses all sorts of distempers and calamities. The Hebrew word which properly signifies the *plague* is applied to all epidemical and contagious diseases.

A *pestilent* fellow is one who is mischievous, and disposed to corrupt and ruin a multitude (Acts xxiv. 5). (See PLAGUE.)

PESTLE AND MORTAR (Prov. xxvii. 22). The mortar was a hollow vessel for holding grain, manna, or anything else that was to be pounded by the pestle (Num. xi. 8). Mortars are employed in the East for rice and coffee at the present day. Criminals were sometimes beaten to death in this way. The phrase in Proverbs is meant to show that folly cannot be separated from a fool as grain can be shelled in a mortar.

PETER—*rock* (John i. 40)—the son of Jonas, or Jona, hence called Simon Bar-jona (Matt. xvi. 17). He was the brother of Andrew, and was a native of Bethsaida. His original name was Simon, or Simeon. The name Cephas (a Syriac word signifying a rock, and in Latin petra, translated Peter) was given him when he was called to the apostleship (John i. 42: comp. Matt. xvi. 18). He had a family residence at Capernaum. His mother-in-law was healed of a fever by Jesus (Matt. viii. 14; Mark i. 29; Luke iv. 38), and he was by occupation a fisherman (Luke v. 1-3). In the presence of Jesus there was an extraordinary draught of fishes, the vast numbers of which filled and almost sank the ships. Peter was so amazed at a miracle done in his own boat, and by his own fishing-tackle, that he exclaimed, "Depart from me; for I am a sinful man, O Lord" (Luke v. 8, 9). Many wonderful incidents of Peter's life are recorded in the gospels. When Jesus came to the labouring skiff in which the disciples had embarked, which had been overtaken by a storm, and came to them walking over the billows, Peter requested at once to join him, and did walk for a few moments on the water (Matt.

xiv. 29). He was the first to avow his faith in the Messiahship of his Master (Matt. xvi. 16). His mind, however, had not attained to elevated views of the claim and offices of the Messiah; for he had the audacity to rebuke Christ when he spoke of suffering and dying (Matt. xvi. 22, 23). He was strongly attached to the Great Teacher, for while many were deserting Jesus, He appealed to the apostles, and said, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John vi. 67, 68). When Jesus proposed to wash the disciples' feet, Peter rebelled, and when convinced of his fault, his mind rebounded to the other extreme in its fulness, and he cried, "not only my feet, but also my hands and my head." When Jesus foretold the cowardly desertion of his disciples, "Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake" (John xiii. 37, 38). But Christ's words were fulfilled, for he once and again, and a third time with imprecations, denied all relationship and all knowledge of him. When the band of soldiers were about to lay hold on Jesus, the spirit of Peter flashed up indeed; for, "having a sword, he drew it, and smote the high priest's servant, and cut off his right ear" (John xviii. 10). But during the trial his Master's look of reproving love convicted him of his sin, and "he went out and wept bitterly." Our Lord received him again into his confidence, and his commission to Mary Magdalene was, "Go, tell the disciples and Peter." Peter, now restored, professed his attachment thrice, and solemnly, when he received the commission, "Feed my sheep," (John xxi. 15, &c.) On the day of Pentecost he preached that wondrous sermon by which three thousand were converted. In company with John he healed a lame man at the temple-gate, addressed the assembled crowd, was imprisoned, and boldly vindicated himself before the sanhedrim (Acts iv. 19, 20). Afterwards we find him at Samaria, in victorious conflict with Simon Magus. Then we read of him at Lydda healing a paralytic named Eneas, and at Joppa raising Tabitha, or Dorcas, from the dead (Acts ix. 32-39). His Master had work of a peculiar nature set apart for him, and therefore favoured him with a vision which taught that ceremonial distinction among different races of men was abolished, and that Jew and Gentile were alike before God. A second time he was imprisoned, and about to be put to death; but the angel of God miraculously delivered him. We find him at a subsequent period addressing the council at Jerusalem, on a matter in which his own experience was an infallible instructor (Acts xv. 7). We know, too, that at Antioch he became indecisive and inconsistent on the very point which he had so clearly maintained in the metropolitan synod (Gal. ii. 11, 12). Paul disliked such vacillation, and rebuked him (Gal. ii. 14). Thus the religious life of this apostle, from its commencement to its close, is filled with the most interesting incidents. He was with Christ during his ministry, probably, more than any other man. He was the most decided and forward of the disciples, followed his Divine Master in his most eventful journeys, and was with him when he performed his most wonderful miracles.

From the beginning to the end of his illustrious course we are struck with Peter's fearlessness and simplicity, his strong faith and ardent love, the promptness and decision with which he carried out his Master's instructions, and the distinguished regard in which he was held by his fellow-apostles. That Peter was too forward and positive in his professions of attachment to Christ may be admitted, without any impeachment of his motives or doubt of his sincerity. He went forward suddenly, and as suddenly fell back; he was swayed by the impulse of the moment. The general impression made on the mind of a superficial reader of the Bible respecting Peter's character ought not to be unfavourable; though there is the one deep and aggravated sin of denying Christ. Peter was alone in denying his Master; but he was not alone in forsaking and fleeing from him. "Then *all* the disciples forsook him and fled," is the mournful record of inspiration. The fulness of Peter's forgiveness exceeded immeasurably all the guilt and aggravation of his sin; and the history of his life and apostleship is of itself an eternal monument of the purity, consistency, and elevation of his Christian character.

It is quite uncertain when or where Peter died. It is supposed that he suffered martyrdom; and the circumstances of his arrest, imprisonment, and crucifixion are related very particularly by some of the ancient historians. It is said that the Christians at Rome asked Peter to flee; but a vision of the Lord prevented him. He was condemned to be crucified, and was put to death with his head downwards, while the body, on being taken down, was buried near the "Triumphal Way." There is, however, so little confidence to be placed in these accounts that we shall present only another of them to the reader, and that rather as a matter of curiosity. There is an ancient prison in Rome called the Mamertine prison. It is considered the oldest building of any kind in the city, and derives its name from Martius, or Mamertinus, the fourth king of Rome, by whom it was built. The tradition is that Peter and Paul were both confined in this prison by order of Nero, the Roman emperor; and it is not improbable that they both suffered martyrdom here about the year 65. But few can be found credulous enough to believe the guides in the Mamertine prison, when they pretend to show the very pillar to which Peter was fastened when he sealed his faithfulness as an apostle of the Lord Jesus with the blood of a martyr. His wife, according to tradition, is said to have accompanied him in his travels (1 Cor. ix. 5), and to have been also martyred; while her husband, on seeing her led to execution, bade her be mindful of her Lord.

Whatever we say of such stories, it is very probable that Peter came to Rome and suffered martyrdom. Though Papists make so much of it, Protestants have no reason to deny it. His being at Rome is a very different thing from his being bishop or primate of the whole Church, and bequeathing supremacy and prerogative to his so-called successors. The germs of truth seem to be in such old traditions of Peter's having visited Rome—traditions beginning in the very age in which this apostle left the world. Papias, Irenæus, Clement of Alexandria, Tertullian, Caius, Origen, and Eusebius agree in the report that Peter was martyred at Rome; and there is no counter-tradition. Where an event that must soon have been so notorious as this martyrdom is so unanimously attested, there is no reason to call its authenticity in question. In this last portion of Peter's career was fulfilled the Lord's prophecy, John xxi. 18, 19.

Our Lord, when he changed the apostle's name, did not at the time assign the reason; but he afterwards did so on a memorable occasion. When Christ said to his apostles, "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. xvi. 15, 16). Having made this prompt and full confession, he was congratulated by the following answer: —"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it" (*v.* 17, 18). It seems clear that Jesus took occasion now to explain why he had changed Peter's name at the commencement of his apostleship. The English version cannot preserve the similarity of sound and of words which the Saviour employed; and if he spoke in Syro-Chaldaic, the resemblance would be closer even than it appears in the original Greek. Peter had confessed his Messiahship, and his Master says, Thou art Rock, and on the self-same Rock I will build my Church; *i. e.*, I called thee Rock —this confession proves thou hast been well named—I will build my Church on thee. The Saviour intended to confer an honour upon Peter, because of his confession. That honour is declared in these words, "on the self-same rock," or on him who had been surnamed Rock, would he build his Church. The confessor was to be honoured by being made in some sense a foundation of the church. Now, Christ himself is the one foundation—"the chief corner stone;" yet his apostles so far resemble him—"ye are built upon the foundations of the apostles and prophets" (Eph. ii. 20). There are human foundations lying themselves on the Divine basis. We read, too, in the Apocalypse, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb". (Rev. xxi. 14). Not only Peter, but all the apostles are foundations—Christ still being the "head of the corner." These references to the apostles must allude to their work in founding her churches,—the founders of the Christian Church are, in Oriental figure, its foundations. Now, Peter was the first to confess Christ, and our Lord gave him the honour of being the first to found the Church. First in confession, he was first in honour. On the day of Pentecost he laid the foundation of the Jewish Christian Church; and though he was especially "the apostle of the circumcision," yet he was selected to lay the foundation of the Gentile Christian Church in the house of Cornelius the Roman centurion. This appears to be all that the words imply: they are merely the description of a personal honour which was to be conferred on Peter—a reward for the priority of his confession. Such an interpretation does no violence to the Saviour's language. Some suppose Jesus to have pointed to himself as the Rock; others regard the sentiment of Peter's confession as the foundation of the Church. Such expositions are forced, and would perhaps have never been proposed but for the abuse of this passage which has been made by the Popish Church. Personal honour given to Peter was not official superiority over his colleagues. Such supremacy Peter never enjoyed. The notion of his being first bishop of Rome is a silly fallacy—the chair of St. Peter he never sat on; and this passage of Matthew, so interpreted as we have done, gives no countenance to the popish dogma. It neither speaks of a primacy, nor limits it to Rome, nor declares it transmissible only in a direct line of Italian primates. Yet, as the first herald of the Gospel after the ascension, Peter stands first in the evangelical catalogue as "the first, Simon, who is also called Peter." We find him also named in this way, "Peter standing up with the eleven" (Acts ii. 14); "Peter and the rest of the apostles" (Acts ii. 37). For more than 300 years no other interpretation than the one we have advanced was ever heard of or hinted at. All who knew or spoke Greek never doubted that Peter and the Rock are identified. Chrysostom, Gregory of Nyssa, and Pope Leo the First, started the other modes of exposition. Jerome admits that Peter, though a married man, was the *Rock*.

The apostle's mind was saturated with Jewish thought; to him the old economy had not been supplanted, but it had passed over into the new and spiritual dispensation, having burst its national barriers.

PETER, EPISTLES OF. They are called epistles *general*, because they were not addressed to any particular church or community of believers. They are supposed to have been written in a time of violent persecution, by which the converts were scattered abroad (1 Pet. i. 1; iv. 16-19). The date usually assigned to them is between A. D. 64 and 66. Babylon, from which the first of these epistles was written (1 Pet. v. 13), is supposed to be Babylon on the Euphrates, which, though in ruins,

contained many thousand inhabitants, among whom were very many Jews. There is no reason to believe that this Babylon is not intended; and in the absence of all evidence in favour of any other place, it is safest to take the place which is most generally known and mentioned by that name. Both the epistles of Peter express the noble vehemence and fervour of his spirit, his full knowledge of the genius and tendency of Christianity, and his strong assurance of the truth and certainty of all he taught.

PETER, FIRST EPISTLE OF. The first epistle, which is the larger of the two, bears upon it the image of its author; for his soul seems to have stamped an impression of itself on every sentiment and action. The apostle bids the elect strangers reckon it no novelty if severe persecution were to fall upon them; patience under unmerited trial became them. The trial of faith issues in glory. The Saviour is a pattern of suffering—even slaves are to bear wrong submissively. Husbands and wives are to cherish such love to each other as shall enable them to perform their respective duties. Elders are to watch over the flock with cheerful and affectionate superintendence; and the whole Christian community are to be characterized by humility. The tone and language of the epistle point to a season of impending trial and danger. It is a warning to the faithful to anticipate such a critical period by a careful preparation. Peter is the apostle of hope.

The elect strangers addressed by Peter lived in "Pontus, Galatia, Cappadocia, Asia, and Bithynia." These provinces are named in a circuit, just as one would describe them if he viewed them from Babylon. If Silas be the same with Sylvanus, then he, having travelled in those countries with Paul, might have brought such a report to Peter as, under the Spirit, induced the apostle to write this letter. Peter had not made a missionary tour in those countries himself; yet the letter sent by Silas, who was known to these churches would be readily received as an authentic document. It is undoubted that the elect strangers were Christians. Some suppose that they were Jews prior to their conversion. Yet such a theory cannot apply to all of them. It could not be said of Jews that they had in the past part of their lives been given to "abominable idolatries" (1 Pet. iv. 3). Yet so many Old Testament allusions, so many applications of its phraseology, so many thoughts clothed in its striking and impressive diction, could have been appropriate only to such as had possessed and believed in the ancient Jewish Scriptures. Perhaps not a few of the persons to whom Peter wrote had been Jewish proselytes from Gentilism before they embraced Christianity.

The style of this epistle has a resemblance in some places to Peter's recorded addresses in the Acts. The accompanying witness of the Holy Ghost is referred to in the same way in 1 Pet. i. 12 and in Acts v. 32. The reference to the fulfilment of an ancient Messianic oracle is quoted with a similar application in 1 Pet. ii. 8 and in Acts iv. 11. A peculiar mode of allusion to the death of crucifixion, and to its instrument of torture, the "tree," is found in Acts v. 30; x. 39; 1 Pet. ii. 24. The following marked references to the Old Testament are found in the epistle:—

1 Pet. i. 16,	Lev. xi. 64.
——— 24, 25,	Isa. xl. 6, &c.
——— ii. 3,	Ps. xxxiv. 9.
——— 4,	Ps. cxviii. 16.
——— 6,	Isa. xxviii. 16.
——— 7,	Ps. cxviii. 22.
——— ii. 9,	Exod. xix 5, 6. Isa. xliii. 20, 21.
——— 10,	Hos. ii. 23.
——— 17,	Prov. xxiv. 21.
——— 22,	Isa. liii. 4, 6, 7, 9.
——— iii. 6,	Gen. xviii. 12.
——— 10-12,	Ps. xxxiv. 13, &c.
——— 14, 15,	Isa. viii. 12, &c.
——— 20,	Gen. vi. 3, 12.
——— iv. 8,	Prov. x. 12; xvii. 9.
——— 18,	——— xi. 31.
——— v. 5,	——— v. 34.
——— 7,	Ps. iv. 23.

Peter has referred to the epistles of Paul in his own second letter (2 Pet. iii. 15); and many sections of his first epistle have a close resemblance of thought and sentiment to numerous paragraphs in the writings of his "beloved brother." Compare

1 Pet. i. 3,	Eph. i. 3.
——— 20,	Rom. iv. 24; xvi. 25; Col. i. 26.
——— ii. 13,	Rom. xiii. 1-5.
——— 16 &c.,	Gal v. 13.
——— 18; iii. 1,	Eph. vi. 5; Col. iii. 18.
——— iii. 3, 4,	1 Tim. ii. 9.
——— 22,	Eph. i. 20, &c.
——— iv. 10,	Rom. xii. 6, &c.
——— v 1,	——— viii. 18.
——— 8,	1 Thess. v. 6.
——— 14,	1 Cor. xvi. 20; Rom. xvi. 16; 1 Thess. v. 26.

Peter wrote to "strangers scattered;" and James wrote to "the twelve tribes which are scattered abroad." Some similarity of thought may therefore be anticipated, as we perceive in

1 Pet i. 6, 7,	Jas. i. 2, 3.
——— 24,	——— 10, 11.
——— 3, 23,	——— 18.
——— ii. 1, 2,	——— 21.
——— iv 8,	——— v. 20.

PETER, SECOND EPISTLE OF. It is shorter than the first, more general in its nature, and has special reference to the malicious seductions of false teachers. Christians are exhorted to grow in all spiritual attainments. Scoffers are exposed, especially those who said in ignorant scepticism, "Where is the promise of his coming?" The apostle explains why His coming has been delayed, and shows that its approach ought to stimulate us to growing holiness and meetness for heaven.

The ancient Church, which was very cautious in authenticating documents as inspired, and in giving them circulation as apostolic writings, had some doubts of the canonical authority of this epistle. They did not place it among

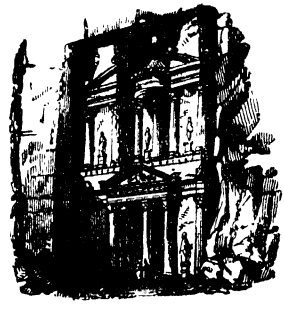
the spurious, but only among the suspected writings. There seems to have been some ground for such hesitation. The style is different—the name "God" occurs forty times in the first epistle, and only seven times in the second. In the first, Christ is called "Lord" only once; but it is the common adjunct in the second epistle. Again, Christ is called Saviour often in the second epistle—never in the first. Quotations from the Old Testament are differently introduced in the two epistles. Peter may have written in Aramaic, and the epistle, as we have it, may be a translation. Still the author avows his name to be Simon Peter (ch. i. 1); speaks of having written a former epistle (ch. iii. 1); refers to the scene of transfiguration, and to his being present (ch. i. 18); alludes to a peculiar prophecy about his own death, recorded in John xxi. 19. Many similar forms of thought and diction occur in both epistles, with a characteristic reference to the flood (1 Pet. iii. 20; 2 Pet. ii. 5). Such features of the composition are presumption in favour of its being written by Peter. It would not have been easy in the second century to have imposed on the churches an epistle forged in Peter's name. There is a remarkable similarity between many portions of this epistle and some verses in the brief letter of Jude. Compare the following passages:—

2 Peter i. 1, 2,	..... Jude	1, 2.
—— —— 5,	..... —	3.
—— —— 12, 13, 15,	..... —	3.
—— ii. 1-3,	..... —	4, 5.
—— —— 4,	..... —	6.
—— 6, 10,	..... —	7.
—— — 10,	..... —	8.
—— —— 11,	..... —	9
—— —— 12,	..... —	10.
—— —— 15,	..... —	11.
—— — — 13,	..... —	12.
—— —— 17,	..... —	13.
—— —— 18,	..... —	16
—— iii 1-3,	..... —	17, 18.

Probably the original composition is Jude's, which Peter reproduces for his own purpose. (See JUDE.)

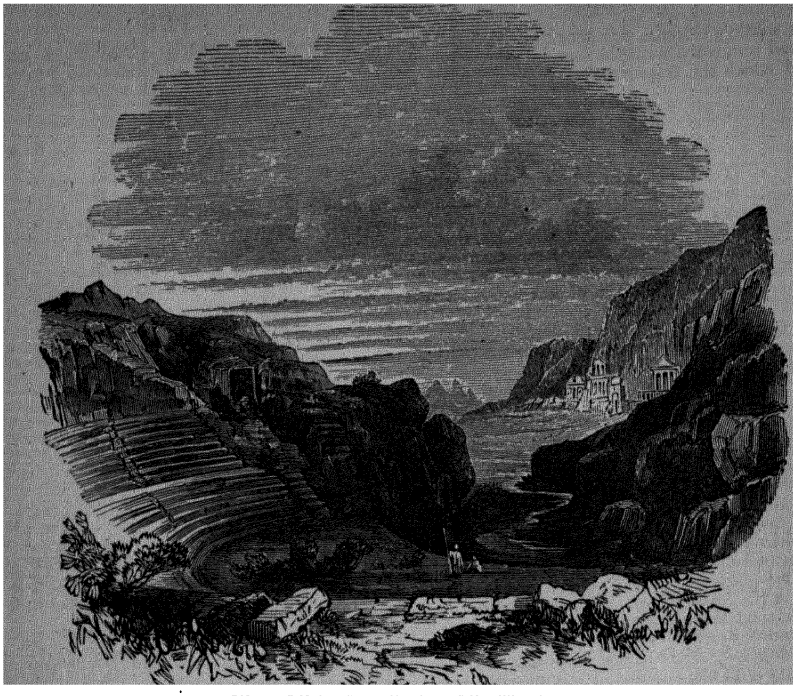
PETRA—*rock*; also called SELA (Isa. xvi. 1), and JOKTHEEL—*God-subdued* (2 Ki. xiv. 7)—the capital of Idumea, and one of the most remarkable cities of the ancient world. It was situated near the base of mount Hor, about three days' journey from Jericho, and the same distance from mount Sinai. The mountains in the midst of which it lay hidden rise up from the eastern border of the Arabah, the deep valley extending from the Dead Sea to the gulf of Akabah. Immediately above this valley an outskirt of low hills of limestone forms the basis of the mountain range. Above these are elevated masses of dark porphyry, with high pointed cliffs, constituting the body of the mountains. Higher than these last are irregular ridges of sandstone; and farther and loftier than all, lie long elevated ridges of limestone, to the east of which stretches the plateau of the Great Desert. The height of the porphyry cliffs above the Arabah is estimated at about 2,000 feet. The elevation of the Wady Musa, above the same, is about 2,200 feet; and the limestone ridges farther back may not be less than 3,000 feet. The entire breadth of the mountain range between the Arabah and the Eastern Desert is about 20 or 25 miles. The whole aspect of this region is less barren than the mountains in the west; and many tracts of country embraced in it are so abundant in fertility as to afford striking illustration of the fulfilment of the promise made to Esau, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above."

It is in the Wady Musa, in this mount Seir, where the ruins of ancient Petra are now seen. The length of the valley in which the city lies measures from north to south nearly a mile. Its average breadth is about half a mile. On the east and west it is skirted by precipitous rocks, rising to the height of from 200 to 1,000 feet; but on the north and south they are much lower, and afford, through ravines between them, two entrances to the city. The ancient and principal entrance, however, was from the east, by the Wady es Sîk. This is a deep and narrow defile of more than a mile long, shut in on either side by lofty perpendicular rocks, and coursed by a pretty rivulet which runs westward through the city. At the entrance of the valley the cliffs are between 40 and 50 feet high, with a space between them of about 50 yards; but farther on it contracts, and the cliffs become much higher, presenting on each side multitudes of tombs hewn out of the rock. Onwards towards the mouth of the valley, a splendid arch is thrown across from one cliff to another, below which the width of the passage is not more than 12 feet, and the height of the adjacent rocks measures nearly 300 feet. The bottom of this passage was anciently paved with square stones, some of which still remain; and the whole valley forms a wonderful scene of wild and striking sublimity. Passing westward in a winding direction through this dark and rugged defile, the path opens into a broader



Temple cut in the Rock.

valley running farther north, where all at once, on the western precipice, the splendid façade



View of Petra from the top of the Theatre.

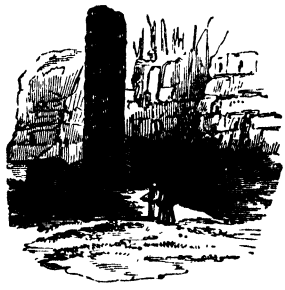
of the *Khasneh* bursts on the view. This gorgeous work of art is hewn out of the face of the rock; and with its noble Corinthian pillars and magnificent entablature forms the most wonderful and beautiful object in the whole of this scene of wonders. The interior of the structure, however, is plain and without ornament. It consists of one lofty room and several small chambers, rendering it probable that it was originally intended for a temple.

Beyond this, in a bend of the Wady which turns to the north, is situated the theatre. It is cut out of the solid rock, of a semicircular form, and capable of containing between 3,000 and 4,000 persons. All around its lofty walls the cliffs are full of tombs; while in front, on the opposite side of the valley, the eye rests on a multitude of large sepulchres: so that, while a taste for the frivolities of life was indulged by the strange people who dwelt here of old —the inhabitants of the rock—they were constantly admonished of the solemn realities of death. Advancing to the north-east, the city itself opens fully to the view. It occupies an area in the bosom of the mountains of more than a mile in circuit, but increased considerably in extent by the numerous branch valleys which form recesses on all sides. The principal public buildings seem to have occupied the banks of the rivulet. Not far from the centre of the valley are seen the remains of what appears to have been a triumphal arch

Ruins of a Triumphal Arch.

under which are three passages and a number of pedestals and columns. A little to the west of this stands a sumptuous edifice, called "Pharaoh's House," an imposing ruin of nearly 34 paces square. Not far to the east is situated

a solitary column, composed of several bases, and connected with the foundation of a temple, of which the fragments of other columns are



Isolated Column.

scattered around. Near to this, and indeed over the whole area, other piles of ruins, columns, and parts of columns, intermingled with blocks of hewn stone, lie strewn on the ground. A large space on the north side of the brook is covered with relics of what were probably private habitations; and their whole appearance indicates the magnificence of the ancient city, as well as the power exerted in its entire overthrow. The most remarkable ruin, next to the Khasneh, is the Deir. This splendid excavation is situate high up among the topmost crags of the mountain, nearly on a level with the summit of mount Hor, and is approached by a narrow rugged ravine at the west side of the open valley. It is cut out of the perpendicular face of the cliff, which flanks it on both sides; and though inferior to the Khasneh in chasteness and symmetry, it is yet an astonishing work of ancient art. Its length across the front is 152 feet, its height being equal to this measure; and its lower columns, as they spring from the wall, are about 12 feet in semi-circumference. There is within, one excavated chamber; and, like the Khasneh, the Deir appears to have been used as a temple when Edom had its gods.

The most remarkable spectacle, however, in this extraordinary spot are the numerous excavations hewn out of the rock in front of the surrounding mountains. Whether these were formed for temples or human dwellings, or, as is most probable, for tombs of the dead, they cannot but surprise every observer by their number, and the incredible labour with which they must have been constructed. Besides occupying the entire face of the mountains by which the city is encompassed, they cover the whole front of the precipitous rocks in the ravines which branch out on every side. They are often seen rising one above another on the side of the surrounding cliffs; and steps cut out of the rock, now much worn by time, lead in all directions to these mysterious receptacles, some of which are not less than 400 feet above the valley. Many of these excavations consist of a single chamber of 10 or 20 feet in height, and about 12 in width, containing a niche a little above the floor, as if intended for receiving a votive offering. Not a few of them are

Entrance to a rock-hewn Tomb.

humble unadorned holes in the rock, but a vast number are enriched with various ornaments, designed according to the taste or wealth of those who formed them. The whole face of the mountain has thus the appearance of a splendid pile of architecture, consisting of graceful columns, well-designed pediments, and rich entablatures, almost rivalling in skill the works of Grecian art.

A most striking and almost magical effect is given to these wonderful excavations by the great variety of colours in the sandstone rock in which they are formed. Many of them are thus adorned with the most lovely and brilliant hues. Red, purple, black, white, deep azure, and bright yellow, are blended together so as to form the most charming and brilliant colouring—as brilliant as is observed in the colouring of flowers, or when the sky is illumined with a glorious sunset. The splendour of these works of art, with their tall columns and graceful corridors glowing in the beams of an Eastern sun, is a scene of beauty and grandeur to which no description can do adequate justice, and on which every traveller of observation and taste dwells with rapture and amazement, and receives from it "impressions which will be effaced only at death." For more than 1,000 years this city remained unknown and unvisited, till Burckhardt discovered it in 1812. It was afterwards visited, with some difficulty, by Messrs. Legh, Bankes, Captains Irby and Mangles, as well as by M. Linant and M. Laborde, from whose magnificent work the cuts illustrating this article are taken. Robinson, Olin, Stephens, Lord Lindsay, Wilson, Kinnear, Roberts, Stanley, Finn, and hosts of other travellers, have also visited this remarkable place—one of the strangest and grandest spectacles of the East.

Such now is the once renowned Sela, the city of the rock. Petra appears to have been coeval with the first rise of commerce in the East; and there is reason to conclude that it was a flourishing emporium of merchandise long before the dawn of the Christian era. It

was then the common centre to which the traffic of northern Arabia tended, and the common storehouse of the commodities and luxuries of the Eastern world. It came into the hands of the Romans during the reign of the emperor Trajan, and about the fifth century it was the metropolitan see of the third Palestine; but with the decline and fall of the Roman empire in these regions, Petra suddenly vanishes from the pages of history. After the Mohammedan conquest, and before the period of the Crusades, its very name disappears from the annals of nations. Yet no historian has left a word on record to inform future generations how or when perished the powerful capital of the ancient Idumea.

The condition of Petra furnishes a remarkable fulfilment of Scripture prophecy. The predictions foretelling its downfall, and the utter desolation of the land of which it was the capital, are recorded in numerous parts of the book of God (Isa. xxxiv. 5-15; Jer. xlix. 7-10, 15-18; Ezek. xxxv.; Joel iii. 19; Amos i. 11, 12; Obad. 3-16; Mal. i. 3, 4). These predictions, let it be observed, were delivered by different prophets at different times, when as yet the power of Edom was in all its glory, and there appeared no sign of its overthrow. They are most distinct and varied. They exhibit no mark of being shrewd guesses in the present, and leave no means of escape, through a dubious sense, should they not be fulfilled in the future. They present, moreover, the cause of the judgments about to be inflicted on Edom, which is fully verified in their history (Ezek. xxxv. 3, 5). There has been a complete fulfilment of the prophecies against Edom, without descending to those minute and literal details to which so much importance has been attached by several pious writers, as if there were not a plant or an animal mentioned in the highly figurative description of the desolation of the land that must not be found in or near its deserted capital. It is said, for example, that "none shall pass through it for ever and ever" (Isa. xxxiv. 10). Some interpreters took these words in a literal sense, and thought their opinion proved, because several travellers had perished in the attempt to explore it, or had not survived till their return to their own country. But it was a flourishing place in Roman times, and many are going "through it" every year in recent times. The meaning of the clause then is, that to the race of Esau it would cease, under Divine curse, to be a great commercial thoroughfare; and beyond this the oracle primarily does not extend. The prophecies present the people trusting in the fortress of their strength and in their confederacy with other nations for the permanence of their power; and they exhibit the power of Omnipotence as about to lay hold on the sinful and self-confident nation for its utter destruction.

The coincidence between the foreshowing of prophecy and the testimony of facts is striking. The prophet describes the destruction of the cities of Idumea, Jer. xlix. 7, 8, 13. The coming barrenness of a land once fertile, and the depopulation of a country formerly teeming with inhabitants, are depicted by the prophets, Jer. xlix. 17, 18; Ezek. xxxv. 14, 15. "The whole plain," says Burckhardt, speaking of a portion of Edom, "presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. . . . It might with truth be called Petræa, not only on account of its rocky mountains, but also of the elevated plain already described, which is so much covered with stones, especially flints, that it may with great propriety be called a *stony desert*, although susceptible of culture. In many places it is overgrown with wild herbs, and must once have been thickly inhabited, for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, in which direction are also many springs. At present all *this country is desert*."

Thus, wherever the observer looks on the desolations of Edom and the ruins of Petra, he sees not only signal proofs of past human greatness, but incontestible evidence of the truth of the Bible. Thousands of years have elapsed since the prophets of God first foretold the certain overthrow of the then powerful kingdom of Idumea; but their words spoken of old are this day strikingly fulfilled.

PHARAOH (Gen. xii. 15)—an Egyptian word, *phra*, signifying *sun*, which, from its hieroglyphical use, became equivalent to *king*, adopted into the Hebrew, and applied to eight or ten different persons mentioned in the Bible as kings of Egypt (Gen. xii. 17; xxxix. 1; Exod. i. 8, 11; 1 Ki. iii. 1; xi. 19-21; 2 Ki. xxiii. 29; Jer. xliv. 30). (See EGYPT.)

About the earlier Pharaohs of Scripture we know nothing—such as the Pharaoh of Abraham's period. He may have been one of the fifteenth or shepherd dynasty. Salatis, the Pharaoh of Joseph's time, may have been one of the same dynasty. At all events, about the period of the seventeenth dynasty are usually and rightly placed the Hyksos, or shepherd kings. This clan of warriors appears on the page of history like a dark and mysterious cloud, that thunders and soon disappears. Some have doubted their existence altogether; and others, like Josephus, have supposed that they represent only the captive Jews in Egypt. Sir Gardner Wilkinson once held this opinion; but ampler evidence has compelled him to abandon it as untenable. The Jewish historian strives hard to identify the "pastors" with his own national ancestry. There are some features of resemblance, it is true, but there are also many points of strong dissimilarity. As we learn from Josephus, in his book against Apion, Manetho says that "the eruption of the Hyksos into Egypt took place under a king named Timaeus, that they came from the east, that they burnt the cities, demolished the temples, and committed terrible ravages in the country. Their warlike chief," he adds, "lived at Memphis, and laid the whole territory under heavy tribute. Long and fierce

wars were carried on between the dauntless intruders and the native Egyptians, till at length the kings of the Thebais mustered a brave and numerous force, and expelled them. In their ignoble flight they entered Judea on leaving Egypt, and built the city of Jerusalem." It may be that this last statement was held by Josephus as fully corroborative of his views. Yet it affords no argument in favour of his theory, that the expulsion of the Hyksos and the exodus of the Jews are the same event; for the Jews did not, as is affirmed of the Hyksos, build Jerusalem, nor even did they capture its citadel till long after their flight from Egypt; whereas the Pali, or Hyksos, on taking possession of the country, may have erected its earlier fortifications, and afterwards retired more to the seaboard, where they were known in subsequent periods as the Philistines. Manetho's account of the expulsion of the Jews is indeed mixed with fable. It was an humbling epoch to a Pharaoh's vanity, and the actual circumstances may have been disguised in the national records. The Egyptian priest speaks of the exiles as impure and leprous—a statement not to be altogether impugned. From the minute and repeated statutes of Moses concerning leprosy, its colour, treatment, and contagious virulence, it would seem that this frightful malady was endemic—was, in truth, the scourge of the Hebrew tribes. It is plain, on the other hand, that the Jews, when they were in Egypt, never held any rule—were unable to conquer for themselves any portion of the country, or take up arms against their oppressors, but were for a long period in the most revolting and helpless vassalage. The tyrant Pharaoh was a new king that knew not Joseph. Knowing that the Hebrews had enjoyed special favours from his Hyksos rivals, he was naturally jealous of their growing numbers; and as they were located toward the north-eastern frontier, he was afraid of their forming an alliance with the shepherd tribes which had been so recently expelled. The motives of his policy are clearly stated. "He said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land" (Exod. i. 9, 10). The opinion of Pharaoh was, that if the Hyksos should return and threaten Egypt with an invasion, the Hebrews, who had been so much indebted to them, would make common cause with them against the native population. Therefore the restored Pharaoh and his government oppressed them. "They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (Exod. i. 14). The biblical history is thus satisfactorily explained by a reference to the usurpation and final overthrow of these mysterious Hyksos.

It has been often asserted that some monuments of Israelitish slavery still remain in Egypt. At Thebes there exists a mural painting which Rosellini describes as a picture representing the Hebrews engaged in brick-making. The whole process is carefully depicted—carrying clay, kneading it with straw, moulding, drying the bricks, and finally conveying away such as were finished and fit for use. Two Egyptians stand over the workers, each with the rod of a "taskmaster." The tomb of Roschêre contains this pictorial scene; and he seems to have been a crown officer of high rank placed over the national works. The position of the painting does not hinder us from identifying it with the Hebrew bondage, for the Hebrew slaves were scattered over the country, "throughout all the land of Egypt" (Exod. v. 12). Though their first home was in Goshen, under the Hyksos, they may have been dispersed over the kingdom by their oppressors of the native dynasty. That the slaves in these pictures are Asiatics or Syrians there is no manner of doubt, though to decide their nationality with dogmatic certainty would indeed be presumptuous. All we can affirm is, that the scene on the tomb of Roschêre represents men with a Syrian countenance engaged in hard bondage; and we know that the Hebrews laboured in similar drudgery. The children of Israel, as national bondsmen, may be there depicted, for we seem to see somewhat of the Hebrew physiognomy in the painted labourers—a yellow skin and an aquiline nose. It is a trite objection to this view, that the slaves do not all wear beards; for they might either voluntarily or from compulsion have adopted the custom of the country, and shaved themselves. The representation, however, is true to the life, and forms a vivid illustration of the statements in the book of Exodus.

Nor can it be distinctly ascertained who the Pharaoh was at the exodus—probably a king of the eighteenth dynasty—some say Thothmes III. Other Pharaohs are mentioned in Scripture—one, a father-in-law of Merod of the tribe of Judah (1 Chr. iv. 18); a Pharaoh brother-in-law of Hadad the Edomite (1 Ki. xi. 18); a Pharaoh who fought with Sennacherib, called Sethos by Herodotus. (See NECHO, NINEVEH, So, TIRHAKAH.) Of the daughters of Pharaoh three are mentioned—the one who saved Moses; Bithrah, wife of Merod (see above); and the princess, wife of Solomon.

PHARAOH-HOPHRAH, against whom several of Ezekiel's prophecies are uttered (Ezek. xxix. xxxii.), and with whom Zedekiah formed an alliance against Nebuchadnezzar, king of Babylon, reigned over Egypt twenty-five years. The prophecy against him (Jer. xliv. 30) was literally fulfilled. He was unfortunate in an expedition against Cyrene, and his army was discontented. Amasis, one of his generals, was sent to suppress a rebellion which had broken out; but, instead of submitting to his expostulations, the army made him king, and he marched at their head against Pharaoh, and finally took him prisoner. Am-

asis was disposed to save him; but the enraged soldiery forced the unhappy monarch from under his protection, and strangled him.

PHAREZ (Matt. i. 3)—twin son with Zarah, of Judah, by his daughter-in-law, Tamar. After the death of Er and Onan, Pharez became as the first-born. His posterity was numerous; hence the wish, "And let thy house be like the house of Pharez, whom Tamar bare unto Judah" (Ruth iv. 12).

PHARISEES—*separatists* (Matt. xxiii. 26)—a famous sect which arose among the Jews after their return from their long captivity in Babylon. Their name is derived from a Hebrew word which signifies *to separate;* but the history of their origin is buried in obscurity. Pride and hypocrisy were their prominent characteristics. They affected uncommon sanctity, and abounded in rites of purification, which they received on the authority of tradition (Matt. ix. 11); but in many cases they made void the law of God by their superstitious observance of the commandments of men, and were the slaves of lust, and avarice, and pride. They were reproved by our Saviour, particularly for ostentation in their prayers and alms (Matt. vi. 2, 5); for pride in dress, salutations, titles, broad phylacteries, and taking the highest seats at feasts and in the synagogues (Matt. xxiii. 2-36). On account of his detection of their hypocrisy, and his open denunciation of their crimes, they became almost universally the bitter enemies of Christ. Their theological opinions were more correct than those of the Sadducees; as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits (Acts xxiii. 8). Though the sect was violent against Christ, yet many of its adherents were among the early converts. They are thus described by Josephus:—

"Now, for the Pharisees, they live meanly, and despise delicacies in diet, and they follow the contract of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines they are able greatly to persuade the body of the people, and whatsoever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also."—Josephus, *Antiquities,* iii., b. xviii. sec. 3.

PHARPAR. (See ABANA.)

PHEBE (Rom. xvi. 1)—a distinguished member of the church at Cenchrea, a city of Corinth. She is called a "servant of the church" (see DEACON); and the strong commendation of the apostle shows her to have been prominent in works of faith and labours of love.

PHENICE (Acts xxvii. 12)—a winter harbour on the southern shore of Crete, now called Lutro. (See CRETE.)

PHILADELPHIA—*brotherly love* (Rev. iii. 7-13)—a city of the province of Lydia, in Asia Minor, about 70 miles east of Smyrna. Its modern name is Allah-shehr (*city of God*). It contains a population of about 15,000, one-twelfth of whom are nominal Christians. This church was highly commended, more than any of the seven churches of Asia; and while her sister cities have fallen into decay, she still survives, with the remains of her Christian temples and worship. Her population is said to be the purest in Asia Minor. Even Gibbon says of her—"Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins." A tall column still graces these ruins, so that this church appears like a symbolic realization of the language used in Rev. iii. 12—"Him that overcometh will I make a pillar in the temple of my God."

The inhabitants pretend to show the church in which the disciples to whom the message of John was addressed formerly assembled.

PHILEMON (Phile. 1) is generally supposed to have been a resident at Colosse, and a Christian of some distinction, who was probably converted under Paul's preaching (Phile. 19).

PHILEMON, EPISTLE TO, was written by Paul from Rome, in 64, perhaps, where he was detained as a prisoner. Onesimus, a slave of Philemon, had fled to that city, and was there converted to the faith of the Gospel. Paul had begotten him in his bonds. Being

about to return to Philemon, Paul wrote this letter, chiefly with a design to conciliate the feelings of Philemon towards his penitent servant, and now fellow-disciple. The slave may have apprehended the infliction of such a penalty as in slave countries is usually inflicted on runaways. Paul sent him back, not because Philemon might claim him, but to show the altered position in which Christianity had placed him. The apostle pleads for his reception, though he might have enjoined it—pleads from his old age and his sufferings, the personal friendship of Philemon and his instrumentality in his conversion, while he held himself bound for any debt which Onesimus might be owing his master. An eminent critic of ancient days says of the epistle, "The apostle craves pardon in behalf of a fugitive and pilfering slave, whom he sends back to his master; but while pleading his cause, he discourses with so much weight respecting the rules of Christian kindness, that he seems to be consulting for the whole Church, rather than managing the business of a particular individual. He intercedes for the humble man so modestly and submissively as to show, more clearly than almost anywhere else, the gentleness of his nature, which is here drawn to the life." (See ONESIMUS.)

PHILETUS. (See HYMENÆUS.)

PHILIP—1. THE APOSTLE (John i. 43)—was a native of Bethsaida, and a firm believer in the Messiahship of Christ (John i. 45). He was afterwards called to be an apostle; and he hesitated not when he heard the divine invitation, "Follow me." He is referred to in the record of the miracle of the loaves and fishes. Our Lord said to him, "Whence shall we buy bread, that these may eat?" Philip made a natural reply—for he was guided by sight rather than faith—"Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John vi. 7). He seems to have been of a retired disposition; for when the Greeks applied to him with the request, "Sir, we would see Jesus," he did not venture himself to make their solicitation known to Christ, but "cometh and telleth Andrew: and again Andrew and Philip tell Jesus" (John xii. 22). Still under the influence of sensuous notions, we find him again (John xiv. 8) saying to his Master, "Lord, show us the Father, and it sufficeth us." His mind had not attained to purely spiritual conceptions of the Godhead. Tradition says, that after the ascension he preached in Phrygia, and that he was put to death in Hierapolis.

2. PHILIP, THE EVANGELIST (Acts xxi. 8)—one of the seven persons appointed to the office of deacon in the primitive church in Jerusalem (Acts vi. 3-5), and who afterwards went to Samaria, and there preached the Gospel with great success (Acts viii. 6-8). While in Samaria, Philip received a divine intimation (comp. Acts viii. 26, 29, and 39) to go southward from Samaria, to the road leading from Jerusalem to Gaza. In the course of this journey he found a distinguished Ethiopian traveller on his way home from Jerusalem. He was probably either a Jew or a proselyte to the Jewish religion; and had been to the city of their solemnities to celebrate some feast. He was an officer of high rank in the court of Candace, queen of Ethiopia; and as he was sitting in his chariot, in the leisurely pursuit of his journey, he read aloud, or was chanting, a portion of the Jewish Scriptures. At this time Philip saw him, and was divinely admonished to approach him. Philip, without hesitation, obeyed the suggestion, and ran to overtake the chariot. He overheard him reading Isa. liii. 7, 8, and immediately inquired of him if he understood the force and scope of the passage. The traveller meekly acknowledged his need of instruction, and invited Philip to take a seat with him in the chariot. The latter improved the opportunity to explain the great subject of redemption, to which the passage so naturally led; and the result was, that the traveller became a convert to the faith of the Gospel, and was baptized. Philip, under divine impulse, was immediately separated from the convert, who pursued his journey towards Egypt, while he himself proceeded to Azotus, about 40 miles from Gaza, in the opposite direction. He afterwards settled, it is supposed, in Cesarea, and Paul went to his house (Acts xxi. 8). He had four daughters, who, being endued with gifts of prophecy, were inspired to communicate the higher lessons of Christianity (Acts xxi. 9).

3. PHILIP, THE TETRARCH (Luke iii. 1). (See HEROD.)

4. PHILIP, THE HUSBAND OF HERODIAS (Matt. xiv. 3). (See HEROD.)

PHILIPPI (Acts xvi. 12)—a city of Macedonia, formerly called Dathos, and Krenides, or the Springs; but being rebuilt and greatly enlarged by Philip, father of Alexander the Great, it took from him the name of Philippi. It is at the head of the Egean Sea, 12 miles north-west of Neapolis. Its modern name is *Filiba*. It lay on the great plain between Haemus and Pangaeus, and was upon the great road from Rome to Asia—the *Via Egnatia*. It was a place of great celebrity in profane history, and is called "the chief or first city of that part of Macedonia, and a colony." The latter expression denotes that it enjoyed the privileges of a Roman colony—a fact established by ancient medals; and the former may mean either that Philippi was the first city they arrived at in that part of Macedonia, or that it was the chief city of that district of the country. About A. D. 52 a church was gathered in Philippi by Paul and Silas, the former of whom addressed to them the affectionate and grateful letter called the Epistle to the Philippians. This was the first apostolic labour on European ground.

At Philippi Lydia was converted under Paul's preaching (Acts xvi. 14, 15), and hospitably entertained the apostles at her house. The populace became excited against them, however, and they suffered scourging and imprisonment in the most cruel form. By

miraculous power the prison doors were all opened at midnight, and the bands of the prisoners were all loosed, though none escaped. The jailer, fearing that the prisoners had escaped, and knowing that death might be the penalty for his seeming neglect (Acts xvi. 27), was about to commit suicide. At Paul's entreaty he desisted, and immediately applied to the apostles to teach him the way of salvation. This they did, and their teaching being made effectual by the Spirit of God, he and all his were immediately baptized (Acts xvi. 25-34). At the solicitation of the magistrates they soon after left the city. But the apostle visited Philippi probably three times, in A. D. 57 and 58.

PHILIPPIANS, EPISTLE TO, is the eleventh in the order of the books of the New Testament, and was addressed by Paul to the Christians at Philippi. It was probably written about A. D. 62, when Paul was a prisoner at Rome (Phil. iv. 22). The Philippians had kindly ministered to his necessities, by sending Epaphroditus to him with the fruits of their benevolence (Phil. iv. 18). On his return to Philippi, Paul acknowledged their kindness in grateful and affecting terms, and mingled with his thanks some of the most sublime and animating exhibitions of divine truth that are to be found in the sacred pages.

In the first chapter he commends them to God, and speaks of his own condition, not in despondency, but with humble assurance, as having furthered the Gospel. His own piety expresses its blissful spirit and hope—"For me to live is Christ, to die is gain." He exhorts them in the second chapter to unity and lowliness of mind, to disinterested friendship and generosity; and this class of Christian graces he enforces by a beautiful reference to the condescension and death of the Son of God. (See FORM.) Then he bids them be active in the work of their salvation—not only holding fast, but holding forth the word of life. He promises to send Epaphroditus to them, and pronounces on him a high and merited eulogy. In the third chapter his spirit warms, and he cautions them against Judaizing teachers, recounts his own grounds of religious trust prior to his conversion, declares how futile they were, and how futile he regarded them, speaks of his earnest aspirations after a higher conformity to Christ, and concludes with a glowing description of Christian blessing as it affects even that vile body which the Lord shall change and fashion like unto his own glorious humanity. In the fourth chapter the apostle commends some Christian friends to their notice, exhorts them to the possession of characteristic Christian virtues, makes mention, with gratitude, of their timely liberality, and sends them salutations from his more intimate brethren, from the entire church in Rome, and especially from such of them as held a place in Cæsar's household. The church had been in trial, and was still exposed to danger. The style of the epistle is marked by cheerful animation and enlivening energy. The Philippian church is censured in no respect. It stood high in Paul's estimation.

PHILISTIA, PHILISTINES. Philistia was a long stretch of sea-board, reaching from Egypt to Phœnicia, and lying along the eastern shore of the Mediterranean. Ephraim and Judah lay to the east of it; and it was related to them geographically somewhat like Portugal to Spain. The northern portion of this territory, from Joppa to Ashkelon, had been allotted to Dan; and the southern portion had been assigned to Judah; but Philistia maintained an independent existence. The country was signally productive,—"Isaac sowed in that land, and received in the same year an hundredfold" (Gen. xxvi. 12);—"beautiful but monotonous; wheat, wheat, a very ocean of wheat!" exclaims a modern traveller (Thomson, *Land and Book*, p. 556). Caravans passed through it between Egypt and the north; Gaza and Ashkelon had excellent harbours; and commerce augmented its wealth. The Philistines are stigmatized by Amos as slave-traders, the temptation of freebooters and mariners (Amos i. 6). And they are denounced by Joel, along with the Phœnicians, for the same crime,—"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel iii. 6).

The Hebrew name of the country is Pelesheth, and it is rendered "Philistia" in Ps. lx. 8; lxxxvii. 4; cviii. 9; and "Philistines" in Ps. lxxxiii. 7. But it is translated "Palestina," Exod. xv. 14; Isa. xiv. 29-31; and "Palestine" in Joel iii. 4. Yet in all these places the word has the same territorial meaning—the region proper of the Philistines; for in some of them it is mentioned along with Canaan, or in addition to it, and in others it is classed among countries hostile to Israel as settled in Canaan. But the name Philistia—Palestine, gradually became at a later period the title of the whole territory. Strabo speaks of Syrian Palestine; and Josephus uses Palestine both in its provincial and in its larger signification. In the same way Canaan, which meant originally the narrow Phœnician kingdom, came to be an early name of the entire country.

The derivation of the name Philistine has been contested. Some would connect it with *Pelasgi*, wanderers; and other theories are no less fanciful. In the Septuagint the people are called φυλιστιείμ, Philisteans, in the Pentateuch; but in the other books they are called ἀλλόφυλοι, foreign tribes; and some regard Philistine as a transposition of this compound word. Tribes which had settled among other races are called by this Greek term, as the regiments of Hannibal, when located in Gaul and Italy, by the historian Polybius; and the mixed population of Galilee is described by the same appellation in 1 Macc. v. 15.

The origin of the Philistines is hidden in obscurity, though there seem to be mysterious allusions to it in Scripture. That they had been settled for a considerable period in their

country is evident from this, that the country of Abimelech is in the days of Abraham called "the land of the Philistines;" and "the sea of the Philistines" is also mentioned in a description of the boundaries of the promised land in Exod. xxiii. 31. Others, such as Kitto, on the authority of Manetho and Herodotus, regard them as being the same with the Hyksos or Pali, whose leader was called Philitis, or shepherd, and that in Egypt they gave a name first to Pelusium, town of the Philistines, and then, after their expulsion, to Palestina or Palestine, the land of their adoption. But if the Philistines were in their new country in Abraham's time, their rule in Egypt, and their banishment as the Hyksos, must be greatly earlier than the period assigned to it by Manetho. The shepherd dynasty usurped the Egyptian throne not long after Abraham's visit to Egypt, and it was therefore not possible for them to be in Philistia as a settled nation at the epoch implied in Scripture. Nay, their land is gifted to Israel by promise, along with that of the other tribes which formed the population of Canaan. It is said in Jer. xlvii. 4, "The Lord will spoil the Philistines, the remnant of the country of Caphtor." And Jehovah, by the prophecy of Amos, asks, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?" (Amos ix. 7.) The close connection of the Philistines with Caphtor is indicated in these words; nay, they seem to be called the Caphtor in Deut. ii. 23,—"The Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead." Azzah, which is only another spelling of Gaza, shows us that Philistia is meant, and the assertion is, that they dispossessed an earlier population, the Avims, which dwelt in villages; for Hazerim is no proper name, but means unwalled clusters of houses. The Avites, if not wholly dispossessed, were forced to the edge of the desert; and "the Avites from the south" are spoken of in connection with the five lords of the Philistines. The question recurs, What is Caphtor, and who are the Caphtorim? for the Philistines were brought out of Caphtor, and they are the remnant of the country of Caphtor. The Targum, with the Syriac and Vulgate versions, take Caphtor to mean Cappadocia, others suppose it to be Cyprus, and not a few regard it as the island of Crete. Now, there was a tribe of Cherethites in Philistia (1 Sam. xxx. 14), and these may have come from Crete, though it may be rash to suppose them the same with the lifeguards of David, or to suppose that Cherethites and Pelethites means Cretans and Philistines; for the terms, as Gesenius supposes, may mean "executioners and couriers." But the Caphtorim proper are a primeval race; for we read in Gen. x. 14, "And Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim." The Egyptian Casluhim are the origin, either in race or country, of the Philistines, and the Casluhim are brethren of the Caphtorim. The Philistines, whether Hyksos-Pali or not, were therefore of Hamite or Egyptian origin, who had migrated voluntarily, or who, on being driven out, had formed a new settlement in the maritime low country of Canaan. Yet there seems to be some connection with Crete also on their part; for on a tablet of Rameses III. at Medinet Habou there is pictured a naval battle with the Sharutana, apparently named also the Pulusatu—perhaps Cretan or Cherethite islanders—while another body of Cherethites forms a part of the Egyptian forces. Caphtor, after all, may be only another form of the old name Copt, Egypt, Αἴγυπτος, or Kebthor; for Ægypt means the isle or coast of Caphtor—the Nile being occasionally called a sea. The Philistines may therefore be regarded as a colony from Caphtor, expelled, it may be, during some of those mysterious movements of the Hyksos; and a portion of the wanderers may have found their way to Crete, as well as to the fertile plains of the five cities.

The Philistines are characterized by the possession of five towns which formed a kind of confederacy, thus named in Josh. xiii. 3—"five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites." In enumerating the cities of this Pentapolis, Gaza commonly stands first, and Ekron last. The "five lords" are often referred to in the historical notices occurring in the books of Samuel.

The Philistines are first noticed in Scripture in the days of Abraham, when they seem to have had Gerar for their capital, and an Abimelech for their sovereign. By the time of the exodus they were known to be a fierce and warlike race; and the Hebrew tribes were not led into Canaan through their country, though it was the nearest way—the reason assigned being, "lest peradventure the people repent when they see war." Joshua made no systematic attempt to dispossess them, though some suppose that three of the chief towns had been captured and held also for a brief season; but it is expressly stated that the Philistines were not conquered, but were "left to prove Israel." So that in subsequent times the Philistines and Israelites were often at war; and that warfare was frequent in the unsettled period of the Judges (Judg. iii. 31; x. 1; xiii. 1). Samson was at length raised up as the Israelitish champion; but he was left to do individual and spasmodic feats of heroism. The nation was so sunk in soul that it could not be incited to concerted effort; nay, 3,000 of them taunted the grim soldier with the challenge, "Knowest not thou that the Philistines are rulers over us?" and would, in their cowardice, have delivered him into the hand of their enemies. Roused into desperation, the Israelites at length gathered their forces at Aphek, but were defeated, and the ark, which was afterwards carried out to the field of battle as a superstitious charm, was taken and carried

off in triumph. But Samuel, who had now risen to supremacy, and was inaugurating a new era, purified and encouraged the people, and they gained a victory over the Philistines at Mizpeh; and a memorial of the triumph—Ebenezer—was set up. So thoroughly had the invaders been beaten, that during Samuel's administration "they came no more into the coast of Israel." The tide turned, however, in the days of Saul, and there was defeat and sore dejection of heart. The Philistine free-booters did as they pleased, and the abject state of the country is thus portrayed:—"Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found" (1 Sam. xiii. 17-22). One can scarcely picture the melancholy condition of a people that had not the heart to strike a blow for freedom, and who, though they had plucked up a momentary courage, had not a weapon with which to strike it. The Philistines were ultimately beaten; and David, though he had previously encountered and slain Goliath, took refuge from Saul among them. Need we wonder to read 1 Sam. xiv. 52. At length came the fatal field of Gilboa, when Saul fell, and his army was scattered in panic and confusion.

At the commencement of David's reign they showed a bold front against him, but the great warrior again and again defeated them (2 Sam. v. 17-25; viii. 1; xxi. 15-22; xxii. 8-17); and they were also quiet during the reign of Solomon. Occasionally afterwards we hear of them waging war in the old spirit, as in the reign of Nadab, 1 Ki. xv. 27; and again, 1 Ki. xvi. 15, 17. The Philistines paid tribute to Jehoshaphat (2 Chr. xvii. 11); but in the reign of Jehoram, his son, they overran the country along with the Arabians, committed frightful depredations, and carried off the royal family and harem (2 Chr. xxi. 16, 17). On the other hand, Uzziah warred against the Philistines, and took several of their cities; but in the reign of Ahaz there was another successful Philistine invasion. In fine, we are told of Hezekiah that "he smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city" (2 Ki. xviii. 8).

In the wars between Assyria and Egypt, Philistia, as the highway between the two contending countries, suffered severely. Ashdod was taken by Ivalush IV.; and Tiglath-pileser records his reception of tribute from the kings of Gaza and Ashkelon. Tartan, the general of Sargon, fought against Ashdod and took it. Sennacherib also, in his progress toward Egypt, took several Philistine towns, such as Ekron; and he exposed the dead bodies of its executed magnates on stakes round the walls. The Egyptians in turn ravaged Philistia. Pharaoh-necho smote Gaza (Jer. xlvii. 1), but a more terrible devastation followed, as foretold in Jer. xlvii. 4-7. The following oracle, menacing similar devastation on account of evil inflicted on Israel in her last and weak state, was uttered by Ezekiel:—"Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them" (Ezek. xxv. 15-17). The awful menaces were fulfilled. After Babylon had fallen the, Persian armies overran Philistia, as they marched toward Egypt. They continued to hold Gaza; and Alexander took it after a five months' siege, with all its usual miseries. Antiochus took it again in 198 B. C.; and the Maccabean chieftains made some furious onslaughts on their old and fierce antagonists, and sacked and burned the chief towns and temples. The resistless Roman arms at length smote the country, and it sank into a Roman province.

Through all their history the Philistines appear as indomitable warriors—a terror to their neighbours by their fierce and sudden onslaughts. Their towns must have been strongly fortified, for they were able to stand long and terrible sieges. Artistic skill must have made some progress among them, as is shown in the description of Goliath's armour, 1 Sam. xvii. 5. Archers were a formidable section of their troops, as may be inferred from the statement, 1 Sam. xxxi. 3. Their revenge was sudden and cruel: they burned the wife of Samson and her father with fire; and perhaps they inflicted the same fate on their prisoners (Judg. xiv. 15). The Philistines were uncircumcised and idolatrous, Dagon, or the fish-god, being the chief divinity, with temples at Ashdod and Gaza; Baalzebub was found at Ekron; and Derceto, a female Dagon, was enshrined at Ashkelon. The idols were carried with their armies; for after a defeat at Rephaim "they left their images, and David and his men burnt them" (2 Sam. v. 21). When, after the battle of Gilboa, they found the body of Saul among the slain, we are told, "They cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan" (1 Sam. xxxi. 9, 10). Divination was specially cultivated among them. Thus, during the captivity of the ark

among them, and when they were smarting under divine judgment, "They called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place" (1 Sam. vi. 2). The prophet Isaiah reproves his own people as being "soothsayers, like the Philistines" (ch. ii. 6). The practice had therefore become characteristic and proverbial. The language of the Philistines, if we may judge from names, was originally of the same class as Hebrew or old Phœnician, or a peculiar dialect of it. "The speech of Ashdod" differed from "the Jews' language" in the days of Nehemiah (Neh. xiii. 24). (See ASHDOD, DAGON, EKRON, GATH, GAZA.)

PHILOSOPHY (Col. ii. 8). This term denotes the system of opinions embraced by various sects, both among Jews and Gentiles, as the Epicureans, Stoics, &c., in the apostolic age (Acts xvii. 18). (See COLOSSIANS, EPISTLE TO, EPICUREANS, STOICS.) As their system was framed according to human traditions and the principles of worldly science, and not according to the doctrine of Christ, it was vain and false, and therefore a proper subject of caution (1 Tim. vi. 20).

The popular philosophy of every age has damaged its theology—from the Platonism of ancient times to the Hegelianism of modern Germany. It is too often the natural offspring of the unsanctified mind, the result of that pride which will not bow to the truth of revelation, disparages what is repugnant to its taste, and rejects what is above the sphere of its comprehension. It has existed in every age of the Church. It was the germ of almost all the heresies of former days. That spirit that led so many sects to tamper with the canon, and exclude or receive the sacred treatises from mere fancy or opinion—that prompted them to set aside the deeper mysteries of the faith, deny the divinity and deride the atonement of the Son of God, and reduce the Gospel to a bare annunciation of duty, scarce distinguished from any human theory of amelioration and improvement—is the essence of Neology. It rose with Cerinthus and the Ebionites. It animated Marcion and the Manichees. It guided the Arian interpretation of the fourth century. It is the soul of Socinian exegesis. It has happened to be allied in Germany to prodigious learning and powerful talent, and has appeared adorned with the speculations of abstruse psychology, the splendid phantasms of Teutonic imagination, and the subtle researches of philology. The morbid love of novelty thus often leads to heresy. Men forget our Lord's impressive statement, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in nowise enter into it."

PHINEHAS. 1. (1 Sam. i. 3) A son of Eli, and noted for his wickedness. (See ELI.)

2. (Exod. vi. 25) A son of Eleazar and grandson of Aaron. He filled the office of high priest to the Jews for nearly twenty years. His zeal and promptitude in punishing the sin of Zimri, a distinguished Simeonite, turned away the anger of the Lord against the nation, and secured to him and his family the right of perpetual succession to the Jewish priesthood. This promise was fulfilled; for, except the interval from Eli to Zadok, the priesthood continued in the family of Phinehas until the destruction of the temple and the captivity of the nation. Phinehas was remarkable for his zealous attachment to the purity and integrity of the Jewish church (Num. xxv. 7; Josh. xxii. 30, 31). (See ELEAZAR.)

PHŒNICIA, of which Tyre and Sidon were the two great capitals, was a narrow tract of territory stretching along the eastern shore of the Mediterranean, and was, in its strict and proper acceptation, about 28 miles long, and about 1 mile in average breadth. In a wider sense, Phœnicia comprised the whole seaboard from Orthosia to Pelusium—a distance of 450 miles. But, in the ordinary acceptation of the term, Phœnicia was about 120 miles long, and about 20 in breadth. The origin of the name is uncertain. Some derive its name from Phœnix, one of its ancient kings, and son of Agenor; others, from the Greek word φοίνιξ, a palm, as that tree grew in abundance in the country. Others refer it to the Red Sea, or sea of Idumea—Φοίνιξ being the same with ἐρυθρός, "red." But while the Greeks called the country Phœnicia, its own people called it Canaan—χνα—a term signifying low country, in contrast to the high table-land in the interior, and denoting ultimately the whole region of Palestine. The woman who is called in Matt. xv. 22, "a woman of Canaan," is styled in Mark vii. 26, "a Syrophœnician." In the Septuagint the Hebrew term Canaan is often rendered Phœnicia. The Punic inhabitants of Carthage, a Phœnician colony, on being asked what they were, replied, according to Augustine, in their own tongue, "Canaanites."

The country was well watered, fertile, and thickly studded with towns. The streams which flow through it rise in mount Lebanon, and are the Eleutherus, the Adonis, the Lycus, the Tamyris, the Bostrenus, the Leontis, and the Belus. Its old towns, besides "Tyre and Sidon" (a phrase which often denotes the whole country), were Accho (St. Jean d'Acre), Orthosia, Arka, Tripolis, Botrys, Berytus, Dor, &c. The harbours were excellent, and the country was famed for its extensive commerce and distant voyages.

The Phœnicians were Hamite by descent; and their migration to the Mediterranean coast must have taken place at a very early period. Herodotus says that they came from the shores of the Red Sea; and Manetho calls the Hyksos "Phœnician shepherds." Phœnicia, as a portion of Canaan, was never conquered by the Hebrew tribes of Dan, Asher, and Naphtali, to whom it had been allotted in the partition of the country. But the relations of Israel to Phœnicia were usually peaceful,

wholly unlike its warlike entanglements with Philistia. Hiram "was ever a lover of David;" and Hiram's "servants, shipmen that had knowledge of the sea," were sent to man, in part, the fleet of Solomon. Phœnicia began at a remote epoch to occupy itself in commerce and navigation. As merchants, navigators, and colonists, the people had no equals, nor even rivals, for many ages. In ancient times their country was a great warehouse, in which might be found all the necessaries and luxuries of human life; and it was long and justly considered as the emporium of the East. Their commerce by sea extended from their own shores even to the British islands, to Spain, to the ports of the Mediterranean, the Black Sea, and the lake Mæotis. According to some fanciful etymologists, our own country derived its name of Britain from these Phœnician navigators and merchants, who designated these islands, from the minerals with which they most abounded, ברת אנק, Barat-anac, or Bratanac, from the abundance of tin and lead mines found in them. By land they carried on an extensive trade with Syria, Assyria, Persia, Arabia, and India. Phœnicia sent out several colonists to various parts of the world; and Carthage, Utica, and Gades are indebted for their existence as states to Phœnician founders. As an evidence of their skill in navigation, it is stated that some Phœnician adventurers in the service of Necho, king of Egypt, undertook, and completed a voyage round Africa, sailing out of the Red Sea, and returning through the straits of Gibraltar. Their ships were renowned over the world—especially those that traded to Tarshish in Spain: some of them were propelled by fifty oars. Xenophon describes the order and compact arrangements of a Phœnician ship—everything being in its proper place, and no room being lost. Mining operations for silver were carried on on a large scale at Tarshish, and great wealth was carried home by the traders.

The people of Phœnicia worshipped Baal, whose name signifies Lord; and Astarte, the Hebrew Ashtaroth; and the Grecian Aphrodite was also one of their superior deities. Large troops of prostitutes were her priestesses—along with emasculated men, and men for the practice of unnatural lusts. This worship was tolerated in Jerusalem in Solomon's reign (1 Ki. xi. 5). Zidonian women were found in his harem, and they introduced and patronized their native superstitions. Human sacrifices were also offered on great occasions, as also in the colony of Carthage. The name Baal is associated with many proper names, as Hannibal, Asdrubal; and it had also spread over Palestine. The death of Adonis, or Thammuz, another Phœnician deity, was annually lamented by the Phœnician women. Ezekiel, in his vision of the abominations of Israel, says, "He brought me to the door of the gate of the Lord's house, which was towards the north, and *behold, there sat women weeping for Thammuz.*" In Tyre was also placed the magnificent temple of the great god Melkarth ("King of the City"), the Hercules of the Greeks, a deity found in all the colonial settlements of Phœnicia. The Phœnicians also worshipped the seven *kabirim* or great gods, the same in number as the planets.

Their intercourse with distant tribes led them, on their return, to indulge in fictions: a "Phœnician figment" was the traveller's tale of those days; and Punic faith was proverbial at a later time. Through their commercial speculations they were often tempted into frauds—shrewdness degenerated into knavery. They sometimes practised piracy, and they had a trade in slaves (1 Macc. iv. 41). The Phœnician merchant sometimes sank into a pedlar (Prov. xxxi. 24); and Hosea says, as for Canaan, or Phœnicia, "the balances of deceit are in his hand" (Hos. xii. 7). Greece and Rome often traced their corruption to intercourse with Phœnicia, for its wealth brought luxury and debasement.

The Phœnicians were skilled in astronomy and arithmetic; and to them is attributed the invention of letters. According to Herodotus, Cadmus, a Phœnician by birth, first introduced letters into Greece. They were also noted for the manufacture of fine linen, the glass of Sidon, and the purple of Tyre.

As the Phœnicians were of Hamite descent, their language was identical with the ancient Hebrew, or tongue of Canaan. Hebrew was the speech of Canaan when Abraham came to sojourn in it. The Punic tongue of Carthage, after many years' separation from the mother country, preserved a close resemblance to Hebrew, as was noted by Jerome and Augustine.

The coins and the numerous inscriptions coincide. Explained by Hebrew analogy, Melkarth, a name of Baal, means "king of the city;" Carthage is "new town;" Byrsa, the hill on which it stood, is the same as Bozrah; Dido, "his love," is of the same root as David; Hannibal is "the grace of Baal." On a sacrificial tablet found in 1845 at Marseilles seventy-four out of ninety-four terms are found in the Old Testament. In 1855 a sarcophagus was discovered at Sidon, and the inscription on the lid has been deciphered, showing that it contained the body of Ashmunazer, who calls himself "possessor of Dor, Joppa, and extensive corn territories at the root of Dan."

No remains of Phœnician literature have been preserved. The fragments of Sanchoniathon are now regarded as a forgery by Philo-Byblius, though he professes to translate from Phœnician into Greek. (See SIDON, TYRE.)

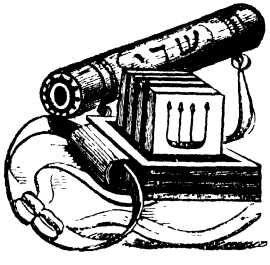
PHRYGIA (Acts ii. 10)—a large and indefinite district in the western portion of Asia Minor, having Bythinia north, and Lycia south. Its chief towns were Colosse, Laodicea, and Hierapolis. Some of its inhabitants were at Jerusalem, and among the converts, on the day of Pentecost. The district was more than once visited by the apostle Paul (Acts xvi. 6; xviii. 23). The Roman province of Phrygia did not exist in the apostles' days. (See GALATIA.)

PHUT (Gen. x. 6), or PUT (Nah. iii. 9), was the third son of Ham; and his descendants, sometimes called *Libyans*, are supposed to be the Mauritanians, or Moors of modern times. They served the Egyptians and Tyrians as soldiers (Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5; xxxviii. 5).

PHYGELLUS (2 Tim. i. 15)—a person mentioned along with Hermogenes as being among those of Asia who had turned away from the apostle. The two deserters must have been persons of some note and influence; but what were the reasons and nature of this desertion are not known.

PHYLACTERIES (Matt. xxiii. 5). The original word denotes *preservations;* and may indicate either the preserving of the words of the law in the memory, or the preservation of the person from danger, as by the amulets or charms of modern superstition.

The practice of using phylacteries was founded on a literal interpretation of that passage where God commands the Hebrews to have the law as a sign on their foreheads, and as frontlets between their eyes (Exod. xiii. 16: comp. Prov. iii. 1, 3; vi. 21). It is probable that the use of phylacteries came in late with other superstitions; but it should be remembered that our Lord does not censure the Pharisees for wearing them, but for making them *broad*, out of ostentation; and it is still uncertain whether the words referred to ought not to be taken literally. One kind of phylactery was called a *frontlet*, and was composed of four pieces of parchment: on the first of which was written Exod. xiii. 2-10; on the second, Exod. xiii. 11-21; on the third, Deut. vi. 4-9; and on the fourth, Deut. xi. 18-21. These pieces of parchment, thus inscribed, they enclosed in a



piece of tough skin, making a square, on one side of which is placed the Hebrew letter *shin* (ש), as in the preceding cut, and bound them round their foreheads with a thong or riband when they went to the synagogue. Some wore them evening and morning, and others only at the morning prayer.

As the token upon the hand was required, as well as the frontlets between the eyes, the Jews made two rolls of parchment, written in square letters, with an ink made on purpose and with much care. They were rolled up to a point, and enclosed in a sort of case of black calf-skin. They then were put upon a square bit of the same leather, whence hung a thong of the same, of about a finger in breadth, and about 2 feet long. These rolls were placed at the bending of the left arm; and after one end of the thong had been made into a little knot in the form of the Hebrew letter *yod* (י), it was wound about the arm in a spiral line, which ended at the top of the middle finger.

PHYSICIAN (Mark v. 26). Physicians are mentioned in the time of Joseph (Gen. l. 2); and many suppose that medicine was among the professions of Egypt, and that Moses was learned in it. Egypt, as Pliny has remarked, abounded with diseases. Herodotus says that in Egypt each physician practised only for one kind of disease; so that swarms of them must have exercised their calling on the banks of the Nile. Each family must have had a variety of them—oculists, aurists, dentists, &c.,—so that we need not wonder at the employment of the plural number in Gen. l. 2, where it is said that "Joseph commanded his servants, the physicians, to embalm his father." The medical skill of Egypt was famed in other countries. The Persian sovereigns, Cyrus and Darius, employed Egyptian physicians. There is also in Scripture abundant evidence that the healing art, in some branches, was a profession (Prov. xvii. 22; Jer. viii. 22; xlvi. 11; Ezek. xxx. 21; Matt. ix. 12; Luke iv. 23; Col. iv. 14). The allusions in these verses verify our statement. This science at such a period must have been simple, and it consisted principally of external applications. The wound was closed, bound up, and mollified with ointment (Isa. i. 6). The balm of Gilead was highly prized for medicinal purposes. When Asa was seized with gout, he was condemned for trusting too much to the physicians (2 Chr. xvi. 12). The woman spoken of in the gospels "had suffered many things of many physicians" (Mark v. 26); nay, Luke, himself a physician, says of her that she had "spent all her living upon physicians, neither could be healed of any" (Luke viii. 43).

PIBESETH (Ezek. xxx. 17)—the *Bubastis* of modern geographers, the ruins of which are supposed to be discernible between Cairo and Sin, or Pelusium. It lay upon the Pelusian branch of the Nile. Figures of a celebrated goddess worshipped there are preserved in the British Museum. The twenty-second dynasty of kings reigned there, of which Shishak was one.

PIECES OF SILVER. (See SILVER.)

PIETY (1 Tim. v. 4) "Let them learn first to show piety at home." This is the only place in the English Bible where this word, now so common, occurs. In this verse it means, like the Latin *pietas*, natural affection on the part of children; and the word pity is only another form of it.

PIGEON. (See DOVE.)

PI-HAHIROTH (Exod. xiv. 2, 9; Num. xxxiii. 7, 8)—an Egyptian word signifying a place where sedges or marsh plants grow. It was an encampment of the Israelites soon

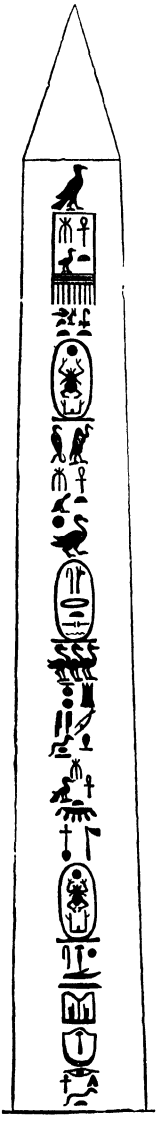
after they left Egypt. Some identify it with Ajrud, near a large plain stretching to the sea west of Suez.

PILATE (John xix. 1), or PONTIUS PILATE (Matt. xxvii. 2), was appointed the Roman governor or procurator of Judea, A. D. 29, and was in office at the time of Christ's trial, and some years after. His proper residence was Cesarea; but he went up to Jerusalem at stated periods; and though his chief duty respected the revenues, he exercised his judicial authority there (John xix. 10), in a palace or government house provided for the purpose (John xviii. 28). His administration was exceedingly offensive, for he brought into Jerusalem standards with the emperor's image on them. Profane history tells us that he was accustomed to sell justice, and, for money, to pronounce any sentence that was desired. It mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cruelty during all the time of his government (Luke xiii. 1). He was finally recalled and banished, and died in exile, most probably by suicide.

This character of Pilate renders more remarkable the fact, that when Jesus was arraigned before him, he was not only anxious to avoid trying him (Luke xxiii. 4, 7), but he once and again, in the most solemn and impressive manner, even in presence of his malicious and bloodthirsty persecutors, declared his conviction of his perfect innocence (Luke xxiii. 14; John xix. 6). He even remonstrated with them on the iniquity and unreasonableness of their conduct, and would fain have thrown upon them the whole responsibility of the deed they were about to perpetrate. This they assumed in the most dreadful imprecation ever uttered by human lips,—"His blood be on us and on our children" (Matt. xxvii. 25). Pilate, moved probably by a fear of losing his office (John xix. 12), notwithstanding his full conviction of his innocence, scourged him, and then resigned him to the hands of an enraged multitude to be crucified.

He directed the form of inscription which was placed on the cross; and when the Jews would have persuaded him to alter the phraseology, so as to represent Him claiming to be king of the Jews, and not as being so in fact, Pilate, conscious probably of having already sacrificed justice to expediency or popularity, peremptorily refused to do it (John xix. 19-22). He gave Joseph the privilege of removing the body from the cross, and placing it in his own tomb; and, at the solicitation of the Jews, he appointed a guard to protect it from violation (Matt. xxvii. 57-66).

PILLAR (Exod. xiii. 21). This word is used in the Bible for the most part metaphorically. Thus, a *pillar* of fire, cloud, smoke, &c., denotes a fire, a cloud, or a column of smoke in the form of a pillar (Exod. xiii. 21; Judg. xx. 40). It was common to erect a pillar as a monument of some distinguished person or event (Gen. xxviii. 18; xxxv. 20; Josh. xxiv. 26).



The Horus.

Living of Men.

Pharaoh.

Sun Presented to the World.

Lord of Upper and Lower Egypt.

The Living of Men.

Son of the Sun.

Osirtasen.

Lord of Spirits in Pone.

Ever-living.

Life of Men.

Resplendent Horus.

Good God.

Sun Presented to the World.

Who has begun the

Celebration of his two Assemblies

to his Creator.

Life-Giver for ever.

In Isaiah xix. the prediction is, that there shall be a "pillar" to the Lord on the border of the land of Egypt." The pillar or obelisk was specially characteristic of Egypt. The one here referred to is associated with the worship

of Jehovah; but the prophet Jeremiah (xliii. 13) predicts the destruction of others connected with idolatrous worship of the sun in Bethshemish or Heliopolis. The preceding cut represents one of those dedicated to the sun, with a translation.

PILLAR OF ABSALOM (2 Sam. xviii. 18). This proud prince, during his own life, erected in the valley of Jehoshaphat a pillar, or column, as a monument to himself, to perpetuate the remembrance of his name; as at that time he had no children to preserve it. (See ABSALOM.)

PILLAR OF SALT. (SEE SALT.)

PILLED (Gen. xxx. 37)—the same with *peeled*.

PILLOWS. "Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature, to hunt souls!" (Ezek. xiii. 18). In this passage those women are intended who utter false prophecies, and use every art and device to allure to luxury and voluptuousness. Woe to those who sew or embroider luxurious cushions for all arms, making pillows, bolsters, head-coverings, &c., for persons of every stature, age, and conditions; so nicely adapted in their dimensions as to suit all leaning arms, and produce their full voluptuous effect—thus making effeminacy more effeminate. These are like toils and snares by which hunters secure their game. (Compare Amos vi. 4.)

PINE (Neh. viii. 15). The original word denotes a class of oily or gummy plants or trees, and probably means here the cypress, or some tree of that family. In the place referred to, the Hebrew reads "branches of oil," which the LXX. render *cypress*. A different Hebrew term is employed in other two places; and perhaps the pine is there the preferable rendering. The pine is a stately and beautiful tree, and hence is used as an emblem of the flourishing state of a church. Pine forests are found in many places in the East (Isa. xli. 19; lx. 13).

PINNACLE (Matt. iv. 5). The word translated *pinnacle* signifies not a summit, but, as the term in itself imports, a wing; and the part of the temple to which our Lord was taken by Satan was probably the elevation over the roof of Solomon's porch, to which there was a passage by stairs. It overlooked the valley on the east, and had beneath it a perpendicular depth of 600 or 700 feet; for at this part of the valley a wall had been carried up to a level with the ground on which the temple stood,—some historians say 750 feet.

PIPE. (See FLUTE.)

PIRATHON (Judg. xii. 15)—a place in Ephraim, identified now with Fer'ata, two hours and a half south-west of Nablous.

PISGAH. No trace of the name has been found east of the Jordan. It is supposed to be the ridge over against Jericho. (See ABARIM, NEBO.)

PISIDIA (Acts xiii. 14)—a province of Asia Minor, north of Pamphylia. Antioch, though within the district of Phrygia, belonged to Pisidia, and was called Antioch in (or of) Pisidia, to distinguish it from Antioch in Syria. Paul laboured in the Gospel not only at Antioch, but throughout the province (Acts xiv. 24).

PISON (Gen. ii. 11)—one of the rivers of Eden, identified by some with the Ganges, and it compassed the land of Havilah: it is supposed to be the Pasitigris; but perhaps it represents the Indus.

PIT (Gen. xxxvii. 20). This is spoken of an empty cistern, or a reservoir, which the Eastern people are in the habit of preparing in those regions where there are few or no springs, for the purpose of preserving rain water for travellers and cattle. These cisterns and trenches are often without water, no supply being to be had for them except from the rain. It was in such a dry cistern that Joseph was cast. In old decayed cisterns the water leaks out or becomes slimy (Jer. ii. 13).

The word is often used for the grave (Ps. xxviii. 1; xxx. 3, 9; lxxxviii. 4), and for the place used to entrap game (Ezek. xix. 8). The pit here spoken of is used at this day in all wild countries. A deep hole in the earth is covered very slightly with boughs or shrubs, upon which is placed a living lamb, which, by its cries, allures the lion or wolf; and when the beast makes a sudden spring upon his prey, he is caught in the pit below. This affords a significant figure of the devices of crafty men and devils (Ps. cxix. 85; Prov. xxvi. 27; Ezek. xix. 4). (See ABYSS, CISTERN, CONDUIT, POOLS OF WATER, WATER.)

PITCH (Gen. vi. 14). This word is supposed to be used in the above passage, and in Exod. ii. 3, for a sort of bitumen or asphaltum, elsewhere called slime (Gen. xi. 3; xiv. 10). It is obtained in a soft or liquid state in pits, and on the surface of the Dead Sea—hence called the "lake of Asphaltites." The naphtha becomes dry and hard, like mortar, when exposed to the weather. It is found at this day in masses of wall and other ruins on the site of Babylon, and is now employed for the like purpose in that part of the world. It seems to have been plentiful in the vale of Shinar, as is attested by Strabo in the sixteenth book of his *Geography*.

PITCHER (Gen. xxiv. 14). The custom of drawing water in pitchers still prevails in the East, an earthen vessel with two handles being used for the purpose. The "letting down the pitcher upon the hand" (Gen. xxiv. 18) justifies the inference that it was carried upon the head or left shoulder, and balanced with the right hand, and when presented, was rested on the left hand. Often in the East, at least in modern times, the pitcher has an ear or handle through which a string is passed, and by which it is conveniently carried, suspended over the shoulder.

PITHOM (Exod. i. 11)—one of Pharaoh's treasure cities, public granaries, or places for the storage of grain. It is supposed, from its relative situation, to be the Patumus of the Greeks, inasmuch as the facilities of access to

it, and transportation from it, would lead to its selection for this purpose.

PLAGUE (Exod. xi. 1)—an eminently contagious and destructive disease, prevalent in the East from the earliest ages. It has ranged over the principal parts of the habitable world, and sometimes for many successive years. The plagues sent upon Pharaoh were a severe succession of judgments, for the purpose of humbling that haughty despot, and showing him the futility of his national superstitions. They were the immediate visitation of Heaven. (See under their respective names.) The sacred writers employ the word to express any terrific and desolating disease (Lev. xiii. 3; 1 Ki. viii. 37); and not unfrequently as a general term for the judgment of God (Exod. ix. 14). It is also used to denote any severe calamity or scourge (Mark v. 29, 34; Luke vii. 21). The judgments of God on Pharaoh are called plagues. The Eastern plague is a species of typhus, along with buboes. (See PHARAOH.)

PLAIN (Deut. i. 1; ii. 8). The Hebrew abounds in descriptive local terms, which are often rendered "plain" in our version. Thus—

1. ABEL—a grassy place or meadow. (See ABEL.)

2. ARABAH—a desert often used, of the lower valley of the Jordan, with its continuations from the Dead Sea towards the eastern branch of the Red Sea, and called "the Arabah" by way of eminence, (Deut. i. 1, 7; ii. 8; iii. 17; Josh. iii. 16; v. 10; 1 Sam. xxiii. 24; 2 Sam. ii. 29; 2 Ki. xxv. 5; Jer. xxxix. 4, 5; Zech. xiv. 10, &c.) (See ARABAH.)

3. SHEPHELAH—"low country;" especially applied to the country between Joppa and Gaza, and called the Shaphelah (Josh. xi. 16; 1 Chr. xxvii. 28; 2 Chr. ix. 27; Jer. xvii. 26; xxx. 44; Obad. 19; Zech. vii. 7). It reappears as the name of the Spanish town Seville.

4. BIK'AH—rendered "plain" in Gen. xi. 2; Neh. vi. 2; Isa. xl. 4; Ezek. iii. 23; Dan. iii. 1; Amos i. 5. Elsewhere it is translated "valley," and specially denotes the valley lying between the two ranges of Lebanon, called Gaclesyna by the Greek, and yet, in the vernacular, el-Beka'a.

5. KIKKAR—the low ground skirting the Jordan (Gen. xiii. 10, 12; xix. 17, 25, 28, 29; Deut. xxxiv. 3; 2 Sam. xviii. 23; 1 Ki. vii. 46; 2 Chr. iv. 17; Neh. iii. 22; xii. 28); called the "region round about" in Matthew.

6. MISHOR—properly a "plain" or "level ground," especially that east of the Jordan, near Heshbon, and now called Belka (Deut. iii. 10; iv. 43; Josh. xiii. 9, 16, 17, 21; xx. 8; 1 Ki. xx. 23, 25; 2 Chr. xxvi. 10; Jer. xxi. 13; xlviii. 8, 21; Zech. iv. 7).

The word "plain" is wrongly used for the Hebrew term *elon*, which means oak, as plain of Moreh (Gen. xii. 6), of Mamre (Gen. xiii. 18), of Zaanaim (Judg. iv. 11), of the pillar (Judg. ix. 6), of Meonenim (Judg. ix. 37), of Tabor (1 Sam. x. 3). (See OAK.)

PLAITING (1 Pet. iii. 3)—weaving or braiding the hair. The business of dressing the hair is mentioned by Jewish writers as an art by itself, practised by women. It was folded up in curls, tied up in knots, and put into the form of horns and towers, made by their crisping pins, with their cauls and round tiers, like the moon (Isa. iii. 18-22), and was the custom of those times, and still is. (See HAIR.)

PLANETS. (See STARS.)

PLATTED (Matt. xxvii. 29)—woven together.

PLEDGE (Ezek. xxxiii. 15)—that which is given as security for the performance of a contract. The Jewish law contained many wise and benevolent provisions on this subject. If a man pawned his robe, it was restored to him the same day, for the upper garment is the usual Oriental coverlet (Exod. xxii. 26, 27). If an Israelite were in debt, and a creditor asked a pledge, he could not go into the debtor's house and select what he pleased; for then he might have coveted some heirloom, something dearly cherished by the impoverished family (Deut. xxiv. 10, 11). The millstone, a simple apparatus for grinding, could not be taken in pledge at all. The reason is obvious—"No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge" (Deut. xxiv. 6). Anything like oppression in respect to pledges was severely reprobated (Job xxii. 6; xxiv. 3, 7). For a Jew to be obliged to give these pledges, and then to see them used by idolaters in their vain worship, was a sore grief to him (Amos ii. 8). (See DEBT, POOR.)

PLEIADES (Job ix. 9; xxxviii. 31)—a cluster of stars (seven of whom are easily seen by the naked eye) placed in modern times in the neck or near the shoulder of the constellation Taurus. They appear about the middle of April, and hence are associated with the return of spring, the season of sweet influences.

PLOUGH (Luke ix. 62). The process of ploughing is mentioned so early as the time of Job. It is also mentioned in Gen. xlv. 6; for *earing* properly means *ploughing*, and the original word is elsewhere translated so (1 Sam. viii. 12).

Considering the shape of the share and coulter, we may see that the prophecy, Isa. ii. 4 and Joel iii. 10, might well have been literally fulfilled. The proper direction of so light a plough requires constant and close attention; and the least diversion of the husbandman from his work would make a crooked furrow. Probably, too, his whole weight was required to secure the entrance of so light an implement into the soil. He could not put his hand to the plough and look back. "Let the ploughman," says Hesiod, "attend to his charge, and look before him, nor turn aside to his fellows, but make straight furrows." "Unless," says Pliny, "the ploughman bend forward, his plough will turn aside." Hence the figure in the above passage from Luke. In the first instance, the plough was probably nothing more than the bough of a tree, from

which another limb or piece projected, which was sharpened, and tore up the earth in a rude manner. At the present day they have in Eastern countries ploughs which are entirely wooden. Travellers describe ploughs of the former construction as usual in Syria. They are drawn chiefly by cows and asses. In Persia one ox or one ass is used. The next improvement was the addition of handles or stilts, by which it might be more easily directed.

In process of time the various forms of the implement as known among ourselves were added; though it is probable that the best of ancient ploughs was inferior to the worst which we have ever seen.

PLUMB-LINE (Amos vii. 7, 8), PLUMMET (Isa. xxviii. 17)—a line by which a plummet or leaden weight hangs, and by the application of which the exactness of perpendicularity may be ascertained.

POETS (Acts xvii. 28). The quotation, "for we are also his offspring," is portion of a hexameter supposed to be taken from the poet Aratus, a citizen of Cilicia, and of course a townsman of Paul. Aratus was speaking of a heathen deity as the author and upholder of all things; and Paul attempts to persuade them, that if this sentiment is true (as it emphatically is when applied to the true God), we should worship him, and not a senseless image, "graven by art and man's device." In Titus i. 12 is a quotation from Epimenides of Crete—"The Cretians are always liars, evil beasts, slow bellies." An iambic line is found in 1 Cor. xv. 33—"Evil communications corrupt good manners." (See PROPHECY, PSALMS.)

POLL, POLLED (Num. iii. 47). When used as a noun, poll means a head; and when used as a verb, it means to cut the hair from the head (2 Sam. xiv. 26).

POLLUX. (See CASTOR.)

POMEGRANATE (Num. xiii. 23)—or *granate apple* (that is, having many grains or seeds in it)—grows wild in Palestine (Num. xx. 5; Deut. viii. 8; 1 Sam. xiv. 2) and Syria, as well as in Persia, Arabia, Egypt, and some parts of Europe, Africa, and the United States. The fruit is of the size of an orange, flattened at the ends like an apple; and when cultivated, is of a beautiful colour (Song iv. 3; vi. 7) and of a highly grateful flavour (Song iv. 13). It was sometimes used, perhaps, as lemon juice is used at the present day, to which reference may be had in Song viii. 2. The rind is at first green; but in August and September, when the fruit is ripe, it assumes a brownish-red colour, becomes thick and hard, yet easily broken. The inside of the pomegranate is of a bright pink, with skinny partitions like those of the orange; and abounds with a juice which is both sweet and acid, and a great multitude of little white and purplish-red seeds. (See section of fruit in the preceding cut.) The seeds of the plant form an excellent medicine, and the rind is used in preparing the finer kinds of leather. It was highly valued in the East, and was one of the species of fruits which the spies brought out of Palestine. Henry IV. of Spain chose this fruit for his royal arms, with the motto, "Sour, yet sweet;" intimating that in a good king severity should be thus tempered with mildness.

Figures resembling the pomegranate in appearance were worked into the high priest's robe (Exod. xxviii. 33), and were also used in the ornamental work of architecture (1 Ki. vii. 18).

POMMEL (2 Chr. iv. 12, 13)—the same Hebrew word being rendered "bowls," 1 Ki. vii. 41. It is from *pomum*, an apple, and means a ball-shaped protuberance—a boss or knop on the capital of a pillar.

PONTUS (1 Pet. i. 1)—the north-eastern province of Asia Minor, lying along the Black Sea, having Colchis on the east, Cappadocia south, and Paphlagonia west. Many Jews resided here in the time of Christ (Acts ii. 9), and the Gospel was early introduced and entertained by many, whom Peter addresses in his first epistle. Mithridates had been one of its kings.

Aquila, Paul's companion, was of this country (Acts xviii. 2). It became a province of Rome in the time of Pompey.

POOLS OF SOLOMON. (See SOLOMON.)

POOLS OF WATER (Eccl. ii. 6). The most noted pools in Scripture are—Bethesda (John v. 2), Gibeon (2 Sam. ii. 13), Hebron (2 Sam. iv. 12), Samaria (1 Ki. xxii. 38), Siloam (John ix. 7), the Upper pool (2 Ki. xviii. 17; Isa. vii. 3), the Lower pool (Isa. xxii. 9), the King's pool (Neh. ii. 14), the Old pool (Isa. xxii. 11). (See CISTERNS, CONDUIT, PIT, WATER).

POOR (Matt. xxvi. 11). Under the Jewish dispensation God accommodated almost every kind of *offering* to the case of the poor. The poor man's turtle dove or handful of meal was as acceptable as the rich man's hecatomb. God seems to take special notice of them. He appointed the gleanings of fields and vineyards, the increase of the seventh year, and part of the third tithe, to be theirs. They were not to be kept on the point of starvation, and their life barely sustained. They were to have seasons of fulness and rejoicing. In the year of jubilee they were on a level with their brethren. All the citizens that year were pensioners alike on the bounty of God. When the third tithe, at the end of three years, was expended, the stranger, the fatherless, and widow were to come and eat and be satisfied —were welcome guests at the national festival (Lev. xix. 10; xxv. 25-47). Christians are

also charged to provide for them; and a blessing is promised on such as wisely consider their case and help them (Ps. xli. 1-3; Gal. ii. 10). Judges are charged to do them justice, but not unjustly to favour them for their poverty (Exod. xxiii. 6; Lev. xix. 15; Ps. lxxxii. 4). God claims to be the special protector of them (Prov. xiv. 31). In the support of the poor, the problem to be solved is, to give the poor man so much as shall keep him in comfort; but not so much or in such a way as shall tempt him to dissolute abuse, to want of frugality, foresight, and industrious provision for coming age or approaching disease. (See BEGGAR, DEBT, PLEDGE.)

POPLAR (Hos. iv. 13). Probably the white poplar, common in the south of Europe, is here meant, as it is a handsome shade-tree, and hence might be chosen for idolatrous worship. It is very common in Syria and Palestine. Some suppose it to be the storax tree.

PORCH. (See DWELLINGS.)

PORCH, SOLOMON'S. (See TEMPLE.)

PORCIUS FESTUS. (See FESTUS.)

PORTERS (1 Chr. xvi. 42)—such as attend the gate of a city or house, to open and shut it (2 Sam. xviii. 26; 2 Ki. vii. 10). The temple had 4,000 of them (1 Chr. xxiii. 5). They were classified, and had leaders or directors (1 Chr. xxvi. 1-13; 2 Chr. viii. 14).

PORTION (Neh. viii. 10). Among the Egyptians, Greeks, and Hebrews of ancient times, the portion of food intended for every guest was set before him separately. Something of the same kind is common at the court of Persia. When it was intended to confer special honour upon any one, a portion much greater than common was given to him (Gen. xliii. 34). A "worthy portion" (1 Sam. i. 5) means literally a *double portion*. To be a "portion for foxes" (Ps. lxiii. 10) is to be slain and left unburied, and so to be food for the prowling jackals.

POSSESSED (Matt. iv. 24). The possession of devils, which is often mentioned in the sacred Scriptures, is generally regarded as an actual and complete possession of the faculties, held by one or more evil spirits, and manifesting itself in various diseases of the mind and body, such as melancholy, madness, epilepsy, &c. They are represented as "going out" of persons, and "entering into" them. When a man is cured the demon is said to be "cast out," even by Christ himself, who is the "Truth." "I adjure thee to come out," said Christ to the demon on one occasion. Can we suppose him by his language to give currency to a false view of the miracle he was working? They speak and are spoken to—ask and answer questions—express their knowledge and fear of Christ—are threatened and commanded—and, indeed, are always treated and regarded as living, active, sensible beings. The same degree of power which was given to Satan in the case of Job may be exercised in various forms, and with greater or less malignity, on others. Nor is there anything more irrational or anomalous—so far as we know—in the fact that evil spirits should have power, under the government of God, to execute his will in one form, than that holy angels should be employed to minister to his purposes in another (Heb. i. 14). It is much more difficult to reconcile the language of the sacred writers with the idea that possessions, so called, were merely bodily diseases affecting the mind, and leading the sufferer to suppose himself possessed, than it is to admit that the possession was real; though an entire ignorance of the nature of spiritual existences prevents us from understanding how it could be (comp. Matt. x. 1; Mark vi. 12, 13; Luke ix. 38-42; x. 17-20).

Demoniacal possession was a disease indeed, for the victims of it are said to be "healed;" but it was more than an ordinary malady: it was insanity, for the restored demoniac is said to come to his "right mind;" but it was more than a common frenzy. Possession is never ascribed to Satan, but to his demons. His prey is the soul, not the physical frame of man—the possession of it he may leave to his subordinate allies. Perhaps in many cases of demoniacal possession sin was the weakening cause, and the nervous system being exhausted and subdued, the demon was wooed to his fearful occupancy. Physicians of high note, such as Esquirol, admit that there are cases of possession still.

POST (Job ix. 25)—a messenger or bearer of tidings (2 Sam. xviii. 27; Jer. li. 31). There is reason to believe that persons, fleet of foot, were trained to the business of running; and we are told by profane historians of those who travelled from Tyre to Jerusalem, a distance of 100 miles, in twenty-four successive hours. To convey intelligence quickly, Cyrus settled posts that rode night and day, in the manner of our expresses (Esth. iii. 13). Nothing swifter was known for a journey by land.

The expression (Ezek. xliii. 8) that the Jews set up their *posts by God's posts*, figuratively alludes to their valuing and observing their idolatries and traditions equally with his statutes and ordinances.

POT (Job xli. 20). The word here translated *pot* is rendered *basket* (Jer. xxiv. 2), *kettle* (1 Sam. ii. 14), and *caldron* (2 Chr. xxxv. 13). In Ps. lxxxi. 6 reference is probably had to the *close-wrought* baskets which the Eastern labourers now use as we do the hod for carrying mortar. The same vessel is probably intended in Judg. vi. 19; 2 Ki. x. 7; Jer. vi. 9.

POTS, RANGES FOR (Lev. xi. 35), probably means the excavations for the fire, over which the pots were placed. Such excavations are still found in Persia and Arabia, and are used in like manner. (See OVENS.)

POTIPHAR (Gen. xxxvii. 36)—a distinguished officer in Pharaoh's court, who elevated Joseph to a place of trust, and committed to him the charge of the household.

POTI-PHERAH—*sun's own* (Gen. xli. 45)—a priest or prince of On, and father-in-law of Joseph. (See ON.)

POTSHERD (Isa. xlv. 9)—the fragment of an earthen vessel (Job ii. 8). When such frag-

ments are brought into collision, being alike brittle, each breaks the other into pieces. Not so in the unequal contest between man and his Maker. (See POTTER.)

POTTAGE (Gen. xxv. 29). At this day, in many parts of the East, lentiles are boiled or stewed, like beans, with oil and garlic, and make a dish of a chocolate colour, which is eaten as pottage. Other ingredients were used, as in soups of modern times (2 Ki. iv. 39). (See EAT, FEAST.)

POTTER (Rom. ix. 21)—a manufacturer of earthenware. The manner of working the clay into shape is alluded to by the prophet (Jer. xviii. 3), and may be seen in some branches of the modern manufacture. The freedom of the potter to make what sort of vessel he chooses on the wheel, and to mould or mar it at his pleasure, is used as an illustration of God's dominion over the works of his hands (Ps. ii. 9: see also the passages before cited from Jeremiah and Romans). The Egyptians exceeded in this art. Many beautiful vases of exquisite form and colouring have been preserved to our own time.

Potter at Work.

POTTER'S FIELD. (See ACELDAMA.)

POUND. (See MEASURES.)

POWER. "For this cause ought the woman to have power on her head because of the angels" (1 Cor. xi. 10). The word power in this verse may mean the wife's veil, as a symbol of her subjection, or of the husband's power over her. The "angels" are not spies or persons sent to inspect the manners and rites of the Christian assemblies, but the holy angels, who themselves are veiled in the presence of God. A woman unveiled in the church would have created scandal, and given rise to vexatious suspicions.

PRÆTORIUM (Mark xv. 16). (See PALACE.)

PRAISE (Ps. xxxiii. 1). In the ordinary Scripture use of the term, it denotes an act of worship, and is often used synonymously with thanksgiving. It is called forth by the contemplation of the character and attributes of God, however they are displayed; and it implies a grateful sense and acknowledgment of past mercies. Expressions of praise abound in the Psalms of David, in almost every variety of force and beauty; and the nature of the duty, as well as the proper manner of its performance, may be best ascertained by a diligent study of his language and spirit. Praise naturally follows the bestowment of spiritual gifts. Such "praise is comely." In heaven, where all is enjoyed that God has promised, praise is the delightful, the eternal occupation.

PRAYER (2 Sam. vii. 27) is the expression of our desires unto God. It is a privilege with which our Maker has favoured us, and a necessary part of that obedience which he has required of us, to pray without ceasing; in everything, by prayer and supplication, with thanksgiving, letting our requests be made known unto God; praying always with all prayer and supplication (Eph. vi. 18; Phil. iv. 6; 1 Thess. v. 17). Considered as a duty of worship, prayer has been regarded as consisting of invocation (Ps. v. 2), adoration (2 Chr. xx. 6), confession (Ezra ix. 6), petition (Ps. vii. 1), pleading (Jer. xii. 1), profession or self-dedication (Ps. lxxiii. 25), thanksgiving (Ps. cxlvii; 1 Tim. ii. 1), blessing (Ps. ciii. 20-22). The Jews had stated hours of prayer—both for public and private prayer—third hour, sixth hour, and ninth hour. All these parts of prayer are intimately connected. If we invoke God, we cannot but think on his majesty, and adore him. If we adore him, we are led to contrast our own unworthiness, and confess our sins. If we confess our sins, we will certainly pray for their forgiveness, and plead with God to pardon and sanctify us. In the idea and hope that these our supplications are heard, we give ourselves to God, and present our fervent thanksgivings. Praise naturally succeeds prayer.

God is the only object of prayer. His throne of grace is to be approached by sinful and dying men through Christ, the one Mediator between God and man, and in entire dependence on the Holy Spirit to help our infirmities. And while we pray in Christ's name, we are to pray for things agreeable to God's will. God has promised to us blessings in his Word; and we are to plead the fulfilment of these Divine promises for Christ's sake. The promise is God's, it cannot be belied—it is sealed in Christ's blood, it cannot be false; we must therefore pray in faith. It is vain to pray if there be no sincerity of heart (Isa. i. 10-17).

PREACH (Isa. lxi. 1). To preach is to discourse publicly on religious subjects. From the earliest period of associations for the worship of God, preaching has been the chief instrument by which the knowledge of the truth has been spread (2 Pet. ii. 5; Jude 14, 15), and is still to be so (1 Cor. i. 21). We have an account of the ancient mode of preaching in Neh. viii., from which time till the appearance of Christ public preaching was universal; synagogues were multiplied and well attended, and officers were duly appointed for the purpose of order and instruction. John the Baptist was especially commissioned to preach the coming of Christ, the Great Teacher sent from God. Since the introduction of the Gospel the preaching of it has been generally regarded as a sacred profession, and has for the most part been confined to an appointed order of men. Preaching is, in short, a characteristic of Christianity. Religious teachers are appointed, under this new arrangement, to expound the sacred books of Scripture. The teachers of old were also a priesthood, chiefly engaged in the presentation of victims. But the sacerdotal office, being typical, has been abrogated; and the Christian ministry, though they conduct the worship of God, and interpret his gracious oracles, are not a priesthood. They belong to no sacred caste. The Christian faith has but one high priest, Jesus, the Son of God. The office of the Christian pastor is not to atone, but to preach the atonement—the altar has been superseded by the pulpit, and the offering of sacrifice, by Christian instruction and devotion.

PREDESTINATE (Rom. viii. 29, 30). (See ELECT.) We quote only from the Articles of the Church of England the following pregnant sentences:—

"As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God." In predestination there is regard to the purpose for which—in election, to the mass out of which—the choice is made. (See ELECT.)

PREPARATION (Matt. xxvii. 62). The first day of the feast of the passover was called "the day of preparation," because all things were on that day made ready for the solemnities of paschal week. (See PASSOVER.)

PRESBYTERY (1 Tim. iv. 14)—a court or council of presbyters for ordaining office-bearers.

PRESENTS (1 Sam. ix. 7)—gifts or offerings with which men in authority or high esteem are approached. In many Eastern countries at this day even the common people in their familiar visits take a flower, or an orange, or some other token of respect, to the person visited. Dresses are still, as formerly, a common present in the East. (See GIFT.)

PRESSES (Isa. xvi. 10), or PRESS-FATS (Hag. ii. 16), were vessels or cisterns placed in the side of a hill, into which the juice of grapes flowed when it was pressed out by treading them with the feet, or by pressing them with a machine (Prov. iii. 10; Matt. xxi. 33). Such are now used in Persia. The upper vessel, being 8 feet square and 4 deep, is used to press out the juice, which runs into another cistern below. (See WINE.)

PREVENT. This word in Ps. cxix. 47 and in 1 Thess. iv. 15 is used in its original meaning—to go before. "They who are alive shall not prevent," that is, go before or anticipate, them that are asleep. The meaning is, that the dead in Christ shall rise before the living are changed. The word is now used in the sense of hinder—going before one to check him.

PRICKS (Acts ix. 5), or *goads*—long, sharp-pointed sticks, which were used to drive cattle, &c., by pricking them. The expression in this passage, "to kick against the pricks," was a proverb, and originated in this, that restive oxen often push themselves or kick back against the goads, and thus wound themselves the more deeply. Hence the proverb is used to denote the folly and madness of resisting lawful authority or the monitions of conscience. A great number of heathen writers use the proverb familiarly, and always to signify the absurdity of such rebellion.

PRIEST—a contraction of the word *presbyter* (Gen. xiv. 18). This has been the general name for ministers of religion in all ages and countries. In the sacred Scriptures it denotes one who offers sacrifice. Previous to the Mosaic ritual, the offering of sacrifices pertained to private individuals. Fathers were the priests of their own families, and officiated at the domestic altar. Perhaps a more general priestly office existed, such as that exercised by Melchizedek. But when the dispensation by Moses was introduced, a particular order of men were appointed to that special service (Exod. xxviii.) with very solemn and imposing ceremonies; and from that time the offering of sacrifices was chiefly restricted to those who were duly invested with the priestly office (2 Chr. xxvi. 18). All the male posterity of Aaron were priests. (See HIGH PRIEST.)

The priesthood was a high and solemn office

among the Jews. Theirs was the work of mediation and atonement. Their dress was peculiar, and all its parts are minutely described in Scripture. Nothing was left to individual taste or caprice. They were to wear linen breeches or drawers, reaching from the loins nearly down to the knees (Exod. xxviii. 42, where the reason of this portion of dress is assigned). They were also to be clothed in a tunic reaching to the feet, fitting close to the body, and bound with a girdle. It was to be broidered. The girdle of needlework was of various colours—"blue, purple, and scarlet." It was tied round somewhat like a scarf, and its ends hung down at the side. The head was to be covered with a turban, somewhat in the form of a crown. The high priest had other robes and ornaments peculiar to himself. (See HIGH PRIEST, MITRE, TABERNACLE.)

The priests were to be especially pure, and on all occasions they were bound to avoid ceremonial defilement. They were to refrain also from ordinary forms of mourning for the dead. From all intoxicating liquids they were to abstain, when they were about to officiate. Any bodily blemish or defect disqualified them. The law that speaks of their consecration says nothing of a requisite age. Perhaps they were under the same regulations as the Levites. Their office was to take charge of the holy things—the sacred place, with all its utensils, ornaments, and furniture, the fire of the altar, the lighting and trimming of the lamp-stand, the replacing of the show-bread, the burning of incense, and the presentation of victims.

As a means of sustenance, they had a tithe from the Levites, or a hundredth part of all the national tithes, certain portions of the sacrifices, the first-fruits, and the redemption-money, with the fines and penalties which the law prescribed for certain violations of its precepts. (See LEVITES.) They had also so many cities, with an allotment of surrounding country for their residence. David divided the priesthood into twenty-four classes, each of which officiated in its order.

The principal employments of the priests, next to attending on the sacrifices and the temple service, consisted in the instruction of the people, and the deciding of controversies and questions arising under the administration of the Jewish law. They had special charge, too, of the public health, as in the case of leprosy. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army (Num. x. 8, 9; Deut. xx. 2). For a full account of the manner of their consecration, dress, duties, &c., see Exod. xxix. 1-35; Lev. viii. 1-36. As a body they represented the sacerdotal work of Christ, who is Priest and Sacrifice—who offered the oblation, and now pleads its merit in the Holy Place.

PRISCILLA (Acts xviii. 2). (See APOLLOS, AQUILA.)

PRISON (Luke xxiii. 19). Persons were confined in prison previous to trial; and this seems to be all the incarceration which the Mosaic law warranted (Lev. xxiv. 12). Imprisonment does not seem to be among Mosaic punishments. It was common, however, in Egypt. In later times, also, confinement was often inflicted as a penalty upon the prophets of the Lord (Jer. xxxii. 2).

The phrase "spirits in prison" (1 Pet. iii. 19) has afforded no little difficulty to expositors. Some suppose that the apostle refers to Christ's preaching to the antediluvians by his Spirit in Noah. The natural and grammatical interpretation of the word is, that Jesus between his death and resurrection—in the spirit—went to this prison and preached to the spirits in it; and these spirits seem to have been those of men who perished in unbelief in Noah's flood. But what is meant is beyond our knowledge. Others hold that Jesus went down to Hades (see HELL), in the period intervening between his death and resurrection.

PROCONSUL. (See DEPUTY.)

PROCURATOR. (See GOVERNOR.)

PROGNOSTICATORS (Isa. xlvii. 13). The phrase "monthly prognosticators" is rendered in the margin, perhaps rightly, "that give knowledge concerning the months." They might thus be a species of almanack makers; and we know that such a practice was quite common all over the East.

PROMISE (Heb. xi. 39). In this passage, and in some others, this word does not signify the pledge to bestow a blessing, but it denotes the blessing promised. It is not the promissio but the promissum. The old worthies of the Hebrew nation died with the promise that Messiah was to come, but without the thing promised; for he had not come in the flesh when they were summoned to leave the world.

PROPHECY (Matt. xiii. 14), PROPHETS (1 Sam. x. 5), or SEERS (1 Sam. ix. 9). The term prophet is an Anglicized Greek word, and literally denotes one who speaks for another or in another's name. In Exod. vii. 1 we read as follows: "See I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet;" and here we see that prophet is one who delivers another's message. Abraham (Gen. xx. 7) is also called a prophet—one who bore a near and peculiar relation to God. The Hebrew term rendered prophet is said to signify one elevated or excited, so as to pour forth animated oracles; or, according to others, a person sprinkled or baptized with the Spirit of God. But in ordinary language, to prophesy is to foretell, under Divine inspiration, certain things which are to happen. Of course, prophecy is a revelation from God, made through man to man, respecting future events (2 Pet. i. 21). In a strict sense a prophet is one to whom the knowledge of secret things is revealed, whether past (John iv. 19), present (2 Ki. v. 26), or to come (Luke i. 76-79).

Different modes seem to have been employed to convey to the prophets the knowledge of future events. Events seem to have passed

before their minds like a picture or panorama, and that they describe its parts in succession, as one would an extended landscape. This, it is supposed, will account for their often speaking of the occurrences which they predict as passing at the moment, or already passed: as, for instance, in the fifty-third chapter of Isaiah. They saw things in space, not in time. Objects and symbols were presented to the prophetic eye waking and sleeping, and sometimes there was probably an articulate audible voice; but in whatever form the communication was made, the impression was doubtless as distinct and vivid as were objects of ocular vision. The Spirit of prophecy, seating itself in the rational powers, informed, enlightened, and employed them to understand and declare to others the will of God. The prophets did not always know the time of the future events, or the meaning of what was communicated to them. Hence it is said that Daniel and John made inquiries as to the meaning of certain portions of their revelations, and they were distinctly explained to them (Dan. viii. 15, &c.; Rev. xvii. 7, &c.: comp. Dan. xii. 8, 9; 1 Pet. i. 11). Others, on the contrary, maintain that there is no sufficient ground for this opinion, and that there is every reason to believe that the faculties of the prophets were purified, strengthened, and elevated in a supernatural degree; that they understood distinctly the subject of prophetic revelation; and that the obscurity in which the prophetic writings are involved in our view arises from our imperfect conceptions, and not from any want of clearness in the prophecies themselves. But it seems plain, that while the prophets might understand their own oracles, they did not always know the period of their fulfilment; for Peter affirms that they "searched what (time) or what manner of time the Spirit of Christ in them did signify."

The predictions were sometimes announced by the prophets to the people both in assemblies and by writing (Isa. viii. 2; lviii. 1, &c.; Jer. vii. 2). Sometimes they were posted up on the public gates, and sometimes announced with the most affecting tokens upon the persons or in the conduct of the prophets, that the predictions they uttered were true, (Isa. xx.; Jer. xix.; and xxvii.) God did not leave himself without a witness in Israel. The prophets were his special ambassadors. There was a succession of them from Samuel to Malachi. Their power was often higher than that of the sovereign. They were the theocratic agents. Again and again in the Jewish history do we read of their achievements on behalf of God, and one central theme was the coming of the Messiah.

The heathen poets are called prophets, because it was supposed they wrote under the influence of the gods (Titus i. 12). (See POETS.)

The term *prophesy* is also used analogically (1 Cor. xi. 4, 5; xiv. 1, &c.), probably because those who exercised these functions were regarded as under the direction of the Holy Spirit. So it is said that Judas and Silas were prophets; and in Acts xiii. 1, that there were in the church at Antioch certain prophets and teachers—that is, official instructors (comp. 1 Cor. xii. 28: see also Acts xxi. 9; Eph. ii. 20; Rev. xviii. 20). The New Testament prophets were persons who enjoyed the supernatural influence of the Holy Ghost, and spoke in the public assemblies with that vehement and overpowering impulse which characterized the earlier messengers of Jehovah. In point of rank they were next to the apostles. The name is also applied to the sacred musicians (1 Chr. xxv. 1). It may be only because Miriam led the concert (Exod. xv. 20, 21) that she was reckoned as a prophetess. Lyrical melodies, chanted as of old among the Hebrews, were accompanied with high excitement.

Isaiah, Jeremiah, Ezekiel, and Daniel are called the greater prophets, from the size of their books and the extent and importance of their prophecies. The others are called the minor or lesser prophets.

One chronological arrangement of the prophecies, and the order in which they may be most intelligibly read, is as follow:—Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Obadiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi.

A useful classification of the prophets assigns the first eight to the period before the Babylonian captivity; the five next to a period near to and during the captivity; and the three last after the return of the Jews from Babylon. The historical books of these three periods illustrate the prophetical. They were all uttered within a period of about 400 years.

The prophets were the divines, the philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired. Their habitations and mode of life were plain, and simple, and consistent; but their style is figurative, and is often clothed with the rich and gorgeous hues of a poetical fancy. To understand their oracles we must have a correct appreciation of the symbols which they employ.

False prophets were to be visited with severe penalties. It was sinning with a high hand to speak in God's name, when he had not commissioned them (Deut. xviii. 20). Such impostors, in order to gain a fleeting popularity, spoke so as to please their employers or their audience,—they prophesied "smooth things," crying "peace, peace."

PROPHETS, SONS OF THE (2 Ki. ii. 3, 5) — probably pupils of the prophets, trained up by them in a knowledge of religion and in habits of devotion and piety. These schools of the prophets seem to have been established by Samuel; and from them God might choose from time to time his appointed instruments. Amos seems to regard it as a thing uncommon, that though he was a prophet he had not been trained in such seminaries (ch. vii. 14). Perhaps they were employed as assistants to the prophets, and stood in the relation which evangelists are supposed by some to have borne to the apostles.

The phra "that it might be fulfilled which was spoken," &c. (Matt. i. 22), does not always mean that the event happened or was brought about for no other purpose than to make good the prediction; but often merely that thus, or in this manner, a certain prophecy was accomplished, and the purpose of God fulfilled. (See FULFILLED.)

Prophecy is one of the evidences of revealed religion. It is a miracle in words. The prophecies of Scripture are so strange that ordinary sagacity could never have dreamed of the events foretold. Babylon was in her glory when Isaiah foredoomed her. Tyre was the "mart of nations" when Ezekiel foretold that soon she would be but a bare rock, on which a few poor fishermen might be seen drying their nets. Noah foretold the slavery of Ham. Moses made known in clear and precise terms the present slavery and dispersion of the Jews. God alone can so enable a man to foresee and foretell future events. God speaks by him, and we are therefore bound to listen to his statements.

PROPHETESS (Exod. xv. 20). Prophetess signifies, not only the wife of a prophet (Isa. viii. 3), but also a woman that has the gift of prophecy. Among these were Miriam, Deborah, Hannah, and Anna.

PROPITIATION (Rom. iii. 25). The word, wherever it occurs in our Scriptures (1 John ii. 2; iv. 10), denotes, in the original use of it, the action of a person who, in some appointed way, averts the wrath of a deity or pacifies an offended party. A word of kindred origin is elsewhere translated sin offering (Ezek. xliv. 27; xlv. 19), and atonement (Num. v. 8), the mercy-seat (Heb. ix. 5), or the place or instrument of propitiation, where the blood of the sin offering was sprinkled by the high priest to make an atonement for sin (Lev. xvi. 14). (See MERCY-SEAT.)

PROSELYTE—*incomer* (Matt. xxiii. 15)—a name given by the Jews to such as were converted from heathenism to the Jewish faith. The corresponding Hebrew term so rendered is in the Old Testament translated "stranger." The Jewish rabbins mention at least two classes—proselytes of righteousness, who fully embraced the Jewish religion, and were admitted to the enjoyments of all its rites and ordinances (proselytes of this class are described in Ezra vi. 21); and proselytes of the gate, who renounced heathenism, conformed in some respects to the Jewish religion, but were allowed only limited privileges. Some hold, however, that this distinction is without authority, and that the only proselytes were such as embraced the whole system of Jewish worship. (See STRANGER.)

PROVERB (1 Sam. x. 12). This word is sometimes used as synonymous with parable (John xvi. 29). Strictly speaking, a proverb is a short moral sentence expressing an important principle in a striking and forcible manner. The Oriental nations delight in such brief but pithy maxims, which are often clothed in figurative language. (See PARABLE.)

PROVERBS OF SOLOMON, THE, constitute an important portion of the Old Testament, and are the twentieth in order of its books. The book is a collection of wise maxims or sayings, chiefly of Solomon, concerning almost every duty and relation of life. It is indeed a storehouse of wisdom, and abounds with the most plain and practical rules for the regulation of the life and heart. It is difficult to know whether Solomon created all these proverbs. Some may have been in common circulation which he adopted and sanctioned. We are told, however, that Solomon spake 3,000 proverbs.

The first ten chapters contain cautions and exhortations on a variety of subjects. From ch. x. to ch. xxii. 16 we find what are strictly speaking proverbs. From ch. xxii. 17 to ch. xxiii. we have important instruction addressed in a connected form to a pupil supposed to be present. Chs. xxiii.-xxix. constitute a collection of inspired proverbs, which there is some reason to believe were derived not exclusively from the lips of Solomon. Ch. xxx. contains the admonitions of Agur, of whom nothing is known; and ch. xxxi., the counsels given to king Lemuel by his mother. Lemuel may have been, if an actual person, some neighbouring foreign king. The general similarity of the matter which constitutes the book of Proverbs may well account for the mingling of authors, without resorting to the presumption that Agur and Lemuel were none other than Solomon himself, under a fictitious name. It is said by judicious critics that the canonical authority of no part of the Old Testament is better ratified by the evidence of apostolic quotations than the book of Proverbs.

The style of the Proverbs is rhythmical; and some sections, such as those in which wisdom is personified, are nervous and elegant poetry. Its sentences are generally so brief and pointed that they are easily borne on the memory. They are the "winged words" of inspired sagacity, basing itself on extended observation and on a wide and varied experience. Such is their comprehensive wisdom, that they are profitable both "for the life that now is, and for that which is to come."

PROVINCES (Esth. i. 3). The word here means kingdom, or rather satrapies. (See PERSIA.)

PSALMS—*holy songs* (Luke xxiv. 44). A psalm is a poetic composition adapted to music, vocal and instrumental, but especially the latter. When "psalms, hymns, and spiritual songs" are mentioned together, "psalms" may denote such as were sung on instruments; "hymns," such as contain only matter of praise; and "spiritual songs," such as contain doctrines, history, and prophecy for men's instruction (Eph. v. 19).

PSALMS OF DAVID, THE, constitute the nineteenth in the order of the books of the Old Testament; and their right to a place in the canon has never been disputed. They consist of inspired hymns and songs, meditations and prayers, chiefly of David. It is

supposed they were collected into one book by Ezra, though without any regard to chronological order. They are a complete and perfect manual of devotional exercises; and there is scarcely a grief or disease of the soul for which there is not in this divine book a present comfortable remedy always to be found by those who rightly seek it.

No book of Scripture has been held in higher or more general estimation than the Psalms—none has been more frequently and extensively employed in divine service, popular exposition, or private meditation. We do not wonder at this wide and general attachment to the songs of Sion, for the diction of poetry forms a language universal in its adaptations and ever welcome in its tones; and especially when sanctified and inspired, as in the Psalter, it speaks to all experience, and awakens the susceptibilities of the holy catholic Church. Yet perhaps there is no portion of the Bible which has been so variously interpreted, or which has been so rudely and wantonly handled by its professed admirers and expounders. The lyrics of the sweet singers of Israel have been profaned by crude and vain speculations, equally opposed to enlightened piety and sound erudition. On the one hand, they have been so degraded and secularized as to be viewed and described as mere odes on war, victory, or peace; hymns of friendship, gratitude, or patriotism, sung by the priesthood round the altar, with the accompaniment of timbrel, harp, or organ. On the other hand, they have been so spiritualized by a morbid pietism, and their mystic senses have been so multiplied by a polydynamic exegesis, that all questions of their age and authorship, their original composition and use, their historical allusions, Oriental spirit, and poetic forms, have been contemptuously set aside as springing from that bondage which belongs to "the oldness of the letter," and totally foreign to that freedom and superiority which are always associated with "newness of spirit."

But surely the psalms of David are not in themselves either so difficult of apprehension or so intricate in their style as to form any excuse for such confused and fantastic aberrations; for these relics of the Hebrew muse are simple in structure, exquisite in language, and striking in imagery. They are rich in the beautiful creations of impassioned genius, and teeming with all the contagious ardour of Eastern minstrelsy. They are animated, at the same time, with the breathings of a piety which fits the humblest of saints, and would not dishonour the loftiest of seraphs. They present us with the choice and endeared material of our devotional exercises, and are but the earthly version of those rapturous and eternal melodies which delight and occupy the inhabitants of heaven. The various pieces which form our "Book of Psalms"—whether they be lyrical or didactic, jubilant or elegiac, retrospective or prophetic—whether they are adapted to personal repetition, domestic worship, or ecclesiastical rehearsal—are of their own nature plain and practical; and though their poetical texture creates occasional obscurity, they are less enveloped in difficulty than many sections of symbolical prediction.

The psalms are remnants of lyrical poetry which resembled Aaron's rod, that "budded, and blossomed, and brought forth almonds;" so that, in order fully to enjoy it, we must inhale the fragrance and admire the foliage, while we taste the fruit. The peculiar structure characterizing Hebrew poetry is called parallelism—lines almost the same in length. The first clause expresses a thought or an emotion; but the second still dwells upon it, and re-utters it with some variation of words or emphasis: or, having expressed a sentiment, there may be a revulsion and a contrast, and then the second clause will be in antithesis to the first: or it may in various ways work out an idea by a series of utterances and images—the style common to the prophets. The genius of Oriental poetry does not confine itself by those critical laws which have been promulgated under colder skies; but it will not offend the taste of him who transports himself to the cliffs of Lebanon, whence he may survey the glory of Carmel and the vegetation of Sharon, and the white skiff on the waters of Tiberias—where he may gaze on the majesty of the unclouded heaven, and feast his vision with the fields, vineyards, and pastures that smiled in luxuriance throughout "thy land, O Immanuel." The first qualification, then, is to have a kindred feeling with the bard, so that our spirit may thrill in tremulous response to the music and imagery of the hymns of Sion.

The Bible is a religious book, and can only be fully understood by religious men—by such as have the mind and spirit of its Divine Author; and the Psalms are "an epitome of the Bible for the purposes of devotion," and devotion is the heart of religion. The Psalms treat not of doctrine—are not meant to enforce morals or persuade to the exercise of the virtues. They are the language of devout experience, with which no one can sympathize who is not "created anew." If the enjoyment of a pious spirit is necessary to the complete understanding of other parts of Scripture, much more is it indispensable in these odes, which form a subjective illustration of the power, the joy, the humility, the trials, the hopes, and the destiny of a child of God. Without a portion of similar experience, the words of the psalmist will be to the critic an unknown tongue, a dialect not found in books, for it is engraven only on "the fleshly tables of the heart." How can he comprehend the meaning of a tongue he has never learned—the spirit of a "song which no man knoweth"—by the mere use and application of grammar and lexicon? The greater portion of the Word of God is objective in its character; the Psalms are entirely subjective. The religion portrayed in them is not that of a system, but that of the life—religion as it lives in the consciousness of the saint, clothed in his own mental peculiarities, and indicating both the stage of his own

spiritual advancement and the path by which, through Divine grace, he has reached it.

It is not to be forgotten, at the same time, that the psalms contain a prophetic element, strictly so called—an element of actual prediction in reference to the person and work of the Messiah. The questions that perplex critics, then, are—How far such an element pervades them. Are they all predictions? If not, how many of them point to the great hope of Israel; and in those acknowledged to refer to David's great Son, is there only a simple and plain prophecy, or is there a double sense; and does the psalm admit of two applications—a nearer and a literal, with a more remote and spiritual meaning? Here opinions vary and verge into extremes. Some find Messiah in every psalm, others find him in few, a section of modern exegets discovers him in none. The New Testament is an infallible guide; and whatever may be said of some of its references to the Old Testament—that they are mere allusions or accommodations—it appears to us very plain that many portions of the psalms are quoted by the Lord and his apostles as prophetic oracles directly fulfilled in the life and death and ascension of Jesus of Nazareth. Are we then warranted to apply no psalms to Christ save such as are quoted in the Christian Scriptures? If such a limitation be an error, it is an error on the safe side. At the same time, it would be rash to affirm that every Messianic psalm has been quoted or referred to by the writers of the New Testament. While, then, we take the New Testament as our guide, may we not regard as prophetic some other psalms similar in structure, language, and spirit to those which are quoted by inspired authority as oracles bearing witness to the incarnate Redeemer?

This Anthology is sometimes called *The Psalter*, a term derived from the word psaltery—a musical instrument used to accompany these hymns when sung.

The titles of the psalms sometimes have reference to a choice of tunes or instruments, or contain some directions to persons appointed to set them to music, or to the leaders of the choir, or to something peculiar in the subject, season, or style of the composition. The conjectures as to their meaning are various. Many of them will be found explained under their respective names. Several of them seem to mark the peculiar tunes to which the psalms were set. For example, aijaleth schahar, "the hind of the morning," the title of Ps. xxii.; Jonath elem rechokim, "the dove on the distant terebinth trees;" the title in Ps. lvi., appear to be the first lines of some ancient Hebrew melodies, to the tune of which these new compositions were respectively to be chanted.

This book consists of five parts, each concluding with a doxology—viz., Ps. i.-xli.; xlii.-lxxii.; lxxiii.-lxxxix.; xc.-cvi.; cvii.-cl.; but it is cited as one book (Luke xx. 42). The reader will easily mark these concluding doxologies at the end of Ps. xli., lxxii., lxxxix., cvi., cl., in our English version. The first two sections seem to have formed the earliest collection, and to have comprised, to a great extent, the odes of David (Ps. lxxii. 20). This seems to be indicated by the critical note, "the prayers of David the son of Jesse are ended." This remark is no portion of the psalm, or of inspiration, but only a marginal note of the compiler, most probably Ezra. Other psalms are ascribed to Asaph, the sons of Korah, Heman, Ethan, Solomon, Moses, while additional names are found in the Septuagint. In the Hebrew, and in some of the old versions, the psalms are differently numbered; and the Septuagint adds another psalm (cli.) supposed to be penned by David on his victory over Goliath. Ps. vi., xxv., xxxii., xxxv., xxxviii., li., and cxxx. are called the seven penitential psalms, while Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv. are alphabetic psalms, so named, because in some of them every line begins with a new letter of the alphabet, while in others a larger space intervenes between the succession of the letters. In Luke xxiv. 44 the word "psalms" means what is termed the Hagiographa, or the third great division of the Jewish Scriptures, comprising all not included under the terms, "the law and the prophets."

PSALTERY (Ps. xxxiii. 2)—was a Babylonish instrument. In our version of the Bible the name is given to other instruments; but the genuine psaltery was a stringed instrument, as far as we can learn, like the ten-stringed lyre or harp. (See HARP.)

The modern instrument called *psaltery* is flat, and in the form of a trapezium, or triangle cut off at the top, and is strung with thirteen strings. It is struck with a plectrum, or small iron rod.

PTOLEMAIS. (See ACCHO.)

PUBLICAN (Matt. xviii. 17)—an inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence; but the under farmers or publicans were remarkable for their rapacity and extortion, and were accounted as oppressive thieves and pickpockets. Hence it is even said that the Jews would not allow them to enter the temple or the synagogues, or to partake of the public prayers or offices of judicature, or to give testimony in a court of justice. The revenues of a district were set up to competition; and he who offered most was appointed collector. In order, therefore, to pay the government what he had promised, and at the same time to enrich himself, he often and naturally resorted to vexatious and oppressive modes of increasing and levying the taxes.

There were many publicans in Judæa in the time of our Saviour. Zaccheus was one of the principal receivers, since he is called "chief among the publicans" (Luke xix. 2); but Matthew was only an inferior publican (Luke v. 27). The Jews reproached Jesus with being a "friend of publicans and sinners," and eating with them (Luke vii. 34).

PUBLIUS (Acts xxviii. 7)—"the chief man of the island" of Melita; probably its governor, as the legate of the prætor of Sicily. Similar terms to the clause quoted are found in some Maltese inscriptions.

PUL (2 Ki. xv. 19)—the first king of Assyria who invaded Caanan, and by a present of 1,000 talents of silver (equivalent to about £401,666, 13s. 4d. in our day) was prevailed on by Menahem to withdraw his troops, and recognize the title of that wicked usurper. This is the first mention of Assyria in the sacred history after the days of Nimrod, and Pul was the first Assyrian invader of Judæa. (See ASSYRIA, NINEVEH.)

A town of this name is mentioned, Isa. lxvi. 19, which is supposed to be the island of Philæ, in the Nile, not far from Syene, where are found magnificent ruins.

PULSE—*seeds* (2 Sam. xvii. 28)—coarse grain, as pease, beans, and the like (Dan. i. 12, 16).

PUNON (Num. xxxiii. 42, 43)—an encampment during the concluding period of the Israelitish journeyings. It has been identified with Phaeno, an Edomite town famous for its copper mines, and situated between Petra and Zoar.

PUR or PURIM, FEAST OF. (See FEASTS, ESTHER.)

PURIFICATION (Luke ii. 22). (See CLEAN, WASHING.)

PURPLE (Exod. xxv. 4). The purple dye so famous among the Orientals in ancient days was much used by the Babylonians (Jer. x. 9; Ezek. xxiii. 15; xxvii. 16). The hangings of the temple and some of the priest's garments were of this colour (Exod. xxv. 4; xxxv. 6; xxix. 29; 2 Chr. iii. 14). The robes of royalty and distinction were of purple; and hence the intended grossness of the insult and mockery of our Saviour when they put on him during his trial a purple robe (John xix. 2, 5). The colour called purple was probably scarlet, for the term purple was applied to any colour into which red entered. It was obtained from the juice of a certain species of shell-fish, and sometimes from an insect found on the *kermes* oak, allied to what is now termed cochineal. (See CRIMSON, SCARLET.)

PURSE (Mark vi. 8)—a sort of girdle, such as is often found at the present day in Eastern countries. A part of the girdle, sufficient to encompass the body, is sewed double, and fastened with a buckle. The residue is wound round above or below the first fold, and tucked under. The first fold has an opening, closed with a leathern cover and strap, through which the contents of the purse are passed. (See BAGS, CLOTHES.)

A modern traveller says, "I bought to-day in the bazaar a woollen girdle, whose construction amply explains the phrase so often occurring in Oriental tales, of 'carrying money in the belt.' On one end being passed once round the waist, it is fastened by a buckle; and this entire portion, being sewed double all round, contains the money, which is extracted by means of a small opening in the front, closed with a leathern cover and strap. This being secured, the remainder of the zone is folded around the body till the successive envelopments take up all the cloth, the end of which is then tucked in at the side so as to secure the folds."

The word translated *purses*, in Matt. x. 9, signifies literally girdles; and, from their adaptation to the use pointed out by our Saviour, were undoubtedly of the same fashion with that which is above described. (See MONEY.)

PUT. (See PHUT.)

PUTEOLI (Acts. xxviii. 13), or *the wells*, now *Pozzuoli*—a city 8 miles north-west from Naples, containing about 10,000 inhabitants, formerly celebrated for its warm baths and springs. The harbour was once regarded as the best in Italy.

PYGARG (Deut. xiv. 5) is the name of a bird of the eagle kind; but here, probably, denotes a beautiful species of the gazelle, or the mountain goat, found in Africa and Asia. Bison is put in the margin.

Q

QUAILS (Exod. xvi. 13) were a part of the food miraculously supplied to the Israelites in the wilderness (Ps. lxxviii. 27). Quails are still common in the deserts of Arabia, and are brought to the market at Jerusalem by thousands. The supply to the Israelites was furnished on two occasions—first at Sin, and secondly at Kibroth-hataavah (Exod. xvi. 13; Num xi. 31). Both were at the season when the quails pass from south to north, and are found in immense flocks on the coast of the Mediterranean and Red Sea. That they were thrown in such vast quantities into the camp of the Israelites as to suffice for the food of perhaps a million of persons for more than a month, is certainly supernatural. The description, "two cubits high upon the face of the earth," may refer to the flight of the exhausted birds; and when an homer is spoken of, a large but indefinite quantity is intended. They were probably dried in the sun and salted, as many kinds of provisions are at this day. Hence the expression, "They spread them all abroad for themselves round about the camp" (Num. xi. 32).

Some have supposed that a bird called by the Arabians *kata* is the animal intended in these passages; but there is no reason to disturb the ordinary interpretation of the term, more especially as the Arabian name for the quail is yet the same with the Hebrew term found in the Pentateuch.

QUARRIES (Judg. iii. 19). The word so rendered in this place may mean "graven images," as the Vulgate, Septuagint, and the marginal rendering of our English Bibles

represent it. It may have been some noted place of idolatrous worship in the vicinity of Gilgal.

QUATERNION (Acts xii. 4). When Peter is said to have been delivered to four quaternions of soldiers, it is to be understood that he was guarded by four men at a time—viz., two in the prison with him (ver. 6), and two before the doors—and that they were relieved every three hours, or at each successive watch of the night, by four others—making in all sixteen men.

QUEEN OF HEAVEN (Jer. vii. 18)—the title under which the moon was worshipped by the heathens—an idolatry practised also in Judah and Jerusalem. Cakes having the image of the moon stamped on them are supposed to have been presented in sacrifice, as a part of their idolatrous worship. (See ASHTAROTH.)

QUICKSANDS (Acts xxvii. 17). Reference is had in this passage (as is supposed) to two very dangerous sands or *Syrtes* on the coast of Africa, over against Sicily, which were continually shifting their position, and forming powerful currents, by which ships were drawn from their course.

QUIVER (Ps. cxxvii. 5)—the box or case for arrows. The word is often used figuratively (Isa. xlix. 2; Lam. iii. 13). In Jer. v. 16 the slaughter and desolation which should be brought upon the Israelites by the invasion of the Chaldeans is expressed by calling their quivers *an open sepulchre*, or their arrows certain death. (See ARMOUR.)

R

RAAMAH (Ezek. xxvii. 22)—a country or district of Arabia on the Persian Gulf, trading with Tyre in spices, stones, and gold; and is supposed to have been settled by the descendants of Raamah, grandson of Ham (Gen. x. 7).

RAAMSES or RAMESES (Gen. xlvii. 11; Exod. xii. 37; Num. xxxiii. 3)—one of Pharaoh's treasure-cities or public granaries, probably fortified for the security of the stores. Travellers tell us of a mass of ruins found at the modern village of *Abu-keyshib*, about 40 miles from Suez, and near the canal connecting that city with the Nile. The central and convenient location of this place points it out as a possible site of the ancient city. (See PITHOM).

RABBAH, or RABBATH "of the children of Ammon" (Deut. iii. 11), was the chief city of the Ammonites, and was situated in the mountains of Gilead, not far from the source of the Arnon. It was here that Uriah lost his life in the siege of the city by Joab (2 Sam. xi. 17), and afterwards it was captured, David himself taking the head of the army (2 Sam. xii. 29). As the capital of the Ammonites, the severest judgments are denounced against it in several prophecies (Jer. xlix. 1-3; Ezek. xxi. 20; xxv. 5). Its modern name is *Ammân*, about 22 miles from the Jordan, where extensive ruins are now found. After one of the Ptolemies it was called Philadelphia. (See AMMONITES.)

RABBATH-MOAB. (See AR.)

RABBI (Matt. xxiii. 7)—a title of dignity, literally signifying *great* or *chief*. It was given by the Jews to distinguished teachers of their law.

RABBONI (John xx. 16)—a Hebrew word signifying *my master*, *Mon-sieur*, or simply *master*, the sense of the pronoun being lost. It was regarded as the highest title of honour among the Jews.

RAB-MAG (Jer. xxxix. 3, 13)—probably chief magician, and read Rabu-emga on the monuments. Nergal-sharezer bore this title. (See NEBUCHADNEZZAR.)

RABSARIS—*chief eunuch* (Jer. xxxix. 3, 13). Two princes bore this name—one who came with Tartan and Rabshakeh to challenge Jerusalem, and another who was present at the fall of that city under Nebuchadnezzar: his name was probably Sarsechim or Nebushasban.

RABSHAKEH—*chief cup-bearer* (2 Ki. xviii. 17)—was sent with Rab-saris, or "the chief eunuch," and Tartan, messengers of the king of Assyria, to Hezekiah, summoning him, in the most insolent and blasphemous manner, to surrender his capital. The history is recorded in 2 Ki. xviii. 17-37.

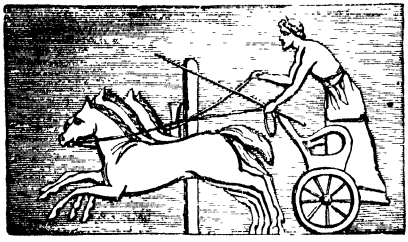
RACA—*vain* (Matt. v. 22)—a Syriac term denoting perfect contempt of the individual to whom it is applied.

RACE (1 Cor. ix. 24). The word which is rendered *race*, Ps. xix. 5, signifies *way*, *road*, or *path*. Races were known to the Hebrews (Eccl. ix. 11). The Eastern couriers are usually taken from among the strong or distinguished officers of the king's forces. Hence the sun, in the above passage from Psalms, is represented as an officer honoured by the Almighty to bear the announcement of his power through every clime of his dominion, in language silent, but expressive, and equally intelligible to all.

When the word occurs in the New Testament it alludes to the Grecian games for the trial of strength and skill in running on foot, or horseback, or in chariots. To win a prize at these games was considered as the highest honour to be attained on earth. The most strict and laborious preparation was made for it. A Greek author, Epictetus, says on the subject—"If you would conquer at the Olympic games, you must conform to rules, submit to a certain diet, refrain from luxuries, discipline your body at regular periods in heat or cold, drink no cold water, and sometimes not even wine." In allusion to such hard preparatory gymnastics, Paul says, "I keep my body under." "Every man that striveth for the mastery is temperate in all things" (1 Cor. ix. 24-27). The contest was governed by established rules; and so, says the apostle, "If a man also strive for masteries, yet is he

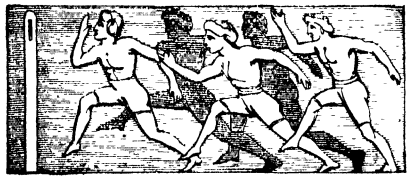
not crowned, except he strive lawfully" (2 Tim. ii. 5). Those who contended for the prize were divested of clothing; every impediment was removed; the prize was in full view; and the crown was placed upon the conqueror's head the moment the issue was proclaimed (Phil. iii. 12-14; 2 Tim. iv. 6-8; Heb. xii. 1).

The allusions to the Grecian games in these passages are beautiful and striking. Chris-



Grecian Games—Chariot Race.

tians have a race to run—a prescribed path of faith and duty. They are to divest themselves of every impediment by which their spiritual speed may be lessened; they are not to weary in well-doing, nor desist till they reach the goal—where to every one who has finished the course the prize of eternal life will be given. To encourage us amidst trials and weariness, the prize is now exhibited—glory is fully portrayed in Scripture, that we may forget the things which are behind, "and press toward the mark for the prize of the high calling"—the "crown of righteousness" given by the Lord, the righteous Judge. Spectators were ranged on both sides of the race-course in these



Grecian Games—Foot Race.

games, and among them the former victors occupied an honourable and conspicuous place, —"We are compassed about by a great cloud of witnesses,"—a mass of radiant and delighted onlookers, wearing the incorruptible crown. Allusions are also made to the Roman circus and its bloody sports in 1 Cor. xv. 32 (see BEAST), and also in 1 Cor. iv. 9. The apostle refers to the preparation made for success in pugilistic combats in these words, "not as one that beateth the air" (1 Cor. ix. 26).

The lines within which each competitor ran were marked and chalked out for him; and to this custom Paul refers when he speaks of not "boasting without our measure, but according to the measure of the rule (or line) which God hath distributed to us."

RACHEL—*ewe* (Gen. xxix. 6)—the daughter of Laban, the wife of the patriarch Jacob, and the mother of Joseph and Benjamin. (See JACOB.) The name of Rachel is used by the prophet (Jer. xxxi. 15), figuratively, as the maternal ancestor of the tribes of Ephraim and Manasseh; and the prophecy he uttered is supposed to have been fulfilled when those tribes were carried into captivity beyond the Euphrates. A similar use is made of her name in Matt. ii. 18: Rachel died and was buried "on the way to Ephrath" or Bethlehem. Her tomb is still shown in that neighbourhood—about a mile north of Bethlehem. (See RAMA.)

RAGUEL. (See JETHRO.)

RAHAB (Josh. ii. 1)—a woman of Jericho, ordinarily named Rahab the harlot. Some wish to modify this offensive designation, and call her Rahab the hostess. The original term appears, however, to be correctly rendered in our version. Inns, or houses of public entertainment, are not common in the East; and, even though they had been in use, yet, knowing how women are kept secluded in such countries, we can scarce suppose that one of good character could be found in such a situation. She may have been attached in early life to some of the licentious temples. She had heard of the Israelites, and of the favour of God towards them (Josh. ii. 8-11); and when the two spies sent out by Joshua came to Jericho to explore the land of promise, she concealed them from the officers who were sent in search of them, and at a convenient time let them down by a cord, upon the outside of the city wall, to which her house joined; and following her directions, they escaped. It was agreed between her and the spies that she should take a scarlet thread and fasten it in the window or aperture through which they had escaped; and when the city was destroyed, her house and all that were in it should be protected (Josh. ii. 17-23). The intelligence received from Rahab induced Joshua to go forward at once to the siege of Jericho; and when the city was taken and burnt, Rahab and her family were rescued and preserved, according to the promise of the spies (Josh. vi. 17-25). The faith of Rahab is commended (Heb. xi. 31; Jas. ii. 25). She married Salmon, of the tribe of Judah—thus becoming an ancestress of Jesus (Matt. i. 5).

The term Rahab is used poetically, as descriptive of Egypt, in Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9. The Seventy understand it for sea-monster in Job xxvi. 12. In Hebrew, however, it is differently spelt from the name of Rahab of Jericho. (See EGYPT.)

RAIMENT. (See CLOTHES.)

RAIN (Gen. ii. 5). The force of the various allusions to this subject cannot be apprehended without some knowledge of the seasons in Judea. (See SEASONS.) Rain falls very frequently during what we call the cold months, from November to April. Sometimes it rains

powerfully for several days, with thunder and lightning, and a strong wind. In the summer season, from May to October, the earth is parched, verdure is destroyed, and vegetation languishes. The first rain after the summer drought usually falls in October, and is called the former or autumnal, because it preceded seed-time, and prepares the earth for cultivation. The latter rain falls in April, just before harvest, and perfects the fruits of the earth (Hos. vi. 3; Joel ii. 23). (See CLOUD.)

Rain is a favourite symbol of divine blessing (Isa. xliv. 3, 4; Hos. vi. 3). It is also a figure for soft and impressive discourse (Deut. xxxii. 2). Tremendous storms of rain and wind are common in such warm climates, so that we are forcibly reminded of the Psalmist's words—"The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook" (Ps. lxxvii. 17).

RAINBOW (Rev. iv. 3)—a natural phenomenon which consists of two arches, and is always formed on the part of the sky which is opposite to the sun. It is never seen except when the sun shines through rain, and his rays are so refracted as to produce the rainbow. The same phenomenon is produced by the spray of a waterfall, and even by throwing water up from a brush or syringe, when the sun's rays can pass through and be reflected on an opposite surface. The same laws by which this effect is produced were no doubt in operation before the deluge; and we may suppose, therefore, that the bow was then employed or appointed as a sign of the covenant that the earth should not be again destroyed by a flood.

> "When science from creation's face
> Enchantment's veil withdraws,
> What lovely visions yield their place
> To cold material laws."

The phrase, "I *do* set my bow in the clouds" (Gen. ix. 13), might with equal propriety be translated, "I *have* set," &c. The language of the covenant would be in substance—"As surely as that bow is the result of established laws which must continue as long as the sun and atmosphere endure, so surely shall the world be preserved from destruction by a deluge.

RAISINS. (See GRAPES.)

RAM (Mic. vi. 7)—a clean animal by the ceremonial law, and used for sacrifice (Gen. xv. 9). In prophetic language the ram denotes power and wealth, and also cruelty and oppression.

The *ram of consecration* (Exod. xxix. 26) was sacrificed when the priests were invested with their office; and the putting of part of the blood of this sacrifice on the three extremities of the body aptly denoted the consecration of the whole body to the service of the Lord.

RAMA (Matt. ii. 18), or RAMAH (1 Sam. i. 19), was a small town situated on an eminence in the territory of Benjamin (Josh. xviii. 25), and about 6 miles north of Jerusalem, on the way to Bethel. The name Rama, or Ramoth, signifies *an eminence;* and hence is a constituent part of the names of several places, and is sometimes used generally for any high place. It was this place that Baasha, king of Israel, once possessed and fortified; but the king of Judah by stratagem wrested it from him (1 Ki. xv. 17). It was here that the Jews were assembled after the destruction of Jerusalem by Nebuzaradan (Jer. xl. 1) to take their departure from their beloved country, and to go as captives into a land of strangers, if not of tyrants. Rachel is represented by the prophet (Jer. xxxi. 15) as weeping at Ramah over the loss of her children, and refusing to be comforted because of their captivity. There has been no little confusion in the accounts given of the various places named Ramah. Robinson, after various inquries and arguments, finds the Ramah now referred to in a place called er-Râm, half an hour west from Gibeah, and two hours north of Jerusalem.

Another Ramah, called Ramathaim-zophim, was also the place of Samuel's birth, residence, death, and burial, and where he anointed Saul as king (1 Sam. i. 1, 19; ii. 11; vii. 17; viii. 4; xix. 18; xxv. 1). This Ramah, or Ramathaim, or Ramathaim-zophim, of the Old, is supposed by many to be the *Arimathea* of the New Testament, where dwelt Joseph, in whose tomb the body of Christ was buried (John xix. 38); and Neby Samwil, which others, as Stanley, identify with it, is a conspicuous eminence 4 miles north-west of Jerusalem. But Robinson argues quite conclusively—

"The tradition, that here is the tomb of the prophet Samuel, necessarily includes the supposition that this spot is the Ramah or Ramathaim-zophim of the Old Testament, the birth-place, residence, and burial-place of that prophet. That this was a different city from the Ramah near Gibeah of Saul (now er-Râm), on the east of the Nâbulus road, is obvious; for the latter is only half an hour from Gibeah, Saul's residence, and its situation does not at all accord with the circumstances of his first visit to Samuel, when in search of his father's asses, nor with David's subsequent flight to Samuel for refuge. But the same difficulties lie with almost equal force against the supposition that the present Neby Samwil can be the Ramah of the prophet. As such it could not well have been unknown to Saul; since, as being the highest point in the country, and not more than an hour and a half, or two hours, distant from his native place, it must have been before his eyes, if not in Gibeah itself, yet whenever he went out into the adjacent fields.

"But there are still greater difficulties. There can be little doubt that the visit of Saul to Samuel, above alluded to, took place in Ramah, where the prophet entertained him in his own house. At his departure in order to return to Gibeah, the prophet anoints him as king, and describes his way home as leading him 'by Rachel's sepulchre, in the border of Benjamin.' . . . Every step taken from

Neby Samwil towards the sepulchre of Rachel only carries a person away from Gibeah."—ii., pp. 141-144.

There is a town about 30 miles north-west of Jerusalem, on the road to Joppa, now called *Ramleh*, which is described by many geographers, and some of the best maps, as the Ramah of Samuel. It commands a view of the whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza. Robinson says—

"We may now inquire whether there is any evidence to connect the present Ramleh with an ancient Ramah—either the Ramathaim-zophim of Samuel, or the Arimathea of the New Testament.

"That a place called Ramathem or Ramatha did anciently exist in this region, somewhere not far distant from Lydda, admits of little question. But does this go to show any connection between this Ramathem and the modern Ramleh? In itself it certainly does not; and after having had the subject long before my mind, I am constrained to admit that the balance of probabilities seems to be against the identity of the two. The two names, Ramah (Ramathem) and Ramleh, instead of being identical, or even kindred, are totally diverse both in etymology and meaning. Ramleh signifies 'sand,' and is thus appropriately applied to the town as situated in a sandy plain; while Ramah is 'a height, hill,' and is therefore here wholly inapplicable. —iii., pp. 40, 41.

"Samuel was descended from an ancestor named Zuph, an Ephrathite of Bethlehem; his city was called in full Ramathaim-zophim, and lay apparently in a tract spoken of as the land of Zuph. Under these circumstances the name Ramathaim-zophim probably signifies nothing more than 'Ramah of the Zophites,' or descendants of Zuph. But where are we to look for this land and city of the Zophites? Saul, departing from Gibeah of Benjamin in search of his father's asses, went first through mount Ephraim on the north, and through other places, and then 'passed through the land of the Benjamites (of course, from north to south), and came to the land of Zuph' (1 Sam. ix. 4-6) and the city of Samuel. As he returned from this city to Gibeah, apparently after travelling some distance, he was to pass 'near Rachel's sepulchre, in the (southern) border of Benjamin, at Zelzah' (1 Sam. x. 2). These circumstances show conclusively that the land of Zuph and the city of Samuel were situated on the south of the territory of Benjamin, in such a position that a person proceeding thence to Gibeah would not unnaturally pass in the vicinity of Rachel's tomb.

"It is only since my return to Europe that the thought has occurred to my mind, whether a reminiscence of Ramathaim-zophim and of the land of Zuph may not be contained in the name Sôba. The letters of this name correspond to those of the Hebrew Zuph and Zophim (*ph* or *p* being not unfrequently changed into *b*); and its position on a lofty hill, south of the land of Benjamin, accords in the main with the view above given."—ii., pp. 330, 331.

Another Ramah belonged to Naphtali, and another to Asher, both of which have been apparently identified.

RAMATHAIM-ZOPHIM. (See RAMA.)

RAM, BATTERING. (See BATTERING-RAM.)

RAMESES. (See RAAMSES.)

RAMOTH (Josh. xx. 8), or RAMOTH-GILEAD (1 Ki. xxii. 29), or RAMATH-MIZPEH (Josh. xiii. 26), or *watch-tower*. It was a famous city in the mountains of Gilead, within the territory of Gad, about 15 miles from Rabbah. It may be represented by a place called Je'lâd, the same name as Gilead. It was appointed for one of the cities of refuge (Deut. iv. 43). During the reigns of the later kings of Israel this place was the occasion of several wars between them and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it (2 Ki. viii. 28, 29).

RAMOTH, SOUTH (1 Sam. xxx. 27). Ramah of the Negeb is identified by Van de Velde with Ramath-lehi; by others, with Baalath-beer (Josh. xix. 8).

RAM SKINS (Exod. xxv. 5)—probably the beautiful article common at this day in Asiatic Turkey and Morocco, made of goat skins and dyed red, similar to what is called Morocco leather (comp. 2 Ki. iii. 4).

RANSOM (Matt. xx. 28; Mark x. 45)—the price paid to purchase the freedom of a captive or slave (1 Cor. vi. 19, 20; 1 Tim. ii. 6). Under the Levitical law an offering was required of every Israelite over twenty years of age, at the time the census was taken. This offering is called a ransom, or atonement money (Exod. xxx. 12-16). It amounted to half a shekel, or about one shilling and a half-penny. It was to be made upon penalty of the plague; and every person, rich or poor, was required to give that sum, and neither more nor less (1 Pet. i. 18, 19). In this passage last quoted the apostle borrows language to illustrate the greatness of the Christian redemption. Shekels and talents may liberate a prisoner from death or a captive from slavery; but they cannot effect the emancipation of a lost soul. We are bought with a price of infinite value—the blood of Christ. (See REDEEM.)

RAVEN (Gen. viii. 7)—a bird of prey resembling the common crow in size, shape, and colour, ceremonially unclean (Lev. xi. 15), and delighting in deserted and solitary places (Isa. xxxiv. 11). When about to feed upon a dead body, it is said to seize first upon the eyes. Hence the allusion, "The ravens of the valley shall pluck out his eyes" (Prov. xxx. 17), implying the exposure of the body in the open field—than which nothing was regarded as more disgraceful. (See BURIAL.)

The glossy blackness of the raven's wing and breast is an image of beauty,—"His locks are bushy (or curled), and black as a raven" (Song v. 11).

God provides for the raven (Job xxxviii. 41; Ps. cxlvii. 9; Luke xii. 24). Whether the raven sent out of the ark by Noah periodically returned to him, is not agreed. According to the literal reading of the Hebrew, of the Samaritan text, and the Chaldee, it did; but a different opinion is supported by the LXX., the Syriac, the Latin, and most of the fathers (Gen. viii. 7). (See ELIJAH.)

RAZOR (Num. vi. 5). Of its form we know nothing. The Nazarite was forbidden to use it; but its use was enjoined on the priests, who were "to shave all their flesh" at their consecration (see also Ezek. v. 1; Ps. xx. 7). The tongue is likened to a razor which cuts while it shaves (Ps. lii. 2). (See BEARD, HAIR, KNIFE, SHAVE.)

REBEKAH—*noose* (Gen. xxiv. 15)—the sister of Laban and wife of Isaac. The circumstances of her marriage with Isaac constitute one of the most simple and beautiful passages of the sacred history, (Gen. xxiv.) (See ISAAC.) After she had been married twenty years, she became the mother of Jacob and Esau, and at the same time received a remarkable divine intimation concerning the future destiny of the infants. When they grew up, Jacob became the favourite of his mother; and this undue partiality was the source of much domestic mischief. (See JACOB.)

She died before Isaac, and was buried in Abraham's tomb (Gen. xlix. 31).

RECHAB, RECHABITES (Jer. xxxv. 16, 18). The Rechabites were a tribe of Kenites or Midianites (1 Chr. ii. 55), descended from Jonadab, or Jehonadab, the son or descendant of Rechab (2 Ki. x. 15), from which last they derive their name (comp. Num. x. 29-32 with Judg. i. 16 and iv. 11). Jonadab appears to have been zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. In order to preserve their independence as a distinct race and a separate tribe, and as a protest against surrounding idolatry, he established a rule for his posterity, that they should possess neither land nor houses, but should live in tents; and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceable people, living in tents, and removing from place to place as circumstances required. When Judea was first invaded by Nebuchadnezzar, they fled to Jerusalem for safety, where it pleased God, by the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem as an example of constancy in their obedience to the mandates of an earthly father (Jer. xxxv. 2-19). They seem to have been partially incorporated into the tribe of Levi (Neh. iii. 14).

Some highly interesting facts are known respecting the present condition of the so-called Rechabites. They still dwell in the mountainous tropical country to the north-east of Medina. They are called *Beni Khaibr*, sons of *Heber;* and their land is called *Khaibr*. They have no intercourse with their brethren the Jews who are dispersed over Asia, and are esteemed as *false brethren*, because they observe not the law. They cannot accompany a caravan, because their religion permits them not to travel on the Sabbath day; yet their country is so surrounded by deserts, that unless in a caravan, it can neither be entered nor left safely. But it is a question whether these persons are Rechabites, or only Jews of some stricter sect.

RECONCILE (Eph. ii. 16), RECONCILIATION (Heb. ii. 17). These terms as used by the sacred writers imply the restoration of man to the favour and grace of God through the atonement made by Jesus Christ (2 Cor. v. 19). They suppose a previous state of variance and hostility, such as must necessarily exist between beings so perfectly opposite in character as the holy God and his fallen, sinful creature, man (Rom. vii. 5-25). Two distinct terms are employed in the New Testament, and are both thus rendered. The one of them used in Matt. v. 24 seems to denote mutual reconciliation—"be reconciled to thy brother;"—make him, if possible, one with thee. God reconciles the world, as he does not impute men's trespasses unto them. Men, who were enemies, the objects of God's judicial displeasure, are reconciled by the death of Christ; that is, the death of Christ enables God to forgive sin, in harmony with the strict requirements of his law. (See ATONEMENT.) When the Philistines suspected that David would appease the anger of Saul, by becoming their adversary, they said, "Wherewith should he reconcile himself to his master? Should it not be with the heads of these men?" not surely, How shall he remove his own anger against his master? but how shall he remove his master's anger against him? The injunction, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee," means, "see that thy brother be reconciled to thee," since that which goes before, is not that he hath done thee an injury, but thou him.

RECORDER, or REMEMBRANCER (2 Sam. viii. 16), was apparently secretary of state and a confidential adviser of the sovereign. The office appears in connection with David.

REDEEM (Exod. xiii. 13). According to this command recorded in Exodus, all the first-born of man were to be sanctified—"All the first-born of man among thy children shalt thou redeem." But after the idolatry of the golden calf, and when the Levites did the work of God's vengeance, they seem to have inherited, so far, the sanctity and blessing of the first-born. The first-born of Israel and all the Levites were numbered, and the former were redeemed, each by a Levite being taken in his room. But the number of the first-born exceeded that of the Levites, and this surplus that could not find a Levitical substitute paid each to the priest five shekels for their redemption. All the first-born afterwards were redeemed by a similar payment (Num. xviii. 15). The first-born of clean animals was to be sacri-

fied. The first-born of unclean animals, such as the ass, was to be redeemed with a lamb; if not, it was to be killed (Exod. xiii. 13.) Redemption also applied to the land (Lev. xxv. 24). When alienated, the original possessor might at any time buy it back. It was never sold. It could only be mortgaged; and it always reverted at the year of jubilee. A house within a walled city, if not redeemed within a year, was "established for ever to him that bought it." (See RANSOM.)

REDEEMER (Job xix. 25). To redeem a person is to purchase his liberty for him. The price paid is called the ransom. (See RANSOM). Sinners are in bondage to sin, and of course they are in the bondage of condemnation. The Lord Jesus Christ having given his life or his blood a ransom for them, redeems them, and is therefore called their Redeemer (Matt. xx. 28; 1 Pet. i. 18). This ransom, though sufficient to redeem all men from captivity, avails only for the redemption of such as accept it and believe in the Son of God. Not only is the ransom paid, but power is put forth to secure their emancipation—"the prey is taken from the mighty." (See REDEEM.)

RED HEIFER. (See HEIFER.)

RED SEA—a gulf of the Indian Ocean, called in the Hebrew Yam Suph, or weedy sea (Exod. x. 19; Ps. cvi. 7). In the New Testament, as well as among the Greeks and Romans, the usual appellation it bears is the Red Sea—a name apparently originating in the reddish appearance given to its waters by enormous quantities of marine animalculæ (oscillatoria rubescens) which at certain seasons are seen swimming on its surface. Ehrenberg and others who have recently navigated this sea have observed this singular phenomenon, and describe the appearance produced by it as similar to that produced by a mixture of red lead with water. The Red Sea is the sea of Edom or Idumea, words meaning red.

The name Red Sea was originally applied by the ancients to all that part of the Indian Ocean lying between the peninsulas of India and Arabia. But the term is now restricted to the Arabian Gulf. This gulf, commencing at the straits of Bab-el-Mandeb, runs inland, in a north-westerly direction, towards the Mediterranean, from which it is separated only by the isthmus of Suez. The whole length of this gulf is about 1,400 miles, and on an average its breadth is 150 miles. At its northern extremity it separates into two minor gulfs, which enclose between them the peninsula of Arabia. Akabah, the eastern arm, called by the Greeks and Romans Ælanitis, is about 112 miles long, by an average breadth of 15 miles. Towards its extremity were the ports of Elath and Eziongeber, memorable in Scripture history as maritime stations by which the Hebrew kings endeavoured to establish a commerce with the East (2 Chr. viii. 17). It is apparently this branch of the sea which is alluded to by the prophet in denouncing judgments against Edom, who dwelt on its northern shores,—"The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea" (Jer. xlix. 21). The western arm, which terminates a little above Suez, is called the Gulf of Suez, and is much more important than the other in Bible history, on account of its connection with the children of Israel in their exodus from Egypt. It is about 190 miles long, with an average breadth of 21 miles, and at one part it is as wide as 32 miles. There are many indications to prove that this gulf was, in ancient times much deeper and more extensive than it is now. The marine appearances of the now dry soil give evidence of this; and many cities formerly mentioned as seaports are now considerably inland. The land has risen, and the "tongue" of the Red Sea has been dried up (Isa. xi. 15).

To the reader of Scripture the Red Sea derives its peculiar interest from the miracle wrought by God in dividing its waters, that his people Israel might escape from the hand of Pharaoh. When the reality of the miracle is admitted, it is not of vital importance to settle at what particular spot the tribes may have crossed from the land of their oppressors to the opposite shore; yet a devout mind will not be unconcerned to know what locality the sacred narrative appears most to favour as the place of passage. We observe in the outset, that we can have no sympathy with those who, while they admit the fact of miracles, strive to account for this, as they do for almost all others in Scripture, by some alleged physical causes less than supernatural. And neither, we may add, can we agree with others who employ as argument, in defence of a supposed place of passage, the allegation that here scope is afforded for a greater extent of miracle than elsewhere. Receiving the language of the sacred narrative in its obvious meaning, we must believe that the dividing of the sea was the effect of a true miracle; but as to the extent of this we rest for information on Scripture alone. The question is, What does the Scripture say was the miracle performed? Did Israel pass through the sea where it was 3 miles broad, or where it was 12 miles? Kitto, in the *Pictorial Bible*, Wilson, in his work entitled *The Lands of the Bible*, Olin, in his *Travels in the East*, &c., and others, fix on a place for the passage which appears to us to involve the latter alternative. They, with Canon Trevor, Drew, and others, place the passage opposite to the Wady Tawarik; but Dr. Robinson, in his *Biblical Researches*, places it near Suez, and defends his opinion with great plausibility.

The tribes started from Rameses, somewhere in Goshen; at the end of the second day they were at Etham, "in the edge of the wilderness;" and at the end of the third day they camped by the sea-shore at Pi-hahiroth. Then we are told, "they departed from Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went *three days' journey* in the wilderness of Etham, and pitched in

Marah" (Num. xxxiii. 8). Supposing them to have crossed not far below Suez, they would then be nearly midway between Rameses and Marah, having journeyed about 35 miles to the scene of their deliverance, and about 36 miles between that and Marah.

One difficulty pressing against Dr. Wilson's theory is the breadth of the sea at the place alleged, taken in connection with the short time in which the tribes must have passed through it. Granting the measurement which Drs. Wilson and Olin give to be correct (though it makes the sea considerably narrower than others do), some of the people, from their position in the encampment, must have had not less than 12 or 15 miles to journey in order to reach the other side. But the entire nation crossed during a fragment of a single night. "In the morning watch the sea returned to his strength," overwhelming Pharaoh and all his hosts. Israel, then, had passed through the sea before this; and it appears naturally impossible that such a host, consisting of more than 2,000,000 persons, with all their flocks and herds, could traverse the distance specified in the time to which the narrative confines them.

On the whole, it is probable that they crossed not far below Suez, where the sea at that time was probably 2 or 3 miles broad. This place appears to suit the whole circumstances stated in the sacred narrative regarding their previous and subsequent three days' journeying. It agrees with the time during which the passage was made, and it seems to be the only place of the Red Sea at which the action of an east wind could effect the miracle recorded. The arm of the sea, stretching in a north-easterly direction, was, as the shores testify, then wider, and extended farther up than now; and though the sandbank which at present constitutes the shallow fordable at low ebb-tide may have partly existed, there can be no doubt, from the facts just stated, that then it was in quite a different state, so that the passage was impossible without a miracle. Dean Stanley gives no direct opinion; and Ritter, the German geographer, supposed that they crossed at a point above Suez which is now dry.

On the eve of their deliverance, then, Israel was at Pi-hahiroth, encamped for the night after the fatiguing journey of the day. At the command of God they have at Etham "turned off" the ordinary route to the wilderness;" and with a mountain shutting them in, so that Pharaoh said, "They are entangled," they rest "between Migdol and the sea." As the evening closed around them, the fearful tidings flew through their camp that the enemy pursues them hard behind; and had the march of the approaching host not been stayed, it is probable there would have been no rest till the Lord's redeemed people had again sighed as the captives of Egypt. But as the enemy urged on, expecting that soon he would overtake them, that mysterious cloud by which the Lord led Israel turned slowly round to the rear of their encampment. It formed there, towards the pursuers, a cloud of darkness, into which the courage of Egypt's boldest warriors feared to venture; and however chafed at the delay, they must, where they are, pitch their tents for the night. Meanwhile, in the camp of Israel the people trembled and murmured at their leader. That noble leader trusts and prays to God, and it is not in vain. At the word of Almighty faithfulness he lifted up his wondrous rod over the sea: a strong east wind comes forth—supernaturally raised, supernaturally directed—"the waters were divided, and the children of Israel went into the midst of the sea upon dry ground." It is night, but they see clearly to order their march, for a cloud of light, the glory of the Lord, is their rearward. Their ranks are long extended, for, supposing them to go 1,000 abreast, they would form a line, with "their flocks, and herds, and very much cattle," nearly 4 miles in length; and against the morning watch they have all passed through the sea. As the night advanced, Pharaoh's hosts are aroused by the voice of their watchers, declaring that the tribes have moved from their encampment, and, venturing in the track of that impenetrable cloud, they eagerly pursued. The entire army, the pride and power of Egypt, is in the bed of the ocean. The deep utters not its voice to tell of the imminent danger; they are thrown into confusion by the casting off of their chariot wheels. At last, vexed, awed, and troubled, they would fain turn from their perilous enterprise, but it is too late,—"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters."

It is no objection to this view of Israel's passage that it ascribes an agency to the wind, in dividing the sea, inconsistent with the idea of supernatural power as alone effecting miracles. But Divine power produces miraculous effects either by acting independently of natural causes, as in raising the dead, or in seeming opposition to their usual results, as in putting clay on the eyes of the blind for giving sight—an application which might of itself tend only to add pain to privation—or in supernaturally directing common agencies for accomplishing a supernatural result. How the wind acted it is impossible to say.

This wonderful work of Jehovah is fraught with peculiar practical instruction, and is therefore the subject of frequent allusion in the Scriptures of truth. To it God himself frequently refers, for the purpose of stimulating his people to gratitude and fidelity (Isa. xliii. 3). To it saints in their devotions often delight to allude, that they may derive from it argument in believing prayer, and subject for thanksgiving in adoring praise (Isa. li. 9, 10; Ps. lxxviii. 13). To it inspired prophets point in glowing prediction, as they give assurance of a greater redemption which God will work for Israel in the future, from this great deliverance he wrought for them here in the past (Isa. xi. 15, 16). If presumption in sin require

solemn warning against resisting, as Pharaoh did, frequent reproof, it meets it here by the sea, while the voice of truth calls to consider the judgment of old (Ps. lxvi. 5; lxxxix. 10); and does faith in God long for some ground in trusting his power and love? it meets it in this memorial of the heart and hand of Him who changeth not (Isa. xliii. 15, 16, 18, 19).

REED (Job xl. 21)—a plant of the grass family. The bamboo and common cane are species of the reed, and so are the calamus and flag. Fish-poles, canes, and rods (Matt. xxvii. 29) are formed of it. These plants flourish in marshes, or in the vicinity of water-courses: hence the allusion, Job xl. 21-23. It is often used by the sacred writers to illustrate weakness and fragility (2 Ki. xviii. 21; Isa. xxxvi. 6; xlii. 3; Ezek. xxix. 6; Matt. xii. 20).

Reeds were also used as pens are now (see PEN), and also as measuring rods (Ezek. xl. 5). (See MEASURES.) From their height and slender shape, plants of this kind are moved by the slightest breath of wind (1 Ki. xiv. 15); and hence nothing could be more unimportant in itself than such a motion, and nothing more strikingly illustrative of fickleness and instability. This gives point to our Lord's self-answered question—"What went ye out for to see? A reed shaken with the wind?" A bruised reed is the image of frailty (Ps. xlii. 3: comp. Matt. xi. 7; Luke vii. 24; Eph. iv. 14). (See BOOK, BULRUSH.)

REED, MEASURING. (See MEASURES.)

REFINER (Mal. iii. 3). To refine was to separate the dross from the ore and secure the pure metal (Isa. i. 25; Jer. vi. 29). This word is often used figuratively by the sacred writers. Its peculiar force in the passage quoted from Malachi—"he shall sit as a refiner"—will be seen when it is remembered that refiners of silver sit with their eyes steadily fixed on the furnace, that they may watch the process; and that the process is complete and perfected only when the refiner sees his own image in the melted mass. When Christ sees his image perfectly reflected in the holy life and conversation of his people, the object of the refining process is accomplished.

REFUGE. (See CITY.)

REGENERATION (Matt. xix. 28; Titus iii. 5). This term occurs in no other passages of the English Bible. It signifies being born again. As used by Matthew, the meaning of the word will depend on the punctuation of the passage, and will either refer to the *new birth* which the followers of Christ had undergone, or to the renovation or consummation of all things at Christ's second advent, when there shall be "new heavens and a new earth." The last is the most natural construction. By "the washing of regeneration," in the second passage, is to be understood what is signified by other words conveying precisely the same idea, and which are of frequent occurrence. Our Saviour says to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). Christians are described as "born of God" (John i. 12, 13; 1 John ii. 29; v. 1, 4). They are also represented as begotten of God, or by the word of God (Jas. i. 18; 1 Pet. i. 3, 23). And the same thing in substance is presented under the idea of a new creation (2 Cor. v. 17), a renewing of the mind (Rom. xii. 2), a renewing of the Holy Ghost (Titus iii. 5), a resurrection from the dead (Eph. ii. 6), a being quickened, &c. (Eph. ii. 1, 5.) Regeneration, then, may be regarded as the communication of spiritual life to a soul previously dead in trespasses and sins, by the almighty energy of the Holy Spirit, making use of the word of truth as the instrument; in consequence of which divine operation the soul begins to apprehend spiritual things in a new light, to believe them in a new manner, to love them with an affection not before felt, and to act henceforth from new motives and to new ends. The effects of regeneration cannot but be very perceptible in the humble penitence and contrition for sin which is produced; in the ardent breathings after the knowledge of God, after conformity to his holiness, and communion with him through Christ Jesus; and in the kind and fraternal feelings which spontaneously flow from the regenerated soul towards all men, and especially towards the household of faith: for to the brethren of Christ the soul born of God cannot but entertain an affection of peculiar strength and tenderness, both because they belong to Christ, and because they possess and manifest something of the lovely image of Him that hath begotten them anew. (See CONVERSION.)

REHOB (Num. xiii. 21)—probably the same with Beth-rehob (Judg. xviii. 28), north of Cesarea-Philippi, and near Dan. Another Rehob belonged to the tribe of Asher (Josh. xix. 28). The word is also found in 2 Sam. viii. 3, applied to a person; and in the same book (ch. x. 8) it is apparently spoken of as a town or district of Syria.

REHOBOAM—*one who enlarges the people* (1 Ki. xiv. 21)—son and successor of Solomon, ascended the throne of Judah at the age of forty-one, and reigned seventeen years. At the commencement of his career he had an opportunity to conciliate the discontents which had been excited by the burdens imposed during his father's reign; but, rejecting the wise counsel of the aged, and adopting the precipitate counsel of the young, he inflamed his subjects by the most insolent and tyrannical reply to their petitions and representations (2 Chr. x. 1-14), and hastened a division of the kingdom. He added insult to grievance—"My father chastised you with whips, but I will chastise you with scorpions." Ten of the tribes revolted (see JEROBOAM), leaving Judah and Benjamin alone in their allegiance to the house of David. Rehoboam proposed at once to employ force for the purpose of reducing the rebels, but was divinely admonished to forbear (1 Ki. xii. 24). Continual wars prevailed, however, between the two parties (2 Chr. xii. 15). In about three years after the division of the kingdom the tribes of Judah followed the tribes of Israel in their idolatrous

practices; and for this they suffered the invasion of Shishak, king of Egypt, who desolated the country, and threatened the utter destruction of their city; but upon their repentance the scourge was stayed, though they suffered immense loss, and were made tributary to the invader (2 Chr. xii. 2-12). We are told that a history of Rehoboam's reign was written by Shemaiah and Iddo (2 Chr. xii. 15), but it has not been preserved. On some of the monuments of Shishak have been discovered several effigies of captive kings, and among them one of Rehoboam, the son and successor of Solomon. The name Shishak is written by Manetho, Sesonchis; and in the hieroglyphics, Shesonk. The representation of this striking scene is on the wall of the palace-temple of Karnak. Each figure has an oval containing an inscription attached to it, and in one is found the epithet, "Joudah-malek"—disguised Hebrew for king of Judah. The figure thus described has the Jewish countenance, beard, and head-dress. The other names are those of Jewish towns. The monument seems therefore to represent Shishak's triumph over Judah. (See SHISHAK.)

REHOBOTH (Gen. x. 11)—meaning *ample room* (Gen. xxvi. 22)—is supposed by some to express, in the passage cited, either the spaciousness of the streets or the extent of the city of Nineveh. But it was apparently a separate city.

REHOBOTH BY THE RIVER (Gen. xxxvi. 37), the birthplace of Saul the Idumean king, was probably a town on the Euphrates, the site of which is supposed to be occupied by the modern town of *er-Ruhabeh*.

Rehoboth is also the name of a famous well of Isaac, near to Gerar, found by some in the Wady-Ruhaibeh (Gen. xxvi. 22).

REINS (Job xvi. 13). This word, which properly signifies the loins, or region of the kidneys, is used figuratively by the sacred writers to denote the seat of the affections and dispositions.

RELIGION (Jas. i. 26, 27). The word here does not mean godliness, but only its external form, as the Greek term so translated signifies. It is outer religious service.

REMALIAH (2 Ki. xv. 25)—the father of Pekah, the conspirator, and the assassin of Pekahiah, king of Israel.

REMMON-METHOAR (Josh. xix. 13)—a town of Zebulun (1 Chr. vi. 77), identified with Rummaneh, 7 miles north of Nazareth.

REMPHAN (Acts vii. 43)—probably a name given to some planet (or the star-god, Saturn) which was regarded as an object of worship. The image of this object of their idolatry, being enclosed in a small tabernacle or portable case, was carried about from place to place like other baggage. Such were the shrines, Acts xix. 24: comp. Isa. xlvi. 7. What the prophet calls *Chiun* (Amos v. 26), the martyr calls *Remphan*. Probably the words signify the same thing in different languages—Hebrew and Egyptian. (See CHIUN.)

REND (Gen. xxxvii. 29-34). To rend the garments, or tear them (2 Sam. xiii. 31), was from the earliest period a sign of grief or penitence. Jacob and David did it on various occasions, and so did Joshua (Josh. vii. 6) and Hezekiah (2 Ki. xix. 1). The high priest was forbidden to rend his clothes (Lev. x. 6; xxi. 10), probably meaning his sacred garments. Perhaps those referred to, Matt. xxvi. 65, were such as were ordinarily worn, or merely judicial, and not pontifical garments. Sometimes it denoted anger or indignation, mingled with sorrow (Isa. xxxvi. 22; xxxvii. 1; Acts xiv. 14). The phrase, "to rend the face" (Jer. iv. 30), alludes to the practice of introducing paints into the flesh, particularly the eyelids. (See EYELIDS.) The practice of rending the garments on any occasion of sorrow became so frequent that it degenerated into a mere formality; and therefore the prophet says to the people, "Rend your hearts, and not your garments" (Joel ii. 13).

RENEW, RENEWING. (See REGENERATION.)

REPENT, REPENTANCE (Ezek. xiv. 6; Matt. iv. 13). is a change of mind, accompanied with regret and sorrow for something done, and an earnest wish that it was undone. Such was the repentance of Judas (Matt. xxvii. 3); and so it is said that Esau found no place of repentance in his father Isaac, although he sought it with tears (Heb. xii. 17)—*i. e.*, Isaac would not change what he had done, and revoke the blessing given to Jacob (Gen. xxvii. 34-40).

REPENTANCE UNTO LIFE is sorrow for sin, grief for having committed it, and a turning away from it with abhorrence, accompanied with sincere endeavours, in reliance on God's grace and the aid of the Holy Spirit, to live in humble and holy obedience to the commands and will of God (Jer. iii. 10; Matt. iii. 8; Acts v. 31; xi. 18, 23; 2 Cor. vii. 8-10; 2 Tim. ii. 25). This is that repentance to which is promised the free forgiveness of sin through the merits of Jesus Christ.

The expression, "For the gifts and calling of God are without repentance," in Rom. xi. 29, denotes *generally* the stability and unchangeableness of God's commands and purposes, which will not be changed or revoked from any change of mind or purpose in him; and particularly in relation to the Jews, that God was mindful of his covenant with them, and that it was firm and irrevocable.

When God is said to repent, it does not imply any change or sorrow, for he is of one mind (1 Sam. xv. 29; Job xxiii. 13; Jer. xviii. 7-10); but it denotes a course of proceeding which, if pursued by men, would be indicative of repentance or change of purpose. For example, if one attempts to build a house, and because he is unsuccessful, or disappointed in the appearance or construction of it, pulls it down, such a course indicates regret and sorrow. So when it is said of God, that when he saw the great wickedness of the world, it repented him that he had made man on the earth (Gen. vi. 6), the expression is to be

regarded in this analogous sense as denoting an emotion which in man is called repentance, but of which in that sense the Divine mind is incapable. The purpose of God comprehends all the *apparent* changes in his dispensations.

REPETITIONS, VAIN (Matt. vi. 7), were short forms or particular expressions in prayer, which the Jews were accustomed to repeat a certain number of times. Some have repeated the Lord's prayer, and other prayers, a great number of times, and vainly think that the oftener the prayer is repeated, the more efficacious it is—*i. e.*, if repeated 200 times, it will be twice as good as if repeated only 100 times. It was a maxim among the Jews that he who multiplies prayer must be heard; but as their prayers were only words, or spoken for form merely, they were justly liable to the censure which this passage implies.

REPHAIM (2 Sam. xxiii. 13), or "valley of the giants" (Josh. xv. 8; xviii. 16)—a remarkably fertile valley (Isa. xvii. 5) between Bethlehem and Jerusalem, formerly inhabited by a race of giants (Gen. xiv. 5), and famous for two of David's victories over the Philistines (2 Sam. v. 18-22; 1 Chr. xi. 14; xiv. 9-11). Perhaps the Rephaim were the oldest inhabitants, even prior to the Canaanites who came from the east, and of whom the Emims and Zamzummims were clans.

REPHIDIM (Exod. xvii. 1)—one of the stations of the Israelites, on the western arm of the Red Sea, not far from Sinai. It is distinguished as the place where water was miraculously supplied to the murmuring people (Exod. xvii. 6), and also for Joshua's victory over Amalek (Exod. xvii. 8-10). Here, too, Jethro and his family came to visit Moses, and united with the elders of Israel in acts of worship (Exod. xviii. 1-12: comp. Exod. iii. 12). It was probably in the Wady Feiran. Others place it in Wady es-Sheikh.

This place is called *Meribah* (*strife* or *contention*), from the circumstance of the conduct of the Israelites above mentioned.

REPROBATE (Jer. vi. 30), CASTAWAY (1 Cor. ix. 27), or REJECTED (Heb. vi. 8), are nearly synonymous. As used, Tit. i. 16, it may mean either that the persons described are without knowledge (comp. Jer. iv. 22; Rom. i. 28); or that, so far as any good works are concerned, they are rejected; or that their supposed good works, like base coin, are spurious and uncurrent (2 Cor. xiii. 5-7).

To be "reprobate concerning the faith" (2 Tim. iii. 8) is to prove corrupt, false, or unsound as to the true faith.

RESEN—one of the cities of Nimrod, between Nineveh and Calah (Gen. x. 12). It may be the Larissa of Xenophon (Nimrûd), or it may be represented by the ruins near the village of Selamiyeh. (See NINEVEH.)

REST (Heb. iv. 9). (See LORD'S DAY, SABBATH.) The common meaning of this word is obvious. It is said in Acts ix. 31, "Then had the churches rest throughout all Judea, and Galilee, and Samaria." This sudden and unexpected peace has been usually ascribed to the conversion of Saul, it being supposed that when he became a Christian, such had been his graceless zeal and activity, that the fury of persecution entirely abated. But, as Lardner says, "This is to do St. Paul a great deal of wrong on the one hand, and too much honour on the other." All the sufferings of the early saints cannot be imputed to Saul; for they continued fiercely after this intrepid man had become a successful apostle. This "rest," moreover, was very extensive, spreading through a circle much larger than could have been previously affected by Paul's personal influence. The solution of Lardner is to this effect, that the Jews, threatened with an idolatrous violation of their temple, were too much alarmed, and too much occupied with their own affairs, to molest the followers of the Messiah. At the accession of Caligula, or about A. D. 39, the Jews in Alexandria had been very roughly treated, and their oratories had been shut up; while Petronius was sent into Syria with orders to set up the emperor's statue in the temple. "All hereupon," as Josephus says, "were filled with consternation," (*De Bello*, lib. ii.) Philo records that the Jews, on hearing of the emperor's purpose, went to Petronius, and threw themselves on the ground, with weeping and lamentation, sprinkled dust upon their heads, and walked with their hands behind their back, as men condemned to die. In the midst of this national panic they forgot their animosity to the Christians for a season, and then had the churches rest.

RESURRECTION (1 Cor. xv. 21). That there shall be a resurrection or raising of the dead, both of the just and unjust, is a fundamental doctrine of the Christian faith, and one of unspeakable importance. For if the dead rise not, then is not Christ raised: and if Christ is not raised, then is our faith vain; we are yet in our sins. No truth is more clearly and forcibly presented in the Scriptures than the resurrection of Jesus Christ. 1. It was prophesied (Ps. xvi. 10, 11; Acts ii. 25-32). 2. Christ himself repeatedly and distinctly foretold it. 3. The precautions of his enemies to prevent it; the failure of all these precautions, and the measures taken to disprove the event. 4. The story of the Roman guards is incredible. How could they all be asleep when under orders of unusual strictness; or how, if they slept, could they tell what happened during their slumbers? And if they had slept, the earthquake which accompanied the resurrection must have awakened them. 5. The abundant, decided, and consistent testimony of witnesses who could not be deceived, and who had no inducement to deceive others; and all this in the face of every danger. 6. The change which took place in the minds and conduct of the apostles immediately after, and in consequence of, his resurrection; and 7. The supernatural evidence arising from the fulfilment of the promise that the Holy Spirit should be poured out on them.

Thus the resurrection of Christ from the

dead is clearly proved; and being proved, it ratifies and confirms, in the fullest manner, the truth and divinity of his character and mission; shows the efficacy of his atonement; is an evidence, earnest, and example of the resurrection of his people (John xiv. 19), and imports that all judgment is committed into his hand (Acts xvii. 30, 31). It is a sufficient answer to the cavils of infidels on this subject, that there is no evidence from reason or the analogy of nature *against* the resurrection of the dead, while there is much, very much, from both these sources in its favour. The insect spins for itself a tomb and dies and lives again; the grain committed to the earth is buried beneath the clod and dies. Indeed, so deep-rooted is the natural conviction of the human mind on this point, that no nation, people, or tribe have ever yet been found who do not, in some form, recognize the doctrine of a state of existence after the death of the body; and this conviction is satisfactorily met only by the simple and sublime doctrine of our holy religion, which brings "life and immortality to light" (John v. 28). Because Christ rose, all who are his shall rise. His resurrection secures it. "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. xv. 20). Not only shall they rise, because he rose in their name, but he "will change their vile body, and fashion it like unto his own glorious body." "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. xv. 35.) The apostle, in answer to this question, shows that there is close connection between the resurrection body and the present body, such as between the grain sown and the harvest reaped. Identity in respect of the mere aggregate of material particles which form our present body cannot, and need not, be assumed. Yet there is such identity as constitutes personal or specific sameness, suiting all the purposes of reward and punishment, and warranting the idea of a *re*-surrection—not of a *re*-creation. The bodies of Christ's people are no longer animal, but spiritual bodies, organized to serve the spirit, not the soul, or ψυχη, after the resurrection—fitted to dwell in a world "where flesh and blood cannot enter"—assimilated in nature to the immortal essence that lives within them—for ever beyond the attack of disease and the prey of death (1 Cor. xv. 42-44). (See SOUL.)

REUBEN (Gen. xxix. 32), signifying *behold a son*, was the eldest son of Jacob and Leah. He lost the privileges of birthright in consequence of a grievous sin (Gen. xxxv. 22; xlix. 3, 4), and his posterity was neither numerous nor powerful.

REUBEN, TRIBE OF, took their portion of the promised land east of Jordan, between Arnon on the south, and Jazer on the north, and Gilead east, and Jordan west, called Misha or plain. It is the same district that is now called *Belka*, and is still famous for its pasturage. Lying east of Jordan, they were among the first carried captive to Assyria (1 Chr. v. 26).

REUEL—a son of Esau (Gen. xxxvi. 4), and another form of Raguel. (See JETHRO.) Other persons bore the same name.

REVELATION (1 Cor. xiv. 26)—an extraordinary and supernatural disclosure made by dream, vision, or otherwise, and different from the common process of mental reasoning (Dan. ii. 19). (See INSPIRATION, TRANCE, VISION.) The apostle Paul was favoured with many special revelations (2 Cor xii. 1; Gal. i. 12); but the most peculiar and extraordinary communication of this character was made to the apostle John in Patmos; and it is hence sometimes called, by way of eminence,

THE BOOK OF THE REVELATION. This is the last in the order of the books of the Bible, and is commonly called the Apocalypse, from a Greek word which signifies *revelation*. It is supposed by many to have been written about the years 95, 96. It is called the Revelation of St. John the Divine, because to him was more fully revealed the divine counsels than to any other prophet under the Christian dispensation. It has been observed that hardly any one book has received more early, more authentic, and more lasting attestations to its genuineness than this. But its canonical authority has sometimes been called in question. The fanatical rhapsodies of the ancient millenarians led many to call in question the authority of that book on which their reveries were based. This was wrong. If the Chiliasts misinterpreted the Apocalypse, their opponents should have shown the absurdity of their expositions, and not have thrown discredit on the Apocalypse itself. The current of external evidence is wholly in its favour. Ignatius, Polycarp, Melito, Origen, Clement, Peracus, and Tertullian refer to it as a portion of inspiration. That John the apostle was its author was fully believed in ancient times. There is a great similarity of style between the Apocalypse and the fourth gospel.

It seems to have been written to comfort the early churches under persecution, and its keynote is the success of the new religion over every opposition. It is but an expanded illustration of the first great promise—"The seed of the woman shall bruise the head of the serpent." Its figures and symbols are august and impressive, and remind us of Isaiah, Ezekiel, and Daniel. It is full of prophetic grandeur; awful in its hieroglyphics and mystic symbols—seven seals opened, seven trumpets sounded, seven vials poured out; mighty antagonists arrayed against Christianity; hostile powers full of malignity against the new religion, and for a season oppressing it, but at length defeated and annihilated, the darkened heaven, tempestuous sea, and convulsed earth fighting against them, while the issue of the long combat is the universal reign of peace and truth and righteousness—the whole scene being relieved at intervals by a choral burst of praise to God the Creator, and Christ the Redeemer and Governor. The book must have been so far intelligible to the readers for whom it was first designed, or it could not have yielded them

either hope or comfort. It is also full of Christ. It exhibits his glory as Redeemer and Governor, and describes that deep and universal homage and praise which the "Lamb that was slain" is for ever receiving before the throne. Either Christ is God, or the saints and angels are guilty of idolatry.

It would far exceed our space to recount the many and opposing interpretations which have been given of this book in ancient and modern times. Some are simple and some complex; some looking upon it as almost all fulfilled, and others regarding the greater portion of it as yet to be accomplished. Between Mede, Faber, and Elliot, on the one hand, and Lücke and Stuart on the other, there stretches a wide gulf. In the hands of its expositors it resembles a musical instrument, there being no variation or fantasia which may not be played upon it. Some authors find its fulfilment in Constantine's elevation, others in Luther's Reformation. One discerns its completion in the French Revolution, and another sees in it a portraiture of the principles and struggles of the voluntary controversy. Woodhouse and Mede, Bicheno and Croly, Faber and Elliot, Newton and Stuart, have constructed opposite systems with equal tenacity of purpose and ingenuity of conjecture. In the meantime we can only add that the year-day theory requires defence, that the purpose of the Apocalypse needs to be more clearly defined, and that fortuitous similitude of events is not to mould our interpretation of prophetic symbols. We have only room to exhibit one of the simpler views of the Apocalypse:—

Two cities are mentioned as overthrown, and a third is established on their ruins. By Sodom is meant Jerusalem, as is evident from the mention of the "temple" and "holy city." By Babylon is meant Rome. These two cities are overthrown, and the New Jerusalem is established. Jerusalem is the symbol of Judaism and Babylon of Paganism, both of which systems are at length overthrown by the spread and power of Christianity. The whole prophecy may be arranged thus,—1. Introduction of the seven epistles to the seven churches. 2. Preparation for the great events to follow—seven seals. 3. Sodom, or Jerusalem, representing Judaism, destroyed by a series of calamities—seven trumpets. 4. Birth of Christianity, the child of uncorrupted Judaism, and preservation of the infant from destruction by the special interposition of heaven. 5. Babylon or Rome (in its first form as a marine monster), *i. e.*, persecuting Paganism, destroyed by a series of calamities—seven vials. Under this part there is a distinct allusion to Mohammedanism, a compound of Judaism and Paganism, which, under the Saracenic power, overthrew Christianity in the East, &c. 6. Babylon in another form—the papal despotism, a compound of paganism and Christianity—Babylon finally and completely destroyed—conflicts and victories succeeding the Reformation. 7. The millennium—another hostile power still future—or post-millennial—the last judgment and final victory. 8. Final and complete triumph of Christianity, and the consummation of its glory in the heavenly world. (See Stow's *Introduction to the Criticism and Interpretation of the Bible.*)

REVENGE (Jer. xv. 15), or returning evil for evil, is expressly forbidden by the divine law (Lev. xix. 17, 18; 1 Pet. iii. 9). When God is spoken of as a revenger, it is in the same sense in which he is said to be furious, or to be a jealous God, or to repent. He does that in infinite justice and holiness which sinful man does from anger and malice, or other unholy passion or emotion. The term is used to denote the effect of God's dealings, and not the motive. (See ANGER, AVENGE.)

REVENGER. (See AVENGE.)

REZEPH (2 Ki. xix. 12). Probably it stood where Resafa now is, from 20 to 30 miles west of the Euphrates. Rabshakeh mentions it among the cities conquered by the Assyrians (Isa. xxxvii. 12).

REZIN (2 Ki. xv. 37)—a king of Damascus, or Syria, who made war against Jotham, and under Ahaz besieged Jerusalem, but slain by Tiglath-pileser II., the ally of Ahaz. The war is referred to on the Assyrian monuments

REZON (1 Ki. xi. 23), son of Eliadah, revolted from Hadadezer, and having enlisted a company of adventurers, and after making several incursions into the country around Damascus, he finally succeeded in obtaining the crown, and became a sore vexation to Israel in the days of David and Solomon.

RHEGIUM (Acts xxviii. 13), now Reggio, is a maritime city of Italy, on the south-west point, about 10 miles from Messina in Sicily, and opposite to it, where Paul tarried a day on his way to Rome.

RHODES (Acts xxi. 1)—an island in the Levant, off the south-west point of Asia Minor, containing a city of the same name. It is 40 miles long and 15 broad, anciently celebrated for its schools, and for the flourishing state of the arts and sciences, as well as for a colossal statue 105 feet in height, standing astride of the harbour's mouth, so that vessels could pass under it. It stood fifty-six years, and was then overthrown by an earthquake, and the brass of it loaded 900 camels, and weighed 720,000 pounds. In the fifteenth century Rhodes was the residence of the knights of St. John of Jerusalem. At this island Paul touched on his way from Miletus to Jerusalem. It is supposed by some that the name Rhodes is derived from the multitude of roses produced on the island. The Rhodian coins have a flower on them; but it is not a rose. The modern town occupies about a quarter of the site of the ancient city. One of its harbours is still called Rhodes; but no traces of the glory of the former capital are discernible.

RIBBAND OF BLUE (Num. xv. 38). To this portion of dress a peculiar sanctity was attached; and it was in all probability this part of Christ's robe, called the hem of his

garment, which the woman touched, and by the touching of which she was healed (Matt. ix. 20).

RIBLAH (Num. xxxiv. 11)—one of the boundary cities on the north. Another place of the same name is probably the *Ribleh* mentioned by modern travellers on the Orontes, 30 miles south of Hamath. It was doubtless a pleasant place, and therefore chosen by the kings of Babylon as a residence. Pharaoh-nechoh stopped here on his return from Carchemish (2 Ki. xxiii. 33), and deposed Jehoahaz, putting Jehoiakim in his place; and here Nebuchadnezzar abode while Nebuzaradan, his chief commander, laid siege to Jerusalem. Hither the prisoners were brought when Zedekiah's children and many others were put to death, and that king himself deprived of his eyes and cast into prison.

RIDDLE (Judg. xiv. 12). The word is applied to parables, proverbs, hard sayings, quaint conceits, allegories, queries. Orientals are specially fond of such verbal ingenuities and puzzles.

RIGHTEOUSNESS (Isa. xlv. 23) is an essential attribute of the Divine nature; and as it is frequently used, is nearly allied to, if not the same with, justice, holiness, and faithfulness (Ps. cxix. 142; Isa. xlvi. 13; li. 5, 6, 8; lvi. 1). It is also used to denote the perfect obedience of the Son of God (Rom. v. 18, 19). The "righteousness which is of faith" (Rom. x. 6) is the righteousness which is obtained by the grace of God through faith in Jesus Christ (Rom. iii. 21-26; x. 4, 10; 2 Cor. v. 21; Gal. ii. 21). Righteousness is very commonly used for uprightness and just dealing between man and man, as in Isa. lx. 17; and for holiness of life and conversation, as in Dan. iv. 27; Luke i. 6; Rom. xiv. 17; Eph. v. 9.

RIGHT HAND (Ps. xxi. 8). The *right hand* is the symbol of power and strength; whence the effects of the Divine omnipotence are often ascribed to the "right hand of the Most High" (Exod. xv. 6; Ps. lxxvii. 10). The right hand commonly denotes the *south*, as the left hand denotes the *north* (Gen. xiv. 15). It is said to have been the custom among the Jews to swear by the right hand, and that this is implied in Isa. lxii. 8. It was certainly common to lift the hand in swearing (Gen. xiv. 22; Deut. xxxii. 40). To give the right hand was a mark of friendship (Gal. ii. 9). Hence the force of the expression (Ps. cxliv. 8), "Their right hand is a right hand of falsehood." The right hand being a most useful member of the body, especially to labouring men, to cut it off implies the greatest sacrifice (Matt. v. 30). To be seated at the right hand is a token of peculiar honour (1 Ki. ii. 19); and when the expression is used respecting Christ (Acts vii. 55), it implies his unequalled dignity and exaltation. The right hand being used in conferring favours, became a symbol of happiness—"At thy right hand there are pleasures for evermore" (Ps. xvi. 11).

RIMMON (Josh. xv. 32), or REMMON—*pomegranate* (Josh. xix. 7). 1. A city south of Jerusalem, in Judah, belonging to Simeon, rebuilt after the captivity.

2. RIMMON, or REMMON-METHOAR (Josh. xix. 13; 1 Chr. vi. 77)—a city of Zebulun belonging to the Levites. (See REMMON-METHOAR.)

3. (Zech. xiv. 10) A town in the southern section of Judea, first belonging to Judah, and afterwards to Simeon (1 Chr. iv. 32). There were other places in Judea of this name.

4. RIMMON-PAREZ—an encampment in the wilderness (Num. xxxiii. 19).

5. A famous rock or fastness in which the defeated Benjamites took refuge. A village of the name occupies a hill-top between Bethel and the Jordan.

6. (2 Ki. v. 18) The name of an idol worshipped in Damascus. Naaman, who was in the habit of attending the king in his idolatrous services in the temple of Rimmon, seems to have been perplexed about a question of duty as to continuing this practice. (See NAAMAN.) The full name Hadad-rimmon may mean the sun-god who ripens the orchards.

RINGS (Isa. iii. 21) were used for ornaments (Jas. ii. 2) and for seals (1 Ki. xxi. 8). That they were sometimes used formerly as they are in modern times is obvious (Ezek. xvi. 12); and we are told that the servant gave a golden earring of half a shekel, or a quarter of an ounce weight, to Rebekah (Gen. xxiv. 22). This present given to Rebekah has been supposed to be a nose-ring: it is said that Abraham's messenger "put it upon her face." (See NOSE.) Rings were doubtless worn as ornaments for the hands (Isa. iii. 20, 21; Luke xv. 22; Jas. ii. 2). The ring was also a token of authority, and the giving a ring the sign of imparting authority (Gen. xli. 42; Esth. iii. 10, 12; Dan. vi. 17).

Rings are worn, too, as ankle-bands; several are put on the leg, the one above the other: little bells are sometimes attached to them, or they are hollow and filled with pebbles, and they produce a tinkling noise as the lady walks along (Isa. iii. 18). A chain was also sometimes fastened from the one ankle to the other. (See CLOTHES, SEAL.)

RINGSTRAKED (Gen. xxx. 35)—circularly streaked.

RIVER, THE (Gen. xxxi. 21). The Euphrates is often called "the river." The Nile is called, by way of pre-eminence "the river" (Exod. iv. 9). It is used figuratively to denote great abundance (Isa. xlviii. 18). The word river, or brook, or valley, often stands in our version for what is now called a wady—not a perennial stream, but a ravine through which water occasionally flows after the rains.

RIVER OF EGYPT—the desert, brook, or wady, El-Arish (Josh. xiii. 3). It formed the south-western boundary of the promised land; and it was a kind of northern boundary to Egyptian territory. But in Jeremiah ii. 18, the "waters of Sihor" means the Nile, and so in Isaiah xliii. 3.

RIZPAH (2 Sam. iii. 7)—a concubine of Saul. A very affecting evidence of the strength

of maternal feeling was given by her when she watched day and night, for many months (probably from March to October), over the bodies of her two sons, who had been put to a violent death by the Gibeonites, and the corpses of which had remained on the stakes or crosses all that time, (2 Sam. xxi.)

ROAD—a form of the more common word *raid* (1 Sam. xxvii. 10).

ROBBERY. (See THEFT.)

ROBES. The various articles of Hebrew dress have been described under CLOTHES.

ANCIENT COSTUMES—Lydia, Media, Persia, Phrygia, Judea, Rome, Greece, and Asia Minor.

The Oriental nations, however, had characteristic costumes, each people having something in shape or texture peculiar to itself—as may be seen in the annexed cut, which explains itself. (See CLOTHES, MEDIA, PERSIA.)

Mrs. Finn thus describes a village:—"A curious assemblage of huts it is; the greater part built of stone, to be sure, but with low doors, rarely a hole for a window—dark, suffocating-looking abodes; and the narrow lanes were one mass of fine dust and dunghills, on the largest of which sat or lay two or three men, one of whom seemed to be the sheikh. They were smoking and talking with some wild-looking men, visitors from the farther East. Here and there an old crone peeped out from one of the hovels to look after us, or to see that her child did not get under the horses' feet. The women were dressed in the universal blue gown, but old and faded: a dirty cloth served instead of the fringed veil of the Bethlehem women; but around their smoke-dried visages a close row of silver coin was ranged, helmet-fashion; and several of them had rude silver bracelets on their wrists. We were glad to escape from the dust and disagreeable smell which is peculiar to these villages—arising chiefly from the fuel they burn—and made our way to the quarry."—Mrs. Finn's *Home in the Holy Land*, pp. 293, 294.

ROCK (Deut. viii. 15). The Hebrews had various distinctive names for rocks and hills, their country being specially characterized by them. These rocks and eminences, implying corresponding depths and valleys, impressed its peculiar features on the country, especially in contrast with the flatness of Egypt (Deut. viii. 7-9). These various names are not, however, preserved in our version with sufficient precision. Thus they had Har (Hor), a mountain—either a single mountain or a range of mountains; Geba, an eminence; Pisgah, a height; Ophel, a swelling mound; Tzur, a rock; Sela, a cliff; Maaleh, an ascent or pass, &c. The rocks mentioned in Scripture are,—Adullam (1 Chr. xi. 15), Bozez (1 Sam. xiv. 4), Engedi (1 Sam. xxiv. 1, 2), Etam (Judg. xv. 8), Horeb in Rephidim (Exod. xvii. 1-6), Meribah in Kadesh (Num. xx. 1-11), Oreb (Judg. vii. 25; Isa. x. 26), Rimmon (Judg. xx. 45), Seneh (1 Sam. xiv. 4), Sela-hammahlekoth in the wilderness of Maon (1 Sam. xxiii. 25, 28), Selah in the valley of salt (2 Ki. xiv. 7; margin, 2 Chr. xxv. 11, 12). Rocks are often referred to as places of shelter. Job says of the poor, "They embrace the rock for want of a shelter" (Job xxiv. 8). In a crisis of Hebrew history, under a panic induced by a Philistine victory, "the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits" (1 Sam. xiii. 6; Isa. ii. 10, 19). Rocks were also places of security. Samson dwelt on the top of the rock Etam (Judg. xv. 8); the Benjamites took refuge in the rock Rimmon (Judg. xx. 45). Balaam thus describes the Kenites—"Strong is thy dwelling-place, and thou puttest thy nest in a rock" (Num. xxiv. 21); and Isaiah sings, "He shall dwell on high; his place of defence shall be the munitions of rocks" (Isa. xxxiii. 16). Obadiah pictures the pride and security of the rock-city of Petra (Obad. 3). Rocks in a sultry country afforded a cool and refreshing shade,—"the shadow of a great rock in a weary land" (Isa. xxxii. 2). Fastnesses apparently impregnable were frequent in Palestine, one of which is thus described—"And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh" (1 Sam. xiv. 4, 5). Hives of bees occasionally swarmed in the rock; hence the promise of Ps. lxxxi. 16, "With honey out of the rock should I

have satisfied thee." The conies, wild goats, eagles, and doves frequented the rocks (Job xxxix. 1; Prov. xxx. 26; Song ii. 14). Houses were founded on them (Matt. vii. 24), and tombs were hewn out of them. Thus Isaiah hurls the following fulmination at Shebna:—"What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?" (Isa. xxii. 16.) The hardness and sterility of the rocks are alluded to in Jer. v. 3; xxiii. 29; Amos vi. 12; and water, by miracle, gushed out of them (Num. xx. 8, 11; Neh. ix. 15; Ps. lxxviii. 20; cxiv. 8; Isa. xlviii. 21). Rocks were sometimes rent by earthquakes, as in the scene of terrific grandeur on Horeb during Elijah's retreat (1 Ki. xix. 11). Altars seem to have been built on them, and they served as places of idolatrous worship. The term is often applied to God, especially in the Psalms, as he is a defence and refuge (Ps. xxviii. 1); and to Christ (1 Cor. x. 4). (See HILLS, MOUNTAIN, PETER, PETRA.)

ROD (Gen. xxx. 37) or STAFF. This word has various significations in the sacred writings. It means a shoot or branch of a tree, and in this sense is applied figuratively to Christ—"a rod out of the stem of Jesse" (Isa. xi. 1), and to the tribes of Israel as springing from one root (Ps. lxxiv. 2; Jer. x. 16); for that which supports and strengthens (Ps. xxiii. 4; Isa. iii. 1; Ezek. xxix. 6); for power and authority (Ps. ii. 9; cx. 2; cxxv. 3; Jer. xlviii. 17; Ezek. xix. 14; 1 Cor. iv. 21; Rev. ii. 27). It also signifies those sharp afflictions with which God disciplines his people (Job. ix. 34: comp. Heb. xii. 6, 7).

The origin of the figure is very apparent in all these allusions. The staff bears up the feeble, so does God's presence support his fainting people. The staff was like a sceptre, an emblem of dominion—God's rod is his power assuming the aspect of a punishment. The rod of Christ's strength is that Gospel which conquers proud man, and triumphs over a rebellious world. The parent uses the rod to strike his disobedient children—so God's visitations discipline his people, and give them new reverence for their Father.

ROD, PASSING UNDER THE (Ezek. xx. 37). It was, according to rabbinical tradition, the custom of the Jews to select the tenth of their sheep (Lev. xxvii. 32) after this manner:—The lambs were separated from the dams, and enclosed in a sheep-cot, with only one narrow way out: the dams were at the entrance. On opening the gate the lambs hastened to join their dams, and a man, placed at the entrance with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy in the name of the tenth."

ROE, ROEBUCK. (See HART.)

ROGEL. (See EN-ROGEL.)

ROLL. (See BOOK.)

ROLLS, HOUSE OF. (See HOUSE.)

ROMAN, or ROMAN CITIZEN (Acts xxii. 25). The privilege of Roman citizenship is illustrated in the case of Paul—showing that it was hereditary, that it could be won by merit or purchased with money, that a Roman citizen could not be scourged or imprisoned without a trial, and that he had the privilege of appeal from an inferior tribunal to the emperor at Rome.

ROMANS, EPISTLE OF PAUL TO, is the sixth in order of the books of the new Testament. So much is the phrase, the Church of Rome, associated with idolatry and persecution, that the mention of an epistle to an early Christian community in the city of the Cæsars suggests many strange associations. What ideas, and how opposite in their nature, are at once linked with the mention of this epistolary correspondence,—early successes of the Gospel—Jesus of Nazareth and his humble and devoted adherents—the effusion of the Spirit at Pentecost—the mission to Cornelius—the labours of Paul—the progress of the new religion in the midst of bloody opposition from the trembling guardians of the altars and thrones of the earth, and its victorious march from the dwelling of the centurion in Judea to the palace of the Cæsars in the eternal city. Sages were not chosen to disseminate the mysteries of Christianity—men whose minds had been disciplined by study, or had been conversant with lofty speculations, and who could reason on the points of dispute with logical acumen and rhetorical fluency. The arm of the Lord was revealed in enabling the untutored Galileans to effect a revolution so wonderful, and extensive, and speedy; for even at the period when this epistle was written—about A. D. 57—the faith of the Roman saints "was spoken of throughout the world." That the church in the capital of the empire continued famous in her purity of worship and character for some time is not to be doubted. Yet, alas! how soon the gold became dim! Errors in doctrine and ceremonial observances had been gradually indulged prior to the time of Constantine; under his patronage and that of his successors such errors were multiplied and legalized; a spirit of secular ambition and splendour was created and fostered; a foreign power was introduced into the government of the church, till at length was fully developed that predicted system which, first appropriating the wealth, and then assuming the gaudy insignia of the pagan ritual, substituting angels for genii, and martyrs for deified heroes, now proudly claims the appellation of the Catholic Church of Rome, enthroned amid the broken arches and prostrate columns that strew the seven hills, the kindred remnants of a past and fallen magnificence.

This epistle was written at Corinth, A. D. 57, 58, just as the apostle was leaving that city for Jerusalem (Rom. xv. 15: compare Acts xx. 2, 3, 16; Rom. xvi. 11, 23; 1 Cor. i. 14; 2 Tim. iv. 20). The Roman church was composed partly of converted heathen, and partly of Jewish Christians. The Gentile converts claimed the same Christian privileges with the Christian Jews, but refused to submit to those

ceremonies which the members of the Jewish church were permitted to retain—such as circumcision, abstinence from particular meats, &c. The Jews also had very false notions of the doctrine of justification through faith. They supposed that their former covenant relation to God, their knowledge of the Levitical law, and their obedience to the rites and ceremonies it imposed, constituted some part of the ground of their acceptance with God.

This epistle is designed to correct these misapprehensions, and to show that the whole system of Jewish rites and ceremonies is done away by the Gospel dispensation, and that the way of salvation through Christ is opened alike to Jews and Gentiles, and that whosoever will may take of the water of life freely. There is a regular method in the epistle, which, indeed, resembles a formal discussion more than a familiar letter.

The apostle begins by showing the exceeding depravity and impiety of the heathen world; and his allegations, black and burning though they be, are amply borne out by pagan testimony. The Gentile world was verily guilty. Nor yet was the Jewish world in a more favourable condition in the sight of God. Nay, if they sinned, their guilt was accompanied by many heinous aggravations. They enjoyed the oracles of God, which condemned all who violated the divine covenant. The entire human race are under condemnation; and this is the first and plain inference from the previous induction (Rom. iii. 19).

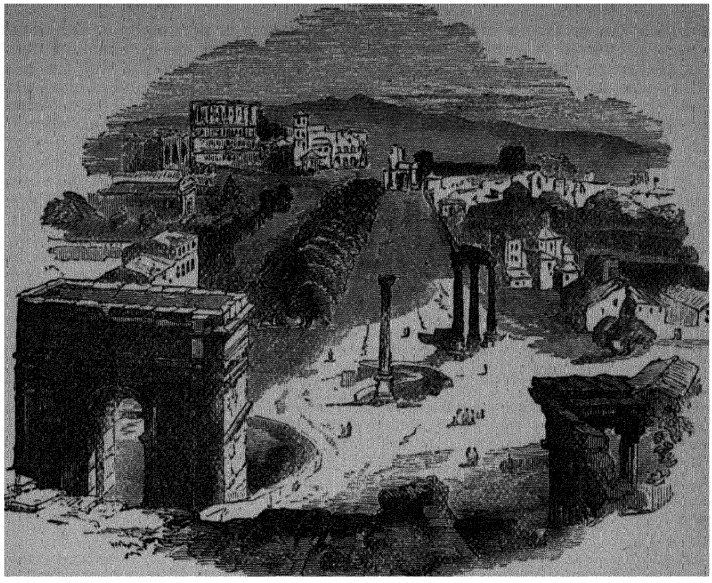
But if there be salvation, it must be of God and of grace. All have sinned, and they cannot, therefore, be the authors of their own salvation (Rom. iii. 20). They who are saved are justified, and that FREELY, by his grace. Christ died to satisfy the requirements of law; God's righteousness is thus declared in the remission of sin—yea, he is just while he justifies the ungodly. And so the inference is, "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 28). The gratuitous nature of this justification is seen, too, by its being of faith—"It is of faith, that it might be by grace;" and this is evident from the history of Abraham, who possessed the righteousness of faith, and is confirmed by the experience and language of David. Justification brings peace, hope, patience, (Rom. iv., v.)

The human race are all guilty, from their connection with one man—Adam (Rom. v. 12, 21)—and they can only be saved by their union with one man—Christ. We are condemned for what Adam did; we are justified for what Christ did. Both bore a public and representative character. The apostle does not teach any mysterious identity of Adam and his race. He does not say that Adam's first offence was personally the sin of all his posterity, but that his sin is the ground of their subjection to penal evil, and that in consequence of their union, both representative and natural, with him, they are born under sin and death. Neither does the apostle say that Christ's righteousness is personally or inherently ours, but only that in consequence of union with Christ by faith, what he did for us, or his righteousness, is the ground of our justification or acceptance before God. This doctrine is commonly called that of imputation. (See IMPUTE.)

It might be objected that a free salvation must be the enemy of a holy life (Rom. vi. 1, 2). The apostle now shows how intimately justification and sanctification are associated, and he speaks in one portion of his argument from his own experience (Rom. vii. 15-25). The concluding verses of this chapter have also been the theme of many disputes. The fathers of the first three centuries considered the passage as descriptive of the experience of one yet under the law; as also Erasmus, Turretine, Bengel, Storr, Flatt, Knapp, Tholuck, and the evangelical commentators of the present day on the Continent. The other view, which regards the paragraph as detailing the experiences of a sanctified man, is to be dated from Augustine, and has been espoused by Luther, Calvin, Aquinas, Melancthon, Fraser, Beza, Koppe, Hodge, and others. The dispute does not involve any essential element of Christianity. The common opinion, with a few modifications, we regard as the right one.

The eighth chapter is a series of inferential statements, showing how believers are free from condemnation, are sanctified in mind, are God's sons, and co-heirs with Christ—still, it is true, under suffering and trials, but assured at length of final glory—of every blessing (Rom. viii. 31, 32).

In the following chapters Paul speaks with affection of his own countrymen, whose salvation he coveted, illustrates from their history the sovereignty of God, and rejoices in their future restoration. The twelfth chapter is occupied with a detail of duties; and the beginning of the thirteenth has respect to civil governments, and the relation in which Christians stand to it. The fourteenth discusses a case of conscience which much perplexed the Jewish converts. No man was to abuse his liberty, or force another to rule himself by his more enlightened conviction. Things are not to be made sinful which are in themselves indifferent. If the Jewish Christian at Rome ate no flesh, because his prejudice would not allow him to go beyond his early education, and eat what pagan hands might have slaughtered, or which might have been in some way associated with the rites of idolatrous worship, the Gentile convert was not lightly to condemn him; and because this Gentile might eat flesh without scruple, his Jewish fellow-Christian was not on that account to hold him in reprobation. So, too, with the keeping of the Mosaic holidays (Rom. xiv. 14, 15). The remaining chapters contain miscellaneous matter and many salutations. This epistle is rich and varied in its contents. It is a storehouse of revealed truth—a masterly vindication of the cardinal truth of the Gospel—the freeness and fulness of a sinner's justification. Should this doctrine be obscured or modified, the Gos-



ANCIENT ROME.

pel is shorn of its glory, and loses its blessed adaptation to fallen and helpless humanity.

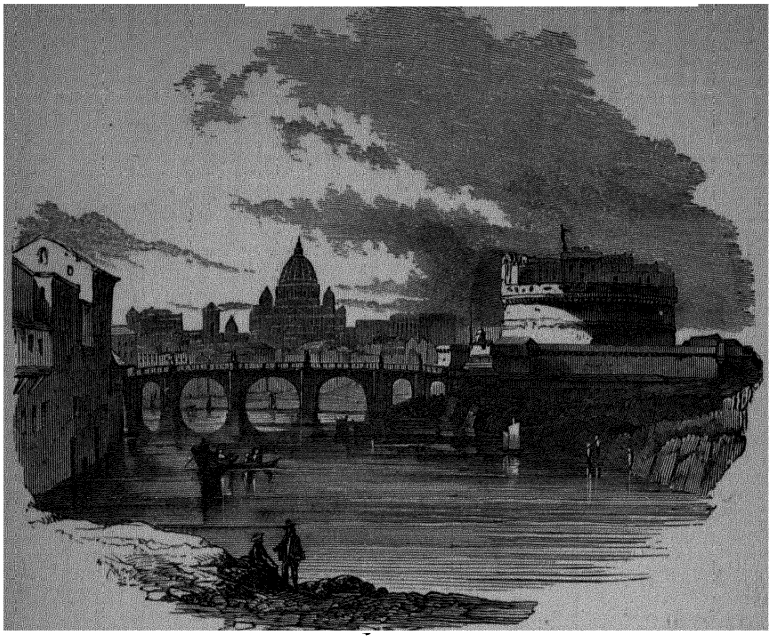
ROME (Acts xxviii. 16), the capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, 15 miles from its mouth. It is said to have been built by Romulus, B. C. 750; and though at first it occupied a single hill of less than a mile in extent, it included in the days of its glory seven (some say fifteen) hills, covered a territory 20 miles in circumference, and had a population of 1,250,000—a half, perhaps, of whom were slaves. It had 150,000 houses, besides the mansions of the nobility; and it had 420 temples crowded with pagan deities. The empire contained the civilized world, and a population of more than 80,000,000. The city was given up to the grossest idolatry and superstition, while in arts and arms she was decidedly the mistress of the world. This was the state of Rome at the birth of Christ. Judea formed a part of her immense empire, and many Jews were resident in the city. At what time the Christian religion was introduced is uncertain—probably soon after the day of Pentecost (Acts ii. 10). We know that as early as A. D. 64, eight or ten years after a church was established there and addressed by Paul (Rom. i. 7; xvi. 19), the emperor Nero commenced a furious persecution against its members, which the emperor Domitian renewed, A. D. 81, and the emperor Trajan carried out with implacable malice, A. D. 97-117. Seasons of suffering and repose succeeded each other alternately until the reign of Constantine, A. D. 325, when Christianity was established as the religion of the empire.

The modern city is celebrated, not only for its own magnificence, but for the numerous ruins of its former greatness. It is the great school of painters, statuaries, and architects; and the lovers of the arts from all quarters of the globe are found at all times within her walls, or on a pilgrimage thither. The majestic ruins, the grandeur of the churches and palaces, the religious customs, the boundless treasures of antiquity and art, and the recollections of what Rome was, may well produce the highest degree of excitement in the mind of the traveller to that renowned city.

ROOF. (See DWELLINGS.)

ROOM. In Matt. xxiii. 5 room means place or seat. The "uppermost room" is the uppermost seat on the couch. (See DWELLINGS.)

ROPES (1 Ki. xx. 31), and CORDS (Josh. ii. 15). The putting ropes upon the neck was significant of great earnestness and distress. So when the city of Calais was besieged in the time of Edward III. of England, six of the noblest and wealthiest citizens, with ropes around their necks, presented themselves to the king, and offered their lives as a ransom for their fellow-citizens. The "cords of sin" (Prov. v. 22) probably denote the power of sinful habits; and in Isa. xxxiii. 20 and Jer. x. 20 allusion is made to the construction of a tent. The "silver cord" (Eccl. xii. 6) is sup-



MODERN ROME.

posed to refer to the spinal marrow, to which, as to its form and colour, it may be not inaptly compared.

ROSE (Song ii. 1)—in the East the pride of flowers for fragrance, colour, and gracefulness of form. It was used among the ancients in crowns and chaplets, at festive meetings, and at religious sacrifices. A traveller in Persia describes two rose trees, full 14 feet high, laden with thousands of flowers in every degree of expansion, and of a bloom and delicacy of scent that imbued the whole atmosphere with the most exquisite perfume (Isa. xxxv. 1, 2). The vale of Sharon, from its soil and position, was fitted to produce the rose in great perfection. Hence the allusion in the passages above cited. Several varieties of roses still grow in Palestine; but many are disposed to think that the so-called rose of Sharon is a species of tulip or narcissus, which blooms in vast variety and abundance on the plain of Sharon.

ROSH (Ezek. xxxviii. 2, 3)—in the clause, literally, "Magog, the prince of Rosh;" in our version, erroneously, "chief prince," regarding the word as meaning "head." Rosh is a Scythian tribe on the Volga; and in the name we may recognize *Russ, Russia.*

RUBY (Prov. iii. 15; viii. 11)—a precious stone of a rose-red colour, and of great beauty & value (Job xxviii. 18; Prov. xxxi. 10). It is second only to the diamond in hardness, and is usually found no larger than the finest shot. But the Hebrew term, in the passages quoted, seems to denote pearls or coral. (See CORAL, PEARLS.)

RUDIMENTS (Col. ii. 8)—the elements or first and lowest principles of science or literature. "With religion," says one, "it fareth as with other sciences: the first delivery of the *elements* or rudiments thereof must be framed according to the weak and slender capacity of young beginners." The phrase, "rudiments of the world," signifies the rites and observances of the Jewish religion, which are to the full knowledge imparted in the Gospel what the alphabet is to a language, or what the elementary principles are to the science of astronomy or chemistry. The word is translated rudiments or elements without distinction, as both mean the same thing (Gal. iv. 3, 9; Col. ii. 20). (See ELEMENTS.)

RUE—*Ruta graveolens* (Luke xi. 42)—a small garden herb possessing medicinal properties, and among the things which the hypocritical and inconsistent Pharisees tithed, though uncommanded, while they neglected to obey the important and positive precepts of the law.

RUFUS—*red* (Mark xv. 21)—son of Simon a Cyrenian, who was pressed to carry the

cross. The name occurs again in the list of salutations, Rom. xvi. 13, as that of a person whose mother was a believer. The identity of the two individuals can neither be proved nor disproved.

RUMAH. (See ARUMAH.)

RUMP. (See TAIL.)

RUSH (Isa. xix. 15)—a well-known plant found in wet and miry ground (Job viii. 11). In the passage first cited it probably means the least important class of people; for notwithstanding the many uses of the rush, it is proverbially without value. (See BOOK, BULRUSH, REED.)

RUST. The word represents two Greek terms, in Matt. vi. 19; Jas. v. 3. In the first case it means whatever consumes what is treasured up; in the second case it may signify, in popular phrase, that tarnishing which is analogous to rust.

RUTH—*beauty*—a Moabitess, married to Mahlon, a son of Elimelech and Naomi, who had left Bethlehem-judah, because of the famine, to sojourn in the land of Moab, with their two sons, Mahlon and Chilion. Orpah, another Moabitess, was married to Chilion. This Hebrew family must have been sorely pressed when they became voluntary exiles, and betook themselves to this

> "Obscure retreat,
> Urged by remembrance sad and decent pride,
> Far from those scenes which knew their better days."

The dispensations of Providence are often a "wheel within a wheel;" but "faith and patience" are the duty of those who are tried. The lesson of these incidents is that of hope. The sun that rises in clouds sets in glowing radiance.

The portion of Scripture entitled the *Book of Ruth* is a touching picture of Oriental domestic life. The distressing bereavements of Naomi and her daughters-in-law, her affectionate solicitude for their welfare, their devoted attachment to her, but especially the disinterested love of Ruth, which would admit of no plea to forsake her mother-in-law in her distress, her simple purity of heart, the noble generosity and justice of Boaz, and the evident superintending providence of God, are the themes of the tender story.

Moab, the place of her temporary abode, had been to Naomi a land of darkness and sorrow. A triple bereavement had made her hearth desolate. Alone and among strangers she became a childless widow. She had fled from famine, but death followed her, and three sepulchres attested his melancholy ravages. But she could not remain to weep by them. She had heard that plenty again smiled on Judah, and she wished to leave the ashes of her kindred: "she went forth from the place where she was," accompanied by her daughters-in-law, Orpah and Ruth. It appears to have been the intention of both, when they left the land of their fathers with Naomi on her return to Bethlehem, to have followed their mother-in-law in her adversity, that they might lighten her grief and cheer her with their presence. Naomi represented to them her desolate condition, the probable privations that awaited them in their lot with her, and the grief of soul which she endured for their sakes, in that the hand of the Lord had gone against her; and finally, with affectionate appeal, urged each to return to her mother's house, imploring the Lord's blessing upon them, that he might deal kindly with them, and grant unto each "rest in her husband's house." Orpah, it may be supposed, was of a more timid and less affectionate disposition; or probably she had not renounced the faith of her country for the worship of the true God, as Ruth appears to have done. She trembled at the dark picture before her; and, in the emphatic words of Scripture, "she kissed her mother-in-law, but Ruth clave unto her." Naomi again entreated Ruth, as it were in further trial of her sincerity, to go back unto her people as her sister-in-law had done. Ruth's answer to her mother-in-law was, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Overlooking the vicissitudes of life, her affectionate heart brings down the trial of that love to the end of time, to the lonesomeness of the tomb; and, in conscious stedfastness of her purpose, she solemnly calls upon the Lord as her witness that unto death she will perform this mission. "So they two went until they came to Bethlehem." Sad and heavy journey! Many past associations must have pained the elder traveller, especially when old and familiar scenes greeted her vision on every side—scenes of youth and mirth, where the maiden had joined in the village dance—scenes of domestic bliss and honour, where the wife and mother had spent years of plenty and peace. Naomi's appearance in Bethlehem created great astonishment, insomuch that the city was moved concerning her, saying, "Is this Naomi?" Their congratulations recalled her sorrows. They named her Naomi—*pleasant;* she bade them call her Marah—*bitterness*—for her name and her history had been in mournful contrast.

It was the time of barley-harvest when Ruth and her mother-in-law arrived in Bethlehem; and although it is not expressly stated, it may be supposed that poverty induced Ruth to have recourse to the expedient of gleaning in the fields after the reapers, to provide for the maintenance of herself and mother-in-law. Having therefore obtained permission of her mother-in-law, she went forth to glean, and "her hap was to light" on the field belonging to Boaz, a kinsman. How strikingly this illustrates the minute providence of God towards his creatures! Simple and natural as the incidents of this history are, they were all arranged by the hand of God, and were subservient to his purposes concerning Ruth and

her mother-in-law. Although Boaz was a "mighty man of wealth," yet with patriarchal simplicity he superintended his own reapers; and on observing Ruth gleaning in his field, he inquired concerning her, who she was. Something in her appearance seems to have struck him; and on learning that this was Ruth the Moabitess, and having been previously acquainted with the story of her devoted adherence to her mother-in-law, he spake kindly to her, and commanded that she should not leave his field, but abide fast by his maidens, and partake of the refreshment provided for them. Nay, such was his spontaneous generosity, that he even helped the interesting stranger with his own hand. He also gave his young men commandment that they should let her "glean even among the sheaves, and rebuke her not." Ruth thus found a rich recompense of reward for her conduct. So she dwelt with her mother-in-law, and "went out with the maidens of Boaz to glean, until the end of barley-harvest."

Her appearance and conduct could not pass all this while unobserved by Boaz. She continued her daily task without a murmur. Nor had the kindness of Boaz fostered any presumption within her. The inviting attentions of youthful admirers were (as Boaz afterwards mentioned), to his own great delight, wholly lost upon her. "Young men" fluttered around her; their officious regard might annoy her; but she did not "follow" them, "whether poor or rich" (Ruth iii. 10). She was at length richly rewarded with the wealth and affection of Boaz, and finally enshrined in the honour of being ancestress to one who wore the diadem of Israel—to one who assumed the woman's nature to redeem a guilty world—for of Ruth, the Moabitess, "as concerning the flesh, Christ came."

He went to the gate of the city, and when the kinsman nearer than himself passed by, he made him turn aside, and conversed with him concerning the inheritance of Elimelech. As the kinsman declined purchasing it for himself, Boaz called upon the elders and all the people to be witnesses that he had bought all that was Elimelech's, and Mahlon's, and Chilion's, at the hand of Naomi, also Ruth, the Moabitess, the wife of Mahlon, he had purchased to be his wife, "to raise up the name of the dead on his inheritance." "Then all the people that were in the gate, and the elders, said, We are witnesses;" and implored a blessing from the Lord to descend upon him and upon Ruth. Boaz the kinsman acted according to law and custom, and married the poor and modest gleaner. The Lord blessed her, and she bare a son. Naomi, cheered and honoured, adopted the child, and, in the delicate and pathetic language of the narrative, "laid it in her bosom, and became nurse unto it:"

> "One bright gleam
> Of setting life shone on her evening hours:
> Not less enraptured than the happy pair,"
>
> by hours of exalted felicity.

The practical lessons to be drawn from this beautiful narrative are God's merciful providence towards the afflicted, the widow, and the fatherless; God's reward of constancy and obedience; his blessing may be expected when the path of duty is chosen; the darkest dispensations of providence are often the times of God's opportunity to testify his infinite mercy to those who place their hopes and confidence in him.

This idyl is also of great value, as it makes us acquainted with the genealogy of David, from whom the Messiah was to spring. The Messiah was to be of the tribe of Judah, and of the family of David; and it may be that our Saviour's descent from Ruth, a Gentile, is a pre-intimation of the comprehensive nature of the Gospel. This book is therefore a suitable introduction to the prophecies concerning the Messiah.

RUTH, THE BOOK OF, is the eighth in order of the books of the Old Testament, and is regarded as a kind of supplement to the book of Judges. In the old Jewish canon, Judges and Ruth formed but one book. The precise period when the events related in it occurred cannot be accurately determined. The book itself refers in general to the epoch of the judges; but it does not determine under what judge these interesting scenes took place. Perhaps the government of Gideon may be regarded as an approximation to a correct chronology. Salmon, the father of Boaz, was married to Rahab. Between Salmon and David there were at least three hundred years; and yet Boaz, Obed, and Jesse are the only intervening individuals; so that, if no other names are omitted from the catalogue, the progenitors of David are examples of remarkable longevity. Jesse went "among men for an old man in the days of Saul" (1 Sam. xvii. 12). The Jews now place this book among the Hagiographa.

The book contains a biography of the individual above named and her family. It has only four chapters, and though there are at its close some highly important genealogical facts, its prominent design is to prove the watchful care of God's providence over such as fear and trust him. It showed that heathen blood was not unworthy at all times of a Hebrew alliance. The details of the book authenticate themselves. The simplicity of rural life is beautifully depicted, not by a shadowy fiction, but in the homely records of affection and virtue. Ancient manners were frank, truthful, and undisguised. This prose idyl far excels those laboured songs and artificial delineations which grace the pastoral poetry of Greece and Rome.

RYE (Exod. ix. 32)—a well-known species of grain used for bread, and for provender for animals. The word signifies *bearded;* but barley and some kinds of wheat are bearded also. The word occurs, Isa. xxviii. 25, rendered spelt in the margin. In Ezek. iv. 9 the same word is rendered *fitches* in our English Bibles, but rye in the margin.

S

SABACHTHANI (Matt. xxvii. 46). This is part of the exclamation of our divine Redeemer in the extremity of his sufferings upon the cross. It is in the first clause of the twenty-second psalm in the Syro-Chaldaic tongue, and answers to the words, *hast thou forsaken me?*

SABAOTH (Rom. ix. 29) — a Hebrew word signifying *hosts* or military bodies prepared for war; and when used in relation to Jehovah, indicates his power and majesty.

SABAOTH, THE LORD OF, or HOSTS. The term *hosts* has been referred to angels, to the heavenly bodies, to the people of God, or to the armies of Israel.

SABBATH (Exod. xvi. 23). This was the title given to the Jewish day of rest. It is a Hebrew word signifying *rest*. Since the Christian era, the day of rest is properly called the Lord's day, because it is now commemorative of Christ's resurrection from the dead; and there is thus connected with it an affectionate remembrance of the whole character and offices of Him to whose service and glory it is to be devoted. *Sunday* was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun; and this name, together with those of the other days of the week, has been continued to our times. There is reason to believe that as soon as man was created, and endowed with capacities to love and worship God, he was required to consecrate at least one-seventh of his time to the special and exclusive service of his Maker. The sanctification of this portion of time is regarded throughout the whole of the Old Testament as a fundamental principle of duty; and no sin, except perhaps idolatry, is threatened with heavier penalties than Sabbath-breaking.

The commandment which stands forth in the order of the decalogue (Exod. xx. 8), "Remember the Sabbath day to keep it holy," is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. This commandment is of universal and perpetual obligation. The object to be accomplished by the institution is general, and applies to all people everywhere with like force. Wherever there is a human being capable of contemplating the character of the Supreme Being—of studying his revealed will, and of considering his own immortal destiny—this commandment requires him to consecrate at least one-seventh part of his time to these holy purposes. In truth, the fourth commandment cannot be annulled.

The Sabbath of the fourth commandment is but the re-enactment of an earlier statute. The rest of the seventh day, as we have said, is coeval with man's existence. The Creator "blessed the seventh day"—declared it to be a day above all days, a day on which his favour should assuredly rest, and "sanctified it"—set it apart as a holy day—a day to be observed in a pious spirit, and for religious purposes. On that day God himself rested—set an example of abstinence from the work of the previous six days to the world. This first or patriarchal Sabbath is therefore to be observed as a day of rest and religious enjoyment. It was ordained for man as man—for unfallen man. The physical frame needs repose—so man is to rest every seventh day; his spiritual thoughts need revival, and on that day of release from secular occupation his mind is to contemplate the wisdom, power, and goodness of his Creator, for this early rest was consecrated in connection with the work of creation. So long, then, as man exists, and the world around him endures, does the law of the early Sabbath remain. It cannot be set aside, so long as its foundations last. Man, as man, is required to rest every seventh day, and employ this sanctified leisure in devout contemplation of Him who formed the world, with all its furniture, and adapted its numerous relations to us, so as to preserve our life and minister to our felicity. This early Sabbath gave origin to the weekly division of time, and to the notion of peculiar sacredness which attached, even among heathen nations, to the seventh day.* This was the Sabbath referred to in the wilderness, and observed by the Hebrew hosts ere the descent of Jehovah on Sinai, and this is the Sabbath re-enacted specially for the Jewish people in the fourth commandment. Man is to rest, and the work of creation is to be commemorated. It is not the Jewish Sabbath, properly so called, which is ordained in the fourth commandment. In the whole of that injunction there is no Jewish element, any more than there is in the third commandment or in the sixth. The Jewish Sabbath, as such, has certainly been repealed; but the original Sabbath still rests on its first authority. The Jewish Sabbath was indeed the patriarchal Sabbath, with certain superadded elements and obligations. These have passed away with the transient economy to which they were attached; but the primitive statute is not therefore repealed because some temporary additions and ratifications annexed for a time to it have been annulled. There seems, moreover, in the fourth commandment, provision made for that change of day which has been effected under Christianity. It makes a careful distinction in its language between the seventh day absolutely and the seventh day relatively. Its command is, "Remember the Sabbath day;" and it adds, "wherefore the Lord blessed the Sabbath day." Thus the first Sabbath, forming part of the moral law,

*Many quotations might be given in proof. The very ingenuity and intricacy of the attempts to explain this traditionary regard for the seventh day on other principles show their fallacy, (Selden, *De Jure Nat. et Gen.* iii. 16, &c.)

remains yet in force. The enactment on which it rests is not affected by change of day. It still demands the rest of the seventh day, after six days of toil. The principal difference now lies in the object of commemoration. The Christian Sabbath, not overlooking man as a creature, regards him especially as a sinner; and while it still bids him adore God the Creator, it summons him particularly to confide in God the Redeemer, and sets before him the Saviour's triumph in his resurrection from the dead. Our Sabbath combines both man's relations as a creature and a sinner, but assigns to the latter a peculiar and just pre-eminence in its change of day, and in the eclipsing glory of the event which it commemorates.*

For these reasons the day has been naturally changed, and changed by divine authority. The first day of the week was the usual day on which the apostles met for divine worship —which, as Christians, they celebrated. The language of the New Testament implies that it was the usual period; and the very incidental mention of it without further explanation corroborates the truth of our assertion. Moreover, it is called "the Lord's day." The early disciples, who were Jews by birth, kept both the Jewish Sabbath and Christian Lord's day. The fact is undeniable; nay, the practice continued in the Church for several centuries. But the two days were observed in a different manner and with a different purpose. Paul himself appealed to the Jews, and said that he "had committed nothing against the customs of our fathers." The observance of the Jewish Sabbath as a fast, or a season of preparation for the Christian first day, lingered through four centuries, and gradually fell into desuetude. The Council of Laodicea, A. D. 364, at length reprobated this practice, and condemns those who abstain from work on the seventh day, "for it was Judaizing; but on the LORD'S DAY men should rest as Christians."

* The records of the early churches all show that, in obedience to apostolical enactment, they kept sacred the first day of the week. Ignatius bids those to whom he wrote keep the Lord's day, "on which our LIFE arose." Justin the martyr says, "On Sunday we all assemble in common, since that is the first day on which God, having changed darkness and chaos, made the world, and on the same day our Saviour, Jesus Christ, rose from the dead. For on the day before Saturday they crucified him, and on the day after Saturday, which is Sunday, he appeared to his apostles and disciples, and *taught them the things which we enjoin you to observe.*"† However confused the previous portion of Justin's statement seems to be, it appears, both from his reference to the resurrection of Christ and to the instructions of the risen Saviour, that he pleaded divine authority for all Christian practices—for the Sabbath, too, which commemorated Christ's rising. Barnabas, as old as Ignatius, says, "We observe the eighth day with gladness, in which Jesus rose from the dead."* Dionysius of Corinth" says, "To-day (the first day) we observe the Lord's Holy Day."† Athanasius affirms, "The Lord transferred the Sabbath to the Lord's day."‡ Eusebius, whose knowledge of Christian antiquities no one doubts, expresses his mind thus, in his comment on the 91st Psalm, which is headed, "A Psalm or Song for the Sabbath Day:"—"The Logos (Christ) by the new covenant translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest, the saving Lord's day, the first day of the week. On this day we do those things according to the spiritual law which were decreed for the priests to do on the Sabbath; all things proper to do on the Sabbath we have transferred to the Lord's day; . . . it is delivered to us that we should meet on this day." This statement is quite clear, and to the point. The fathers were but men, yet their record may be so far trusted. They rail against the Jewish Sabbath as an ordinance repealed; but all agree in declaring that the Lord's day is for Christians; and they enter not into laboured arguments to prove its divine authority, just because no one was then bold enough or ignorant enough to call it in question. What inspired apostles did in founding the Church, they received as Christ's injunction.

The simple rule as to the mode of observing the day seems to be this,—that there should be a cheerful resting all the day from such worldly employments and recreations as may be lawful on other days, and the spending of the whole time in the public or private worship of God, except so much as may be occupied by works of necessity or mercy. To test the propriety of any act or pursuit on that day, it is only needful to inquire whether the doing of it will tend to advance us in holy exercises and affections, and in preparation for the heavenly rest; or whether it is an act of necessity which cannot be postponed without serious injury. (See FEAST.)

The following are among the leading authorities of the Bible respecting the Sabbath and its proper observance.

The profanation of the Sabbath the cause of national judgments (Neh. xiii. 15-18; Ezek. xx. 15, 16; xxiii. 38, 47).

The divine institution of the Jewish Sabbath

*The relation of the Sabbath to Judaism is analogous to that of circumcision—"Moses gave you circumcision, not because it is of Moses, but of the fathers" (John vii. 22). (Michaelis, *On the Laws of Moses*, iii. 156.)

† *Opera*, i. 271. Jenae, 1842. Justin calls the first day of the week Sunday, as that was its usual name, the name given it by the world.

* Ep § 15.

† *Reliquiæ Sacræ:* Routh, i. 180, 2nd ed.

‡ *Opera*, ii. 64. We have not given a tenth of the references that might have been quoted. Melito of Sardis, in the second century, wrote a book expressly on the Sabbath, but it has been lost. We might have referred to Irenæus, Clement of Alexandria, Tertullian, Cyprian, Origen, Basil, Ephrem, and Augustine.

(Gen. ii. 2, 3; Exod. xx. 8-11; Deut. v. 12, 15; Ezek. xx. 12; xliv. 24).

Servile labour forbidden (Exod. xvi. 23, 29; xx. 10, 11; xxiii. 12; xxxiv. 21; xxxv. 2, 3; Deut. v. 14, 15; Jer. xvii. 21, 22; Mark xv. 42; xvi. 1, 2; John, xix. 14, 31, 42).

The change of the Sabbath from the seventh to the first day of the week (Gen. ii. 2; Exod. xx. 11; Luke xxiii. 56; John xx. 19; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10).

The duties of the Sabbath enjoined (Lev. xix. 30; xxvi. 2; Ezek. xlvi. 3; Mark vi. 2; Luke iv. 16, 31; Acts xiii. 14-16, 27, 42, 44; xvii. 2, 3).

Works of necessity and mercy to be done on this day (Matt. xii. 1-3, 5, 7, 12, 13; Mark ii. 23, 27; iii. 2, 4; Luke vi. 9; xiii. 15, 16; xiv. 3, 5; John v. 8-10, 18; vii. 22; ix. 14).

Blessings promised to those who keep the Sabbath (Isa. lvi. 2, 4-7; lviii. 13, 14).

Threatenings against Sabbath-breakers (Exod. xxxi. 14, 15; xxxv. 2; Num. xv. 32-36; Jer. xvii. 27; Ezek. xx. 13, 16, 23, 24; xxii. 8, 14, 26, 31; xxiii. 38, 46).

Sabbath privileges taken away (Isa. i. 13; Lam. i. 7; ii. 6; Hos. ii. 11; Amos viii. 11). Christians can never value the Sabbath too highly. It is a precious boon to the Church, and a blessed gift to a weary and sin-laden world. It points us back to the bowers of Eden, which we have forfeited, and bids us not despair; for it is a pledge and a foretaste of a nobler inheritance in a better country, where there is an everlasting Sabbath.

> "How welcome to the saint, when pressed
> With six days' care, and noise, and toil,
> Is the returning day of rest,
> That hides him from the world awhile."

SABBATH-DAY'S JOURNEY. (See MEASURES.)

SABBATICAL YEAR. (See FEASTS.)

SABEANS. (See SHEBA.)

SACKBUT (Dan. iii. 5)—a musical instrument, supposed erroneously to be the sambuca. It is sometimes described as a stringed instrument; and it is said that it had four strings, and was played with the fingers, and had a very penetrating sound. In process of time the strings were increased to twenty. It was of a triangular form. But the sackbut was a different instrument.

It is mentioned in a modern work on this subject that one of these instruments was discovered in Herculaneum, where it had been for nearly two thousand years under ashes; the lower part of it was made with bronze, and the upper, with the mouth-piece, of gold. It was presented by the king of Naples to George III. of England; and from this model the modern trombone, used in military bands with so much effect, was fashioned. According to this account it was a wind instrument.

SACKCLOTH (Gen. xxxvii. 34). This was a coarse fabric, made of black goat's hair and other materials, and worn either as a sign of repentance (Matt. xi. 21) or as a token of mourning (2 Sam. iii. 31; Esth. iv. 1, 2; Job xvi. 15; Ps. xxx. 11; Isa. xx. 2; Rev. vi. 12). Hence the frequent occurrence in Scripture of figurative language connecting sackcloth with mourning and darkness (Isa. l. 3; Ezek. vii. 18; xxvii. 31; Amos viii. 10).

SACRIFICE (Gen. xxxi. 54). In addition to the distinction pointed out under the word *offering* (see OFFERING), it may be observed that sacred gifts were in use from the earliest periods of the world (Gen. iv. 3, 4).

That no nation has been found destitute of some species of religion is a fact well attested by the history of our race. Belief in a Being superior to himself is so deeply rooted in the breast of man, that it impels him, in every state of society, savage or civilized, to adopt and practise some form of devotion. Nor is this impulse inconsistent with the dictates of reason; for if there be a Being above him who superintends the affairs of mortals, and is employed in rewarding the virtuous, and chastising the vicious, it is man's interest, as well as his duty, to endeavour by every means in his power to secure the favour and avert the displeasure of this almighty agent. But how is such an effect to be secured? How is this indissoluble relation between heaven and earth to be turned to the best account? Is it not by the presentation of sacrifice? or why has this rite formed so prominent a part of every religion?

Is the origin of sacrifice human or divine? Scripture does not decide. But the universality of the practice forms no objection against the opinion that the origin of sacrificial worship is divine; because, since all men are the offspring of one common parent, this mode of propitiating the Deity by sacrifice would be handed down from one generation to another, and the custom would be retained, though, in process of time, the rite was perverted, and its design obscured, amidst the fooleries of idolatry and superstition.

Sacrifices of animals seem in all likelihood to have been ordained at the fall, to be offered as confessions of guilt and as emblems of faith. The "coats of skin" may have come from sacrificed animals, as no animal can be supposed to have died a natural death so soon after its creation, nor can it be supposed that any were slain for food. For another argument sometimes adduced in favour of the divine origin of sacrifice, see the article ABEL. The theories framed to account for the human origin of sacrifice, as if it arose from the old custom of making sacred feasts or ratifying covenants, are strained and unsatisfactory. Sacrifices formed a prominent part of patriarchal worship: and the sacrificial code was at length consolidated at the descent on mount Sinai. Though we read of the practice ere we read of the command, yet the priority of the former implies not the non-existence of the latter, as God does not countenance human inventions as portions of his worship. "If ye know these things, happy are ye if ye do them." Who can doubt that all the sacrifices pointed closely and constantly to the Lamb of God? They proved that God was merciful, and showed the channel through which his

favour was to be obtained. The Jewish religion, however, contained a complete system of sacrificial rites, and required their scrupulous observance. According to the law of Moses, sacrifices could not be offered upon the altar except by the priests, nor at any other place than in the court of God's sanctuary (Deut. xii. 5-28).

Animal sacrifices were of four general kinds —viz., burnt offerings, sin offerings, trespass offerings, and peace offerings. We have a particular account of these in the first seven chapters of Leviticus. The three kinds first mentioned had an expiatory virtue—that is, they made atonement for those that offered them. The peace offerings were more particularly sacrifices expressive of gratitude and praise for mercies received, or of supplication for mercies desired. Burnt offerings, however, were not exclusively expiatory in their character, but had in them also a meaning of thankful and adoring worship presented to the Most High; and in them all some regard was had to the guilt of sin. Blood poured out, in sacrifice of any sort, could have no meaning other than that of atonement. It was solemnly consecrated by the Lord to be an expiation for the soul, and accordingly never flowed about the altar without a design of calling to remembrance the existence of sin, and symbolically washing away its evil. These sacrifices were vicarious in nature—offered in the room and making expiation for the guilt of the offenders. They foreshadowed the great atoning sacrifice of the Son of God, (Lev. xvi. 10-14; Heb. x.)

The word is sometimes used figuratively (Rom. xii. 1; Heb. xiii. 15, 16; 1 Pet. ii. 5), and the use of it implies that the duties enjoined under the figure are to be performed with a view to God's glory, and not without the alienation of something from ourselves which is dedicated to the Lord—as time, property, ease, &c. (Ps. li. 17.) Meat offerings and drink offerings were bloodless sacrifices, always connected with each other, however, and generally connected with bloody sacrifices. (See ALTAR, HIGH PRIEST, OFFERING.)

SACRILEGE (Rom. ii. 22)—the crime of violating or profaning sacred things. The Jews at some periods were eminently guilty in this particular, inasmuch as they withheld the tithes and offerings which God required of them (Mal. iii. 8-10), and converted his holy temple into a market (Matt. xxi. 12, 13).

SADDUCEES (Matt. iii. 7)—a Jewish sect often mentioned in the New Testament. According to Jewish tradition, its founder was Zadok, a disciple of Antigonus, who was president of the Jewish sanhedrim, and lived about B. C. 260. Perhaps this Zadok was the high priest of Solomon's reign, and his descendants may have originated the sect. The Sadducees seem to have been closely connected with the priesthood. They taught that there were no future rewards or punishments appointed unto men, and consequently no world of retribution, and no angels or spirits, and no resurrection (Matt. xxii. 23; Acts xxiii. 8). The doctrine of these sceptical materialists was received by few, though such as did embrace it were commonly persons of wealth and dignity. As a sect, however, they had no influence over the people. It has been thought that the Sadducees received only the Pentateuch; but there is no real foundation for such a charge.

The Sadducees, as well as the Pharisees, were bitterly opposed to Christ, and often contended with him on the points which were peculiar to their sect; but they seem to have mustered their strength and to have come forth with all their power against the apostles when they preached the resurrection of Jesus from the dead, which single fact was a death-blow to their system. The sect of the Sadducees made some figure in the third century, and again in the eighth; but for a long time past they have been extinct.

SAFFRON (Song iv. 14)—a well-known flower of the crocus family, used for medicinal purposes, and also for yellow colouring. The stigmata of the flowers are gathered and prepared.

SAINT (Heb. vi. 10)—the title given by the sacred writers to believers in Christ, or the people of God (Ps. xvi. 3; Rom. i. 7; viii. 27). The literal import of the term is *holy one;* and in Deut. xxxiii. 2 and Jude 14 it probably means angels. When it is applied to men, it is to such as lead holy lives, and give evidence of being renewed and sanctified. As there can be no absolute certainty, however, respecting their real character in the sight of God, all human decisions as to who are to be regarded or treated as saints must be fallacious.

SALAMIS (Acts xiii. 5) was the principal city and seaport of the island of Cyprus, and received the Gospel from Paul and Barnabas A. D. 44. (See CYPRUS.) Very little of the ancient town is standing; but on the outside of the city are found the remains of a building 200 feet in length, and 6 or 8 high; also a stone church, and portions of an aqueduct, by which water was brought to the city from a distance of 30 miles.

SALCHAH (Deut. iii. 10), now known as Sulkhad, lies on the south-east corner of the territory of Manasseh, east of Jordan.

SALEM (Gen. xiv. 18) has been generally supposed to be the place which was afterwards called Jerusalem (comp. Ps. lxxvi. 2). But some think that the place of which Melchizedek was king was the Shalem of Gen. xxxiii. 18, or the Salim of the New Testament (see SALIM), and that the Salem of the psalmist is a contraction of Jerusalem. (See JERUSALEM.)

SALIM (John iii. 23), or SHALEM (Gen. xxxiii. 18), or SHALIM (1 Sam. ix. 4), was south of Bethshean and west of Enon. It is still called Salim. It is 2 miles west of the Jordan and 6 miles south of Bethshean. A place still named Ainân Enon is in the vicinity.

SALMON. (See RAHAB.)

SALMON (Ps. lxviii. 14), or ZALMON (Judg. ix. 48), was one of the high hills which environ the ancient Shechem, and afforded pasturage for Jacob's flocks. (See ZALMON.)

SALMONE. (See CRETE.)

SALOME (Mark xv. 40), the wife of Zebedee, and the mother of James the elder and John the evangelist, was one of the followers of Christ (Matt. xxvii. 56; Mark xv. 40; xvi. 1), though she seems, like many others, to have mistaken the true nature of his kingdom (Matt. xx. 21). Some suppose her to have been the sister of the Virgin.

SALT (Lev. ii. 13) is abundant in Palestine. From the water of the Dead Sea an excellent table salt is obtained. On the eastern shore it is found in lumps often more than a foot thick, in places which the lake had overflowed in the rainy season. The stones on the shore are covered with an incrustation of lime or gypsum. Branches and twigs which fall into the water from the bushes become encased in salt; and if a piece of wood is thrown in, it soon acquires a bark or rind of salt. From this fact some have attempted to explain the transformation of Lot's wife into a pillar of salt (Gen. xix. 26); while others suppose that the expression is figurative, denoting that she was made an everlasting monument of divine displeasure (salt being an emblem of perpetuity); and others still think that she was miraculously transformed into a solid column of salt. (See LOT'S WIFE.)

The uses of salt are sufficiently known. Most food would without it be insipid (Job vi. 6). Salt being thus essential to the enjoyment of food, the word was used to denote the subsistence which a person obtained in the service of another. Thus in Ezra iv. 14 the words translated, "we have maintenance from the king's palace," are in the original, "we salt (or are salted) with the salt of the palace." And even now among the Persians and East Indians, to "eat the salt" of any one is to be in his employment. Salt was also used in sacrifices (Lev. ii. 13; Mark ix. 49). New-born children were rubbed with salt (Ezek. xvi. 4).

No plants can germinate in a soil covered with salt. Hence a "salt land" is an unfruitful, desert land (Jer. xvii. 6). Salt was also used as a visible emblem of sterility. When Abimelech took Shechem (Judg. ix. 45), he "beat down the city and sowed it with salt," as a token that it should continue desolate. In like manner the emperor Frederick Barbarossa, when he destroyed Milan, in the year 1162, caused the ground to be ploughed and strewed with salt.

On the other hand, as salt renders food savoury, it is employed as an emblem of holy life and conversation (Mark ix. 50; Col. iv. 6); and in Matt. v. 13 Christ calls his disciples "the salt of the earth"—*i. e.*, of mankind—because the latter were to be enlightened and improved by their holy instruction and example. Chemically, salt does not lose its savour; but the salt used in Palestine is not made by boiling sea-water, but is very impure and earthy; and when exposed to rain and sun it becomes insipid. Specimens of it in abundance may be seen round the southern shore of the Dead Sea.

SALT, COVENANT OF. As salt is a preservative from corruption and dissolution, it was customary at the ratification of solemn treaties to present a vessel of it, from which either party ate a few grains. Hence an indissoluble and perpetual covenant is called a "covenant of salt" (Num. xviii. 19; 2 Chr. xiii. 5). To taste salt together is among the Arabs still a proof and security of perpetual friendship.

SALT, PILLAR OF. (See SALT.)

SALT, PITS OF, or SALT-PITS. By the salt-pits (Zeph. ii. 9) we are not to understand quarries from which rock-salt is extracted, but such pits as the Arabs, even at this day, make upon the shore of the Dead Sea in order that they may be filled when the spring freshets raise the waters of the lake. When the water evaporates, it leaves in the pits a salt crust about an inch thick, which furnishes the salt used throughout the country. Pits of this sort seem to be alluded to in Ezek. xlvii. 11. In Josh xv. 62 a "city of salt" is mentioned in the neighbourhood of the Dead Sea.

SALT, VALLEY OF. At the south-western extremity of the Dead Sea there is a plain of considerable extent, the soil of which is entirely covered with salt, without the slightest trace of vegetation. There is here a mountain which is one solid mass of rock-salt, covered occasionally with layers of marle and chalk limestone.

The Ghôr adjacent to this mountain, which separated the ancient territories of Judah and Edom, is probably the valley (or plain) of salt, where David's army and that of Amaziah vanquished the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12; 2 Chr. xxv. 11).

SALT SEA (Num. xxxiv. 12)—the sea into which the Jordan empties itself, and which is supposed to occupy the ground where once stood the "cities of the plain," in the vale of Siddim (Gen. xiv. 3). It is also called the "sea of the plain" (Deut. iii. 17), and, from its geographical location, the "East Sea" (Joel ii. 20). The Greeks called it *Asphaltites*, from the bitumen which it yields; and the Arabs, the *Sea of Lot*. Its usual appellation now is the *Dead Sea*. Almost no living thing exists in its waters—gloom, sterility, and nakedness surrounding it on all sides. It lies in a deep caldron, surrounded by high cliffs of bare and grim limestone rock. The idea of poisonous exhalations rising from this dark and solitary sheet of water is now given up; for Robinson and other travellers have seen flocks of birds flying across it repeatedly without injury. Fishes and shells are sometimes got on its shores; but they have been brought down by the Jordan, and they immediately die in this supersalt flood. After earthquakes or other physical convulsions immense lumps of bitumen are seen floating on its surface. Nitre, sulphur, and pumice-stone, with other traces of volcanic agency, are found along its margin.

The Dead Sea is about 46 miles long, but its length varies according to the season of the year and the quantity of water discharged into it. Its breadth at Ain-Jiddy, the ancient En-

geddi, is about 9 geographical miles. The cliffs on its western side are about 1,500 feet, and the highest on its eastern are estimated at above 2,000. The water is intensely salt, remarkably clear and pure; but nauseous and bitter. One traveller says, "I went till up to the knee into the sea, and took some water into my mouth. It was impossible to keep it there. Its saltness is even greater than that of the ocean, and it produces a sensation on the lips similar to that from a strong solution of alum. My boots were scarcely dry when they were already covered with salt; our clothes, hats, hands, faces, were impregnated with this mineral in less than two hours." Robinson says, too, that he bathed in it, and yet, though he could not swim, here he could stand, sit, lie, or swim without any difficulty. The author of *Eothen* declares that he could not swim at all: his legs and feet were lifted high and dry out of the lake, his stroke was thus baffled, and that, having come out, he found ere he began to dress, that, in consequence of the rapid evaporation, his skin was thickly encrusted with sulphate of magnesia. The causes of this buoyancy are obvious. The water is strongly impregnated with saline substances, having lime, magnesia, and soda, neutralized with hydrochloric and sulphuric acids. It yields about one-fourth of its weight of salt by evaporation. This sea is supposed by many to occupy the vale of Siddim, on which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela. "The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath" (Deut. xxix. 23). Some of the older travellers affirmed that they saw the ruins of these cities under the water.

The Dead Sea has no outlet; and it is computed that the Jordan discharges into it upwards of 6,000,000 tons daily. The received opinion now is that it loses its waters by evaporation. The evaporation is very great in such a country, and especially in such a spot—a basin confined by rocks. It was conjectured in former times that the lake had a subterranean outlet; others imagined that the Jordan of old flowed southward into the Red Sea. But the land to the south of the Dead Sea soon becomes high, and a cliff from 100 to 150 feet in height of sandstone runs directly across the Ghôr. All the torrents and streams to the south bent towards the Dead Sea—flow northward to it. If the Jordan did not flow to the southward prior to the catastrophe of Sodom, where did it terminate? An opinion is now entertained, with some probability, that a lake of smaller dimensions anciently existed in the valley. Gen. xiv. 3 would seem to imply that the old cities were submerged; but the popular belief is not otherwise strongly sustained. The convulsion that created or elevated the Arabah, as it is now found, must have been incomparably older; and it must have been wrought on a more terrific scale. There is no proof of any geological change within the historic period, but there are many proofs of volcanic action. The cities were destroyed by "brimstone and fire from heaven." (See ARABAH, SODOM.)

The depression of the Dead Sea below the level of the Mediterranean has struck recent travellers. The earlier accounts were at variance with each other; but all agree that the depression was remarkable. The Dead Sea is about 1,316·7 feet below the level of the Mediterranean. Thus—

	Eng. Feet.
Depression of the Dead Sea,	1316·7
Pass back of 'Ain Terâbeh, above Dead Sea,	1305·75
Elevation of Jerusalem above the Mediterranean,	2610·5
Elevation of Jerusalem above Dead Sea,	3927·24

The difference of depression between Tiberias and the Dead Sea is said by Lieutenant Symmonds to be 984 feet. This gives the Jordan a fall of 16 feet in every geographical mile between the two lakes. But such a continuous fall is a rare thing, unless where there are shallows and rapids. The American expedition sailed from the lake of Tiberias all the way down to the Dead Sea. The navigation of the Jordan was found to be most difficult and dangerous, from its frequent and fearful rapids. Lieutenant Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea, by the tortuous course of the Jordan, which, in a distance of 60 miles, winds through a course of 200 miles. Within this distance, Lieutenant Lynch and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent. But the difference of level between the two seas is not distinctly ascertained. The water of the Jordan was sweet to within a few hundred yards of its mouth; that of the Dead Sea was devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were encountered by a gale, and "it seemed as if the bows—so dense was the water—were encountering the sledge-hammers of the Titans instead of the opposing waves of an angry sea." The bottom of the northern half of this sea is almost an entire plain. Its meridional lines, at a short distance from the shore, scarce vary in depth. The deepest soundings thus far were 188 fathoms (1,128 feet). Near the shore the bottom is generally an incrustation of salt; but the intermediate one is soft mud, with many rectangular crystals, mostly cubes, of pure salt. The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms (18 feet). Its southern bed has presented no crystals, but the shores are lined with incrustations of salt. The opposite shores of the peninsula and the west coast present evident marks of disruption.

The summit of the west bank of the Dead Sea is more than 1,000 feet above its surface,

and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieutenant Maury, "that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it." Thus the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one,—the first, its southern part, of slimy mud, covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth, with a narrow ravine running through it, corresponding with the bed of the River Jordan at one extremity, and the Wady el-Jeib, or wady within a wady, at the other. "The slimy ooze," says Lieutenant Maury, "upon that plain, at the bottom of the Dead Sea, will not fail to remind the sacred historian of the slime pits in the vale, where were joined in battle four kings with five." (See JORDAN.) The following are some of the analyses of the water from the Dead Sea. The difference in the results depends on the part of the lake from which the water was taken, and on the time of the year, whether before or after the rainy season, &c.

The first is by Prof. C. G. Gmelin, of Tübingen, 1826; the second by Dr. Apjohn, of Dublin, 1839; the third by Prof. James C. Booth, of Philadelphia, 1848; and the fourth by Messrs. Thornton and Herapath, published in the *Edinburgh New Philosophical Journal*, 1850. The point whence the water for the first analysis was obtained is not specified. That analysed by Dr. Apjohn was taken half a mile from the mouth of the Jordan, near the close of the rainy season, and naturally exhibits a less amount of salts, and a less specific gravity. The standard of comparison for the specific gravity is distilled water at 1,000.

	Prof. Gmelin.	Dr. Apjohn.	Boiling point.
Specific gravity,	1212	1153	21° F.
Chloride of calcium	3·2141	2·438	
„ of magnesium,	11·7734	9·370	
Bromide of magnesium,	0·4393	0·201	
Chloride of potassium,	1·6738	0·852	
„ of sodium,	7·0777	9 830	
„ of manganese,	0 2117	0 005	
„ of aluminum,	0 0896	—	
„ of ammonium,	0·0075	—	
Sulphate of lime,	0 0527	0·075	
	24·5398	18·780	
Water,	75·4602	81·320	
	100·	100·	

The water analysed by Prof. Booth was drawn up by Lieut. Lynch from a depth of 185 fathoms, or 1,110 feet, and shows a greater amount of salts and a greater specific gravity than any other.

PROF. BOOTH.

Specific gravity at 60°,	1227·42
Chloride of magnesium,	145·8971
„ of calcium,	31·0746
„ of sodium,	78·5537
„ of potassium,	6·5860
Bromide of potassium,	1·3741
Sulphate of lime,	0·7012
	264·1867
Water,	735·8133
	1000·

The water for the fourth analysis was taken from the north-western shore, about half a mile west of the mouth of the Jordan, in the month of March, 1849. This analysis, therefore, might be expected to compare most nearly with that of Dr. Apjohn.

MESSRS THORNTON AND HERAPATH.

Specific gravity, 1172·05 Boiling point, 221° 75′ F.

Chloride of calcium,	2 455055 per cent.
„ of magnesium,	7 822007 „
Bromide of magnesium,	0·251173 „
Chloride of sodium,	12 109724 „
„ of potassium,	1 217350 „
„ of ammonium,	0 005999 „
„ of aluminum,	0 055944 „
„ of manganese,	0 005998 „
„ of iron,	0 002718 „
Organic matter (nitrogenous),	0 061730 „
Sulphate of lime,	0 067866 „
	24 055564 per cent.

Besides the above salts, there were faint traces of carbonate of lime, silica, and bitumen, and also doubtful traces of iodine.

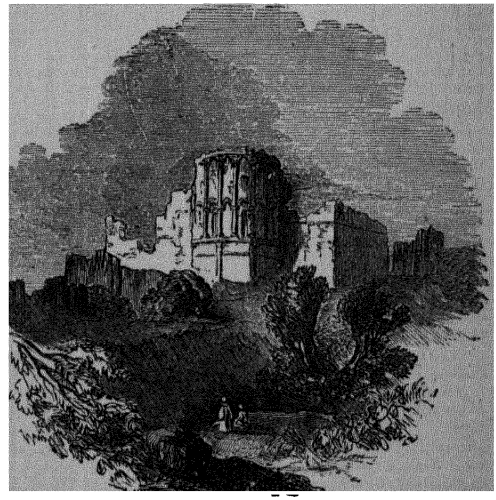
SALUTE (Matt. x. 12), SALUTATION (Luke i. 41). The salutations of the Jews were usually of a religious character, at least in form, and were attended with much ceremony. Sometimes there was nothing but the simple exclamation, "God be with you," or "Peace be with you" (Ruth ii. 4). To this last and most common form striking allusion is made by our Saviour (John xiv. 27). (See PEACE.) The time occupied in the ceremonies of salutation, repeatedly bowing, kissing the beard, &c., was often very considerable (Gen. xxxiii. 3, 4); and hence the caution, 2 Ki. iv. 29; Luke x. 4. The prohibition in this last passage, "Salute no man by the way," is probably designed to secure the close and undivided attention of the apostles to the work before them, and to prevent the loss of time or the waste of thought on mere matters of form and ceremony.

SALVATION (Exod. xiv. 13), or DELIVERANCE, supposes evil or danger (comp. Ps. cvi. 8-10 with Isa. lxiii. 8, 9); but in its ordinary use, in the New Testament especially, the term denotes the deliverance of sinners from eternal perdition, through faith in Christ. "The day of salvation" (2 Cor. vi. 2), the "gospel of salvation" (Eph. i. 13), and other like phrases, are employed in this sense. They all suppose mankind to be lost and ruined by sin, to be in a state of guilt, danger, and deplorable misery, and therefore exposed to the just and dreadful penalty of the divine law. The salvation which the Gospel

offers includes in it the pardon of sin, and deliverance from its power, pollution, and consequences; and also the sanctification of the soul and the joys of the eternal world (Matt. i. 21; Gal. iii. 13; 1 Thess. i. 10; Heb. v. 9). Hence it is justly called so *great* salvation (Heb. ii. 3).

SAMARIA. 1. (1 Ki. xiii. 32.) The central province or section of the land of Canaan, having Galilee on the north and Judea on the south, was called, in the time of Christ, Samaria. It included the possessions of Ephraim and Manasseh. (See SAMARITANS.)

2. SAMARIA, CITY OF (1 Ki. xvi. 24), from which the above province had its name, was situated about 40 miles north of Jerusalem, and a short distance north-west of Nablous (Shechem). It was founded by Omri, king of Israel, as the capital of Israel or the ten tribes (1 Ki. xvi. 29; 2 Ki. iii. 1). The territory was purchased of Shemer (hence Shomeron —Samaria), and fortified (2 Ki. x. 2). It withstood two unsuccessful sieges by Benhadad, king of Syria, and his powerful allies (1 Ki. xx.), and was finally subdued by Shalmaneser in the reign of Hoshea, but not till after a siege of three years (2 Ki. xvii. 1-6). Previous to its fall it was given up to every species of sensuality, oppression, and idolatry. It recovered its prosperity, however, and reached the height of its glory in the time of Herod the Great, who enlarged and adorned it, and by whom it was called *Sebaste* (Arab., *Sebustiyeh*)—a name which in Latin would be *Augusta*—in honour of Augustus, who gave him the city. The ruins attest its former magnificence, though it is now but an insignificant village. The situation is extremely beautiful and strong by nature—more so than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley; and, when fortified, must have been, according to the ancient mode of warfare, impregnable. The valley is surrounded by four hills, which are cultivated in terraces to the top, and sown with grain, and planted with fig trees and olive trees, as is also the valley. The hill of Samaria itself rises in terraces to a height equal to any of those in its vicinity. The present village is small and poor, and the ascent to it very steep; but viewed from a distance it is extremely interesting, from its natural situation, and the ruins of an ancient convent, which are very picturesque.



SAMARIA.

SAMARITANS (2 Ki. xvii. 29)—the inhabitants of Samaria; but in the New Testament it is applied to the people that were planted in Samaria, in the place of the exiled Israelites, by the Assyrian king (2 Ki. xvii. 29). Having deported the Israelitish population, he sent into their land colonies of his own people. These mixed and married with the Israelitish remnant, which must have been very small, "feared Jehovah, and served their own gods," imagining Jehovah to be only a tutelar deity, and wishing to conform to the "manner of the god of the land." Others suppose that the Samaritans were wholly heathens, that the land was entirely swept of its inhabitants by the Assyrian monarch, and that the Samaritans are sprung from these heathen colonists. They are in Matt. x. 5 distinguished from both Jews and Gentiles. Their character has corresponded with their extraction. They asked a Jewish priest to dwell among them, and he probably brought them the Pentateuch; yet they made gods of their own. When they applied to Zerubbabel to be allowed to unite with the Jews in building the temple, they do not plead an Israelitish descent (Ezra iv. 2). In the letter which they sent against the Jews to Artaxerxes they seem to allude to their heathen lineage (Ezra iv. 9, 10). When Alexander favoured the Jews, they affirmed that they were Jews, and solicited equal privileges; but when Antiochus persecuted the Jews, these Samaritans denied all connection with them, and averred that they were Sidonians. This defiled origin (Ezra iv. 1), the hostile course pursued by them before the Persian kings (Neh. iv. 1), connected with their construction of the Mosaic law (Deut. xxvii. 11-13), their separation from the Jews in their place of worship, and erection of their famous temple on Gerizim (Luke ix. 52, 53; John iv. 20, 21), rendered the animosity between them and the Jews very bitter (Matt. x. 5; John iv. 9); so that the very name Samaritan was with the Jew a term of re-

proach and contempt (John viii. 48). The Samaritans expected a Messiah (John iv. 25), and many of them followed Christ (Acts viii. 1; ix. 31; xv. 3). (See SHECHEM.)

A remnant of this ancient people yet remain, who have been visited by modern travellers. They profess to show a copy of the Pentateuch 3,460 years of age, written by Abishua, the son of Phinehas. Copies of the Samaritan Pentateuch were first brought to Europe by Della Valle in 1616. Others were procured at the expense of Archbishop Usher. It is the Hebrew text in old Hebrew or Samaritan characters, with characteristic various readings. The families of Samaritans are now few, and are rapidly diminishing.

SAMGAR-NEBO—*gratifier of Nebo* (Jer. xxxix. 3)—probably an ecclesiastical title borne by Nergal-sharezer. (See BABYLON, NERGAL-SHAREZER.)

SAMOS (Acts xx. 15)—an island in the Ægean Sea, or Grecian Archipelago, at which Paul touched on his passage from Greece to Jerusalem. It is situated a few miles from the coast of Natolia in Asia Minor, and is about 70 miles in circumference, containing not more than 12,000 inhabitants. The soil is very fertile, producing oil, wine, oranges, and silk, and is capable of fine cultivation. Marble is at present found in the island; and once it contained a temple of Juno, whose remains are yet visible. It was the birth-place of Pythagoras, and the burial-place of Lycurgus.

SAMOTHRACIA (Acts xvi. 11), or *Samos of Thrace*—an island in the Archipelago, 17 miles in circumference, lying off the province of Romania, and not far from Thrace. It was passed by Paul in his passage from Troas to Philippi. It was once called Samos; and the word Thracia was annexed to distinguish it from the Samos above mentioned. The name is appropriate; for it was inhabited by emigrants from Samos and Thrace. Once celebrated for its mysteries, it is now inhabited principally by fishermen, and in many parts is covered with forests. Its modern name is Samandraki.

SAMSON—*sun* (Judg. xiii. 24)—son of Manoah, and for twenty years a judge of Israel. The circumstances attending the annunciation of his birth are remarkable (Judg. xiii. 3-23: see MANOAH); and he was distinguished for his gigantic strength. Contrary to the wishes of his parents, who were observers of the law (Exod. xxxiv. 16; Deut. vii. 3), he married a woman of Timnath, a Philistine city. On his way to that city he slew a lion (Judg. xiv. 5-9), and afterwards found in the carcase of the beast a swarm of bees; and he ate of the honey himself, and took some to his parents. This gave rise to an enigma, which he propounded at his marriage-feast, promising a valuable present to any one who would solve it within seven days, provided they would make a like present to him if they failed. Unable to solve the riddle themselves, they resorted to Samson's wife, who, by the most urgent entreaties, had obtained from him a solution of it. By cruel threats they extorted from her the secret, and told it to him. But he knew their treachery; and though he kept his word, and made them the present, it was at the expense of the lives of thirty of their countrymen. He also forsook his wife, who had been thus false to his interest. On returning to Timnath, with a view to a reconciliation with his wife, he found she had married again, and he was not permitted to see her. He immediately caught 300 foxes, and fastening a fire-brand to every pair of them, let them loose upon the fields and vineyards of the Philistines, and spread fire and desolation over the country. The Philistines, to be avenged, set fire to the house where Samson's wife lived; and she and her father were burnt in it. This wanton barbarity drew upon them again the vengeance of Samson, who came upon them and routed them with immense slaughter (Judg. xv. 1-8). (See FOX.)

He then took up his abode on the rock Etam, in the territory of Judah, whither the Philistines came to revenge themselves, laying waste the country on every side. Three thousand of the men of Judah remonstrated with Samson for thus exciting the resentment of the Philistines; and he consented that they should bind him, and deliver him into their hands. This they did; but in the midst of their exultations he burst his bands, and fell upon his enemies, putting 1,000 of them to death and the residue to flight (Judg. xv. 9-19). It was on this occasion that he was miraculously supplied with water from a fountain opened on the spot—not in the jawbone with which he had slain the Philistines, but in the place where the bone was found and used.

After this Samson went to Gaza, where he attached himself to Delilah, a mercenary woman, by whom, after a variety of arts and stratagems, the secret of his great strength was discovered to lie in the preservation of his hair—for he was a Nazarite (Judg. xvi. 17). The Philistines came upon him while he was asleep, removed his hair, bound him with fetters of brass, put out his eyes, carried him to Gaza, and threw him into prison. Having thus secured their formidable foe, the Philistine nobles assembled for a feast of joy, and, to add to their merriment, they proposed to have Samson brought. So a lad led him in, and sat him down between the two main pillars of the house where the nobles and a multitude of people, both men and women, were assembled, besides 3,000 persons upon the roofs of the cloisters around, beholding the cruel sport. Samson requested of the lad that had charge of him to rest himself against the pillars on either side of him. This being granted, he prayed for strength, and laying hold of the pillars, he bowed with all his might, carrying the pillars and the whole structure with him, and burying himself and the vast multitude within and around the courts in one common destruction. Samson is ranked with the com-

pany of the faithful (Heb. xi. 32, 35). (See DWELLINGS.)

Samson's mental character was weak and undecided; his spiritual energies were as feeble as his physical frame was robust. His mind never seems to have been developed, and he was swayed by irregular impulses. He had no dignified or just appreciation of his status in Israel. He was not devoid of patriotism, yet it exhibited itself in moods of wayward impetuosity. He was left by his cowardly contemporaries to feats of personal valour. (See PHILISTIA.) His melancholy end may be ascribed not so much to a burning desire for revenge, as to a mind disordered and overthrown by the barbarous treatment to which he had been subjected.

SAMUEL. The most probable signification of the word is, *heard of God*. Elkanah and Hannah, the parents of Samuel, dwelt in Ramathaim-zophim, a town situated on the southern border of mount Ephraim, a few miles north-west of Jerusalem. Although connected with Bethlehem by his ancestors, the father of Samuel was a descendant of Levi, through his second son, Kohath (1 Chr. vi. 27-34). Elkanah had a second wife, named Peninnah, who had made him the father of several sons and daughters; but Hannah, his favourite spouse, was yet barren. This was the occasion of much uneasiness. Hannah was the object of her husband's peculiar love—a circumstance which provoked Peninnah to jealousy, and naturally led her to tease and harass her rival. The childless spouse was taunted with her barrenness. Even the seasons of sacred solemnity were not free from domestic disquietude. On one of the annual visits to the tabernacle at Shiloh, when Elkanah and his household had gone up "to worship and to sacrifice unto the Lord of hosts," the spirit of his beloved wife was filled with anguish by the unceasing provocations of her rival: "she wept, and did not eat." The affectionate and tender words of her husband (1 Sam. i. 8) failed to soothe her; she rose in bitterness of soul, went to the tabernacle, and, prostrating herself before the Lord, besought him to pity her distress and give her "a man-child;" vowing, in the event of a favourable response, to consecrate her first-born to the service of God, and mark his special devotedness by training him to some of the peculiar habits of the Nazarites. Hannah continued "instant in prayer" till interrupted by the rebuke of Eli the high priest, who had mistaken her earnestness for drunkenness. Hannah's touching reply at once removed all suspicion. Eli blessed her in the name of the Lord, and bade her depart in peace. As if conscious from that moment that her prayer had not been offered in vain, "the woman went her way, and did eat, and her countenance was no more sad." Soon after their return to Ramah, Hannah bare a son, and called his name Samuel, because she had asked him of the Lord, and, in a living child, had now the surest evidence that her prayer had been heard. As soon as circumstances permitted, she returned and fulfilled her vow, by consecrating Samuel to God in Shiloh. "And the child did minister to the Lord before Eli the priest."

Born in such circumstances, the young Samuel naturally excites anticipations of no common interest. The period of his birth was one in which Israel had departed widely from the love and service of Jehovah, and were reaping the pernicious fruits of apostasy. God was their only king, and under him the nation had been ruled for many years by "judges;" but the rebellious Hebrews had cast off their allegiance both to the Highest and his vicegerents. "In those days there was no king in Israel: every man did that which was right in his own eyes." Nor is it possible to speak more favourably of matters peculiarly sacred. From all the special services of the sanctuary "the glory had departed." Degenerate men filled the priesthood—men who spurned the sacredness of the expiatory sacrifices, and made "themselves fat with the chiefest of all the offerings of Israel"—men who, by precept and example, "made the Lord's people to transgress." And we have no very direct evidence that the people did not "love to have it so;" but rather the indications are not obscure that, as were the priests in character and conduct, so were all those for whom they ministered in holy things—"men abhorred the offering of the Lord." In these times of need, a child given in answer to special prayer, and devoted to sacred things even in infancy, was well fitted to draw the attention and excite the hopes of those who waited for better days in Israel.

Brief, but significantly interesting, are the notices of Samuel's early years in the inspired narrative. While yet "a child," he was girded with a linen ephod, after the fashion of the priests, and employed in ministering before the Lord. This ministry of Samuel was conducted in the presence and under the superintendence of the aged Eli, and probably consisted of nothing more than aiding the venerable priest in the doing of some of the less sacred parts of the tabernacle service. Hannah's pious care of the devoted child did not cease when she left him within the precincts of the tabernacle. Year by year, as she came to sacrifice in Shiloh, did she remember her darling son, and brought him a "little coat" which she had prepared with her own hands. As the child increased in stature, his mind gave evidence of greatly profiting by the favourable circumstances in which he had been placed. His character and behaviour were such as to win the approbation of Jehovah; and his amiable disposition and generous conduct made him beloved by all who knew him. "The child Samuel grew on, and was in favour both with the Lord and also with men." A special instance of Jehovah's favour was bestowed upon this young minister in the tabernacle before the days of his childhood had passed away. Oracular utterances of the divine will were "precious in

those days." The "open vision" had been sealed up, because the wickedness of Israel was very great. But, notwithstanding these things, God did not then depart from his usual method of making known beforehand the coming of impending judgments, and Samuel was employed to convey the awful tidings. After the services of the day, Eli and his youthful attendant had retired to rest, and soon Samuel was aroused by a thrice-repeated call from God. This being the first of such divine manifestations, the child knew not the voice which called him, but supposing that his aged guardian required his presence, went at every call, and stood before the priest. "Eli perceived that the Lord had called the child," and showed him how to act. Samuel obeyed. Jehovah appeared again, and made known his will. The oracle foretold the swift destruction of Eli's wicked house. This was Samuel's introduction to the prophetic office; and soon did the voice of revelation become familiar to his youthful ear. Samuel began and continued to prophecy under the guidance of God, who never permitted the words of his servant to remain unfulfilled; so that all Israel knew and trusted in Samuel as a faithful prophet of the Lord. Jehovah appeared again and dwelt in Shiloh; and from the sanctuary there, as from "the secret place of thundering," the voice of the Almighty was received by Samuel, and conveyed to all Israel.

Such is the substance of all that Scripture records of Samuel's childhood and youth. His next appearance on the page of history is in that highly important and responsible character which the prophets possessed under the Jewish theocracy as the representatives of "the Great King." For a considerable period Israel had been made to reap the bitter fruits of their wicked doings. They had been smitten in battle by the Philistines; the ark of God had been taken from them by their enemies; Eli and his sons, a family of priests, had been cut off in one day; and all that was excellent in Israel seemed to have departed. "Ichabod—Where is the glory?" Twenty long years passed away, and the traces of these calamities had not been entirely effaced. The ark, though free from captivity, had not been restored to its proper place. But the design of these chastisements had been accomplished. The wickedness of the people had been arrested, their pride brought low, and now, in a spirit of true penitence, "all the house of Israel lamented after the Lord." This was a fit time for the prophet to proclaim and assert the sovereignty of Jehovah. He was true to his Divine Master, and at once proceeded to test the sincerity of Israel's grief, and the strength of their aspirations after the God of their fathers, by demanding the entire abolition of idol worship, and a thorough preparation of heart to serve him, and him alone. The people complied; and Samuel invited all Israel to assemble at Mizpeh, that, in their presence, he might intercede with the Lord on their behalf. The tribes met at the appointed city, acknowledged their transgression, expressed their penitence, and with fasting and prayer renewed their allegiance to the King of heaven. Here we have the first intimation of Samuel exercising the functions of judge in Israel (1 Sam. vii. 6), probably because that day he was chosen by the assembled people to fill the office which had been vacant since Eli's death. The placing of themselves under the prophet's regency, as God's vicegerent, was a formal confession of the anarchy, confusion, and misery which their lawless conduct had produced, and a formal placing of themselves under the government and protection of Him who had been the Divine Ruler and Keeper of Israel. The benefits invariably connected with such a position were soon experienced as in times of old.

While Samuel and the Israelites were so interestingly engaged, the lords of the Philistines made war against them. At the people's request, Samuel offered a lamb for a burnt-offering, and began to cry for divine protection. His prayer was heard. "The Lord thundered with a great thunder on that day upon the Philistines," and, by his powerful voice, so filled them with dismay, that they were easily vanquished and put to flight before the men of Israel. Samuel remembered to give due praise and thanks unto Jehovah, and erected an "Ebenezer" to commemorate the signal victory they had won by his almighty help. This effective triumph entirely prevented any more attacks from Philistia during "all the days of Samuel." The fame of the prophet was now thoroughly established. In every respect he had shown himself worthy of popular confidence. He was confirmed in the regency, and made an annual circuit of the country to discharge the more special duties of his office. His head-quarters were at Ramah, where was his own residence, and where, also, he had erected an altar to the Lord. Under his reign Israel was peaceful and prosperous.

Nothing more is heard of Samuel for several years. It may safely be concluded, however, that during this long period the prophet-judge continued faithful to God, and faithful to the nation over which he ruled; and also that under an administration of integrity and justice Israel dwelt safely, and enjoyed its rich reward.

But a different scene now presents itself. In his old age Samuel had devolved the duty of judging upon his two sons, Joel and Abiah. The young men walked not in their father's footsteps. Fear of God and hatred of covetousness were no prominent traits in their character. "They turned aside after lucre, and took bribes, and perverted judgment." Such procedure could not but be offensive to the men of Israel. Their reminiscences of Hophni and Phinehas, and the fearful state of things which prevailed under their misrule during the dotage of Eli, were too vivid to permit a tame submission to the iniquitous doings of the sons of Samuel. Dreading the worst of evils for the kingdom, and rushing, as

the populace are apt to do, to an unhappy extreme, the elders of Israel came to Ramah, laid their grievances and their fears before the aged prophet, and begged him to make them a king to judge them, like the nations of the heathen, as their great remedy for existing and impending danger. Samuel perceived the evil nature of their proposal, and was displeased; but before giving any decision, he first sought direction from on high. Jehovah, in his reply, pointed out the true nature of their rebellious conduct—for Him had they rejected, in accordance with the perverse character of the nation; but, as the best means of punishing their wickedness, he bade his servant comply with their request, after a solemn protest and exhibition of the evils which would be entailed. In the face of all remonstrance, and with "the manner of the king that should reign over them" fully set forth, the people persisted in their demand; and Samuel, under divine direction, at length complied. Saul, the son of Kish, was chosen, anointed, and designed to the regal office. The prophet then invited the tribes to meet him at Mizpeh, and after another pointed remonstrance proceeded to choose them a king. In accordance with previous indications of God's will, the lot fell upon Saul, who was brought forth, and hailed as sovereign by the acclamations of the people. At Gilgal the people were again assembled, and Saul was formally installed into the kingdom by "sacrifices and offerings before the Lord." "And all the men of Israel rejoiced greatly." (See SAUL.) Samuel took advantage of the circumstances, and called every man of them to witness, before the Lord and before his anointed, to the integrity and uprightness of all that he had done as judge in the midst of them. With one voice the people testified to the excellence of his government. He then proceeded once more to call attention to the wickedness they had perpetrated in demanding a king, and appealed to God to vindicate what he had said. Jehovah replied in thunder and in tempest. All the people trembled, and implored the prophet's prayers on their behalf, confessing that to all their other sins they had added "this evil." Samuel exhorted them to hope still in God, and continue faithful in his service, then should they enjoy his intercession and instruction; and, what was far better, then should they enjoy the favour and blessing of Jehovah.

For a short space Saul ruled well in Israel; but the crown was too heavy for his giddy head, and it soon tottered and fell. Presuming to offer sacrifices to the Lord to propitiate his favour and invite his assistance in a war with the Philistines, Saul was met with a stern rebuke from Samuel, who pointed out his sacrilegious conduct, and informed him that his kingdom would be eventually wrested from him, and given by the Lord to "a man after his own heart." A second time did the reckless king provoke the condemnation of the aged prophet. Saul and his people had been commissioned to destroy the men of Amalek and all their possessions; but, chiefly through feelings of avarice, they had only partially done their duty. An equivocal account by Saul of what had been done proved only a vain excuse to the seer's discerning mind. He charged the monarch with his sin; reminded him of the low estate of his early years, his subsequent elevation to royal honours, and the consequent ingratitude of his disobedience; and assured him that the Lord had rejected him from being king. Samuel parted from his sovereign with feelings of pungent grief, and retired to Ramah; and from that hour "came no more to see Saul till the day of his death."

The prophet was not permitted to indulge in unavailing sorrow. A neighbour of Saul had been chosen of Jehovah to wear the forfeited crown. Samuel was commissioned to go to Bethlehem and anoint one of Jesse's sons as the destined king of Israel. He did so, and thence returned to Ramah. (See DAVID.) The remaining years of his life were spent at Naioth, in Ramah—most probably superintending or conducting the "schools of the prophets" which existed there. His influence in the state never waned while he lived. God spake by him, and all Israel reverenced his words. Although formally deprived of his regency when Saul became king, "Samuel judged Israel all the days of his life." At length, when "old and full of days," Samuel died; and all the Israelites, having assembled to do him honour and bewail his loss, committed his body to the grave "in his house at Ramah."

In almost every aspect Samuel is a person of peculiar interest. The *child* Samuel is a choice pattern of all that is lovely in the youthful mind and character. His early devotement to Jehovah, his constant ministering in the sanctuary, his distinguished and consistent piety, his amiable disposition, his unceasing improvement, his high favour in the sight of God and man, and his singular prosperity in all his ways, are features well fitted to make him a prominent example for children of every age. The *man* Samuel realized all the hopes which the excellences of his youth were fitted to excite. Holiness and uprightness pervaded every thought and action. Fidelity to Jehovah and zeal for the welfare of Israel characterized all his movements. Especially he was a man of prayer, as well became one who was a living answer to persevering supplication. As an intercessor he had power with God, and prevailed. In Jer. xv. 1 and Ps. xcix. 6, he is compared to Moses and Aaron. Reference is made to particular acts, which indicate a large amount of activity and zeal in the service of God (1 Chr. ix. 22; xxvi. 28; xxix. 29).

SAMUEL, BOOKS OF. The books of Samuel contain a brief outline of the life and times of Samuel, Saul, and David. Being contemporaries, though unequal in age, and successors in the high office of chief ruler in Israel, their

biographies are necessarily much intertwined. The times to which the history relates were in the saddest sense seasons of trouble. By the imbecility of the later judges, the nation had degenerated into a state of lawless confusion. Separated, as they were, by the division of tribes, into distinct communities, each section had assumed a degree of independence altogether incompatible with national confederation and prosperous tranquillity. The annals, therefore, which record a transition from this state, and the chief persons who took part in the important changes, necessarily possess a large degree of interest. Samuel is first introduced by the sacred penman, who fills up the first seven chapters by a notice of the extraordinary circumstances of his birth; a glimpse of the low state of religion and morals which characterized both rulers, priests, and people; an account of Samuel's call and introduction to the prophetic office; the calamities which befel Israel in a warlike engagement with the Philistines, when the sons of Eli and much people were slain, and the ark of God taken captive; the election of Samuel to the office of judge; his success in battle; his upright government; his peaceful reign; and his strict attention to religious duty. The sacred annalist goes on to tell of the regency of Samuel's sons; their misrule; the disaffection and fears of the people; their resolute demand for a king to reign over them; Samuel's fidelity to the theocracy, and reluctance to yield to the popular clamour; and the anointing, selection, and proclamation of Saul as the first monarch in Israel. These things fill up the next five chapters. Saul now occupies the foreground of the history for a considerable space. There are briefly noticed his early degeneracy; the expostulations of the prophet, and his announcement that the kingdom would be wrested from the son of Kish and given to another; the choice and consecration of David; the melancholy and distress of Saul; his frequent wars with his neighbours; his enmity against David, and frequent attempts to take away his life; and the inglorious death of himself and Jonathan his son in mount Gilboa, where Israel had been vanquished by the Philistines. This last event is recorded at the end of book first. Much of the preceding annals, however, is taken up with the history of David, where he plays an extensive, though only a secondary part. The inspired narrator tells of David's introduction at court as a skilful musician, for the purpose of soothing the troubled spirit of Saul; his encounter with Goliath; his consequent fame throughout all Israel; his subsequent exploits, his dangers, and his escapes while "hunted like a partridge on the mountains" by his inveterate royal persecutor.

The historian proceeds in the second book to give the details of David's history. There are recorded his gradual progress to the summit of power; his taking of Jerusalem and constituting it the capital of the kingdom; his bringing up the ark from Gibeah to the metropolis; his resolution and preparation to build a temple to Jehovah; his various wars and singular successes; and his enlargement and settling of all the borders of Israel. David's respect for the principles of the divine government, his attachment to religious matters, and his eminent piety, are set forth with due prominence; and his faults and misfortunes are not overlooked. No attempt is made to conceal his distrustfulness in equivocating to Achish, his wickedness towards Uriah and Bathsheba, or his haughtiness in numbering the people. The domestic trials of the royal psalmist arising from polygamy, that bane of Oriental households, are noticed with sufficient minuteness; and the multifarious evils which accrued to the kingdom and the monarch from Absalom's unnatural rebellion, are preserved in graphic and striking colours. A specimen of the divine songs of David, corresponding almost entirely with the eighteenth in the book of Psalms, and the last effusion which "the sweet singer" penned, are given towards the close; and the history terminates abruptly, after mentioning the numbering of the people, the judgment which followed, and the becoming penitence of the king and his smitten subjects. Throughout, the narrative is varied and enlivened by fragments of Hebrew poetry—such as Hannah's song (1 Sam. ii. 1-10), the song of the bow (2 Sam. i. 19-27), and David's thanksgiving (2 Sam. vii. 17)—poetry at once beautiful in composition and interesting and elevated in the sentiments it breathes.

The authorship of the books of Samuel, and the date of their compilation, are matters involved in considerable obscurity. An old opinion ascribes the work to the pen of Samuel; but it was impossible for him to have written it in its present form,—otherwise he not only recorded his own death, but very much that occurred after that event. The notion is founded on the words in 1 Chr. xxix. 29. But these words by no means prove Samuel to be the author of the books which bear his name, though they are fitted to suggest a very probable solution of the difficulty. It was customary with the prophets to keep a register of all the leading events of the times in which they lived (1 Sam. x. 25), and to such records the passage quoted from Chronicles may refer. Samuel, Nathan, and Gad lived and occupied prominent stations as prophets during the most important periods of the times of David. In addition to the changes in the government, and the events of Saul's reign, the register of Samuel would naturally contain the chief points of David's early history; the narrative of the prophet Gad, who attended the son of Jesse in his wanderings (1 Sam. xxii. 5), would embrace the leading points in this section of his life; and the writings of Nathan would fill up what was lacking of the events of David's reign, and the occurrences of his more advanced years. The works of these three seers, therefore, would contain all the materials of the books of Samuel. The com-

piler had before him also the book of Jasher—a collection of national odes, from which the "Song of the Bow," and, it may be, most of the other poetic fragments, were extracted. It is therefore a compilation from records contemporaneous with the events which they narrate, and cannot be placed later in composition than the reign of Rehoboam. At the same time the credibility rests on a most sure word of testimony—the authority of the New Testament. Acts xiii. 22; Heb. i. 5, are respectively quoted from 1 Sam. xiii. 14; 2 Sam. vii. 14. Several objections have been taken to the harmony and consistency of the compilation. (See Kitto's *Cyclopœdia of Biblical Literature*, where these objections are discussed.)

The general lessons which these annals seem designed and fitted to exhibit for our "instruction in righteousness" may be briefly summed up in the saying of an apostle, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Fidelity to the God of heaven, as the king who reigned in Jeshurun, in things civil as well as sacred, and a strict and full performance of every ordinance of his appointment, were invariably followed with personal, and domestic, and national prosperity, while the opposite conduct was never left unpunished. God always displayed himself as the watchful guardian of his sovereign rights. Whether in the venerable Eli or the anointed Saul, neglect of duty or open impiety received its "just recompense of reward." Whether in the "child Samuel" or the renowned David, every instance of respect for the divine authority, and every act of holy obedience, won the approbation, and was followed by the blessing of Jehovah.

SANBALLAT (Neh. ii. 10), the governor of the Samaritans, was a native of Horon or Horonaim, and is hence called the Horonite. He was very inimical to the Jews, and endeavoured, by every means of force and fraud to hinder Nehemiah in the work of rebuilding the temple (Neh. vi. 1-9).

SANCTIFY (Exod. xiii. 2) is to prepare or set apart persons or things to a holy use. Such a symbolic use of the phrase is very common in the Old Testament. The term sanctification, when applied to men, denotes that effect of God's Spirit upon the soul, by which it is made "meet for the inheritance of the saints in light." It comprehends all the graces of knowledge, faith, love, repentance, humility, &c., and the exercise of them towards God and man (2 Thess. ii. 13; 1 Pet. i. 2). It is a process by which the soul is cleansed from the pollution and delivered from the power of sin, and at the same time endued with those spiritual graces above named, without which there could be no taste or fitness for the joys or employments of the heavenly world (Heb. xii. 14). Sanctification is the fruit of union to Christ by faith; and it is in the knowledge and belief of the truth as it is in Jesus that the soul becomes the subject of the sanctifying influences of the Spirit (John xvii. 17). From this inward sanctification proceeds every good word and work. It is thus carefully to be distinguished from the act of justification—the divine pardon and acceptance of the sinner (Titus ii. 11-14). When Christ speaks of sanctifying himself (John xvii. 19), it is in allusion to the vow which required the sacrifice to be set apart to a holy use. He separates or dedicates himself as a sacrifice to God for them.

SANCTUARY (Ps. xx. 2)—a holy or sanctified place. By this name that part of the temple of Jerusalem was called which was the most secret and most retired, in which was the ark of the covenant, and where none but the high priest might enter, and he only once a year, on the day of solemn expiation (Lev. iv. 6). It is also applied to the furniture of the holy place (Num. x. 21); the apartment where the golden candlestick, table of showbread, altar of incense, &c., stood (2 Chr. xxvi. 18); and to the whole tabernacle or temple (Josh. xxiv. 26; 2 Chr. xx. 8). It is called the "sanctuary of strength," because it was a strong place and easily fortified, and it belonged to God, the strength of Israel (Dan. xi. 31); a "worldly sanctuary," as it was of a carnal and earthly or typical nature (Heb. ix. 1). It is also applied to any place appointed for the public worship of God (Ps. lxxiii. 17); to heaven, where God and his holy angels and saints for ever dwell (Ps. cii. 19); and in allusion to the Jewish sanctuary, whose brazen altar protected petty criminals. A place of refuge and shelter is called a sanctuary (Isa. viii. 14; Ezek. xi. 16). (See TABERNACLE, TEMPLE.)

SANDALS. (See CLOTHES.)

SANHEDRIM. (See COUNCIL.)

SAPHIR—a town of Judah (Mic. i. 11). Various identifications have been proposed—as one of two or three villages, called es-Sawafir, south-east of Ashdod; or Safariyeh, near Lydda.

SAPPHIRA. (See ANANIAS.)

SAPPHIRE (Exod. xxviii. 18)—a precious stone, and surpassed in beauty, lustre, and hardness only by the diamond. Its colour is a deep azure, like the sky (whence perhaps the allusion, Exod. xxiv. 10; Ezek. i. 26; x. 1). The sapphire was the second stone in the high priest's breastplate. It is probably *lapis lazuli*.

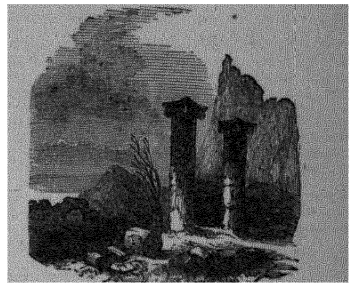
SARAI—meaning *my princess*—is first introduced to us at the time of her marriage with Abram, in these significant terms,—"But Sarai was barren; and she had no child." She went forth with her husband from Ur of the Chaldees, and they dwelt in Haran. Because of the famine which was sore in the land of Canaan, Abram went to sojourn in Egypt. Knowing that his wife was very "fair to look upon," he trembled for her safety and his own, if it were known in Egypt that she was his spouse; therefore he persuaded Sarai to say unto the Egyptians that she was his sister. Abram's suspicions were not unfounded. When the princes of Egypt beheld the beautiful Hebrew, they commended her before Pharaoh, and he commanded that she should

be brought into his harem. Had not God interposed in a miraculous manner for her deliverance, it is to be feared no effort of Abram's could have saved her; for a woman once introduced into the harem of an Eastern king remains there for life, or at all events during the life of the king. The Lord plagued Pharaoh because of Sarai, Abram's wife, and Pharaoh returned her to her husband, reproving him for his treachery, and sent him away out of Egypt. Sarai longed for the fulfilment of the promise, imagined that she could further it, and therefore persuaded Abram to take Hagar her maid to be his secondary wife, saying, "It may be I may obtain children by her." Hagar's pregnancy filled her with pride over Sarai. Sarai, excited with passion, unjustly reproached Abram, as if he had been the cause of Hagar's insolence. Hagar fled from the patriarch's household; but, warned by a vision, returned. God appeared again unto Abram, and promised him a son of Sarai his wife, and that from henceforth he should call her Sarah, the princess. Again the Lord appeared unto Abraham in the plains of Mamre, and renewed the promise which he had already made, of Sarah's having a son. On this occasion Sarah overheard the conversation which passed between the Lord and Abraham, and her heart was filled with unbelief. She laughed in derision at what she thought the impossibility of the promise being fulfilled, forgetful that with God nothing is too hard. After this Abraham and Sarah sojourned in Gerar, and again practised the dissimulation with Abimelech which they had already done with Pharaoh, calling each other brother and sister. It is a singular fact that Sarah seems to have retained her extraordinary beauty, although of such an advanced age. Again the Lord interfered in a remarkable manner for Sarah's restoration to her husband; and Abimelech reproved them by his extraordinary kindness and generosity. According to the promise of the Lord, at the time appointed Sarah bore Abraham a son in his old age; and she rejoiced over the birth of Isaac with great joy. She was also to be the mother of many nations; her seed was to be as "the sand of the sea-shore for multitude." It might have been supposed that, amid the joy of her heart, there could be no room for bitterness; but when she saw the son of the bond-woman mocking, her indignant spirit could not brook the insult, and she commanded Abraham to cast out the bond-woman and her child. Ishmael and his mother obtained their freedom by a summary dismissal. It is worthy of remark that, hard as Sarah's disposition on some points seems to have been, she was yet in subjection to her husband,—she herself dared not to send Hagar and her son away. (See HAGAR.)

Scripture says of her, that she "obeyed Abraham, calling him lord;" her faith is also commended in the eleventh chapter of the Epistle to the Hebrews. Nothing more is related of Sarah but her age and death. She died in Kirjath-arba, in the land of Canaan, when she was an hundred and seven-and-twenty years old. Abraham mourned for her; and she was buried in the cave of Machpelah.

SARDINE. (See SARDIUS).

SARDIS (Rev. i. 11)—a city of ancient Lydia, and the site of one of the seven churches of Asia. Its modern name is Sert Kalessi, and it lies about 30 miles south-east of Thyatira, and 2 miles south of the river Hermus. It is, however, but a miserable village, inhabited chiefly by shepherds, though it is one of the stopping-places of the Persian caravans. The original city was plundered by Cyrus, and afterwards desolated by an earthquake, the ruins of it being still visible a little



distance to the south of the present town. Nothing is now to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks; and the only men who bear the Christian name are at work all day in their mill. Everything seems as if God had cursed the place, and left it to the dominion of Satan. A modern traveller says,—"I sat beneath the sky of Asia, to gaze upon the ruins of Sardis from the banks of the golden-sanded Pactolus. Beside me were the cliffs of that Acropolis which, centuries before, the hardy Median scaled while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. Far in the distance were the gigantic tumuli of the Lydian monarchs; and around them spread those very plains once trodden by the countless hosts of Xerxes, when hurrying on to find a sepulchre at Marathon. But all, all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings."

SARDIUS (Exod. xxviii. 17), or SARDINE (Rev. iv. 3), commonly called agate, is a precious stone susceptible of a beautiful polish, highly valued for seals and ornaments. The finest specimens are from Judea and from Sardis, whence the name. (See SARDONYX.)

SARDONYX (Rev. xxi. 20)—a precious stone combining the appearances of the sardius and onyx, whence its name; or it may resemble the former in colour and the

latter in species. Both the above are species of agate, and are found in great perfection in Judea. The colours are circular streaks of black and red.

SAREPTA (Luke iv. 26), or ZAREPHATH (2 Ki. xvii. 9)—a Gentile town lying on the shores of the Mediterranean, between Tyre and Sidon, and belonging to the latter. Its modern name is *Sura-fend*. Though there were many widows in Israel distressed with the prevailing famine, Elijah was not sent to them, but to a Sidonian widow in Sarepta.

SARGON (Isa. xx. 1)—a king of Nineveh and founder of the last dynasty. His name, Sar-gona, on the monuments, means king *de facto*, implying that he was a usurper. (See NINEVEH.) Sargon was, before the recent discoveries, sometimes identified with Esarhaddon, his grandson.

SARON. (See SHARON.)

SARSECHIM (Jer. xxxix. 3)—perhaps the same with Nebushasban (which see).

SATAN (1 Chr. xxi. 1)—a Hebrew word signifying *an enemy;* and in Scripture it is commonly applied to the devil, who is the enemy of God and the great tempter and destroyer of the souls of men. Its use in Matt. xvi. 23 denotes the influence under which Peter acted. (See DEVIL, POSSESSED.)

SATYR (Isa. xiii. 21; xxxiv. 14). The Hebrew term here rendered *satyr* is translated *devils* (Lev. xvii. 7), and *goat* (Lev. iv. 24). It is a fabled creature of Greek mythology, compounded of a man and a goat, and supposed to be the deity of forests and rural places. Luther renders the term Feldgeister, *field spirits;* Michaelis uses Waldteufel, *wood-devil;* others give the rendering wild goat. It means, literally, hairy shaggy monsters; and the expression, "satyrs shall dance there," &c., denotes that the place shall become as a rude, wild, uncultivated waste.

SAUL—*asked* (1 Sam. ix. 2)—the first king of Israel, was the son of Kish, of the tribe of Benjamin. His personal appearance was so remarkably fine and noble as to be particularly mentioned by the sacred historian. It happened that some asses of his father's had strayed away, and he took one of the servants and went in search of them. In the course of their wanderings they came on the third day to a place where Samuel the seer (or prophet) resided; and the servant proposed that they should apply to him for information. This they did. Samuel, having been divinely admonished of the approach of Saul, and instructed what to do, invited him to his house, and treated him with marked distinction. The next day Samuel made known to him privately that he was to have the rule over Israel; and while they were in the way, he took a vial of oil, and, pouring it on his head, anointed him for the regal office. To convince Saul that this thing was of the Lord, Samuel told him particularly what should befall him on his way home; and they were such events as Samuel could not have known but by revelation from God (1 Sam. x. 2-6). In a few days after this, Samuel went to Mizpeh, and summoned the people of Israel to meet him there. When they were assembled, he announced to them the appointment of Saul to be their king.

Very early in his reign Saul acquired considerable popularity by a splendid victory over Nahash and the Ammonites' army at the siege of Jabesh-gilead; and immediately afterwards the people met at Gilgal and celebrated his accession to the throne with sacrifices and festivities. After a series of military successes, Saul was commissioned by divine authority to execute the vengeance long before denounced upon the Amalekites for their conduct towards the children of Israel; but he disobeyed the explicit directions he had received, and for this sin was ultimately deprived of his crown. From this period onward he is exhibited as the slave of jealousy, duplicity, and malice. An evil spirit seized him; his elevation had not been sanctified, and he became the victim of a dark hypochondria—a sullen misanthropy. His conduct towards David was detestable in the extreme, and shows him to have lost every manly and generous feeling. A little before his death, the Philistines mustered an army so formidable as to intimidate the king of Israel; and in the midst of his perplexity he found himself abandoned of God, whose direction he sought in vain. In this emergency he took two of his servants and went by night to Endor, a distance of about 10 miles from his camp, to consult a sorceress, desiring her to cause the spirit of Samuel to appear, that he might ask of him the counsel which he so much needed. Though the sorceress had no power over spirits, God was pleased to make use of the opportunity thus afforded to rebuke the wicked king, and to make known to him the fearful retribution that was at hand. Samuel was apparently permitted to return to the earth, and to hold conversation with Saul. After hearing his complaint against God, Samuel charged him with his disobedience to the divine command in the matter of Amalek; assured him that all his efforts to obtain aid elsewhere were vain, if God had become his enemy; and admonished him that defeat and ruin were at hand, and that he and his sons should be the next day inhabitants of the world of spirits. This intelligence, thus supernaturally communicated, overwhelmed the wicked king; and the very next day the Israelites were routed with dreadful slaughter. Among the killed were Saul's three sons. Saul, finding himself wounded and likely to fall into the hands of the enemy, threw himself upon the point of his own sword. When the Philistines found the body of Saul, they severed the head from it, and fastened the body on the city wall; from which it was afterwards taken, in the night, by some of his friends from a distance, and carried to Jabesh-gilead and buried, (1 Sam. xxviii.-xxx.) (See DAVID, PHILISTINES.)

SAUL OF TARSUS. (See PAUL.)

SAVIOUR. (See CHRIST.)

SCAPE-GOAT (Lev. xvi. 8-10). On the

great day of annual atonement the following peculiar ceremony was performed:—Two goats were brought and presented before the Lord; lots were cast for the goats, as to which of them should be sacrificed, and which should be the scape-goat. The one doomed to be a sin offering was slain; and after the high priest came out of the holy of holies, he laid his hands on the head of the live goat, and confessed over it the sins of the people. The sin-laden animal was then sent by the hand of a fit man into the wilderness,—"And the goat shall bear upon him all their iniquities unto a land not inhabited" (Lev. xvi. 22). The meaning of this impressive and picturesque ceremonial has been disputed; but its general truth is very apparent. It pictured in vivid emblem the pardon and final out-blotting of sin. But how did the ceremonial represent this? A common opinion is, that the one goat which was slain represented Christ dying and dead for sin of man, and that the other goat, which lived and was dismissed, symbolized Christ risen and pleading our cause. But it might be objected to such a view, that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed—an arrangement which does not harmonize with the actual atonement of the Son of God; for our sins were laid, not upon the *risen* Saviour, but upon Him *before* he died, and *in* his death. We incline to the oldest view of this subject—a view common in the Church till the period of Julian the apostate, by whom it was abused and caricatured.

The language in the original is precise and peculiar. It reads, "And Aaron shall cast lots on the two goats—ONE FOR JEHOVAH, ONE FOR AZAZEL." What we are to understand by Azazel has been much disputed. The language appears to us to imply the personality of Azazel—"one for Jehovah, one for Azazel." By Azazel we are inclined to understand Satan, as do almost all the ancient versions, which leave the word, as they do the names of other persons, untranslated. Satan is not here, as some allege against this opinion, put on an equality with God; for the two goats were both brought "to Jehovah," and were his; while the very casting of lots, which was in itself a solemn appeal to God, shows that Jehovah claimed the power of disposal. Neither can it be objected that this was in any sense a sacrifice to Satan, for the animal was not slain to him; it was only sent to him in disgrace. Bearing upon it sins which God had already forgiven, it was sent to Azazel in the wilderness.

The phrase "scape-goat," by which the strange term Azazel is rendered in our version, came from the "*hircus emissarius*" of the Vulgate. The term Azazel may mean the "apostate one"—a name which Satan merits, and which he seems to have borne among the Jews. It was Satan that brought sin into the world; and this seduction of man adds to his guilt, and consequently to his punishment. Sin is now pardoned in God's mercy. The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy-seat was sprinkled with it. Guilt was therefore cancelled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in his sight: it is removed away to a "land not inhabited"—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin. The tempted are restored, but the whole punishment is seen to fall on the arch-tempter. Hell is "prepared for the devil and his angels."

SCARLET (2 Sam. i. 24)—a brilliant dye, valued, like the purple and crimson, for rich apparel (Exod. xxviii. 15) and tapestry (Exod. xxv. 4). Hence it was an emblem of luxury and licentiousness (Rev. xvii. 3, 4). It was also an emblem of honour and prosperity (Prov. xxxi. 21). Sometimes the scarlet and purple are confounded (Dan. v. 7, 29: comp. Matt. xxvii. 28; Mark xv. 17; John xix. 2). The depth and strength of this colour give force to the figure, Isa. i. 18. (See PURPLE.)

SCEPTRE (Esth. viii. 4)—a wooden staff or wand, 5 or 6 feet long, usually overlaid with gold, or ornamented with golden rings, with an ornamented point. It was borne in the hands of kings and others in authority, as a token of power (Gen. xlix. 10; Num. xxiv. 17). It probably had its origin in the shepherd's staff, as the patriarchal chiefs were shepherds as well as princes. Homer thus describes the sceptre of Achilles,—

"I shall swear a solemn oath.
By this sceptre, which shall never bud,
Nor boughs bring forth, as once; which, having left
Its stock on the high mountains, at what time
The woodman's axe lopt off its foliage green,
And stript its bark, shall never grow again:—
By this I swear," &c.—COWPER'S VERSION.

On the other hand, the spear of Saul appears to have served him in lieu of a sceptre. The maces borne before officers of law and of municipal corporations are a species of sceptre. The royal sceptre is now a mere truncheon. When the sceptre was held out to be touched by an individual approaching the throne, it was a sign of the royal acceptance and favour. Homer's heroes employed their sceptre in the infliction of punishment. A "right sceptre," in Ps. xlv. 6, is the symbol of a just government.

SCEVA (Acts xix. 14)—a Jew residing at Ephesus. He is called "chief of the priests," which probably means that he was of the sacerdotal order, holding an office of distinction perhaps in the national council. He had seven sons, who, with other Jewish vagabonds, practised exorcism; and it was their custom, after they had seen the miracles wrought by Paul, to adjure the evil spirits by Jesus whom Paul preached. Sceva's sons attempted to do so; and the possessed man fell

upon them with prodigious power, stripped and wounded them, and obliged them in that state to flee from the house. The failure of the imposture was overruled to the furtherance of the truth, for many conversions took place; and those who had practised the foolish arts of magic and sorcery brought together their books on those subjects, and burned them—thus showing their detestation of such practices, and their determination to renounce them. (See EPHESUS.)

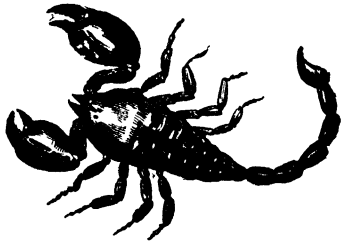
SCHISM (1 Cor. xii. 25) means a rupture or separation; but it is supposed to denote in this passage any such alienation of feeling among Christians as violates the spiritual union which ought to exist among them, though there be no doctrinal error or separate communions. The sin of schism lies often, not on those who separate, but on those who cause the separation. It is a sin against Christian love and the spirit and letter of our Lord's valedictory prayer.

SCHOOL (Acts xix. 9), SCHOLAR (1 Chr. xxv. 8), SCHOOLMASTER (Gal. iii. 24). Schools existed among the Jews from a very early period. They were established under the supervision of the prophets, to train young men to become expounders of the law, and so fit them for the priestly and prophetical offices (1 Sam. xix. 18-24; 2 Ki. ii. 3, 5, 7, 12, 15). The children were taught to read in common schools, and in higher seminaries were instructed by doctors in the law and traditions. It is supposed that Gamaliel was at the head of such an institution, and much distinguished (Acts xxii. 3); and it is said that the tutor's chair was raised so much above the floor on which the pupils sat, that his feet were even with their heads. It is much more probable, however, that the phrase in the passage quoted is a figurative expression, denoting his (Gamaliel's) eminent qualifications as a teacher. In these institutions public discussions were often held (Luke ii. 46; Acts xix. 8-10. (See CHILD.)

The word rendered "schoolmaster" in Gal. iii. 24, 25 was the pedagogue; and among the ancients was a person to whom they committed the care of their children, to lead them, to observe them, and to guard them against physical and moral danger. Thus the office nearly answered to that of a tutor (Gal. iv. 2, 3), who constantly attends his pupil, teaches him, and forms his manners. He was often a freed slave. He was not a schoolmaster in our sense of the term, but rather a superintendent of the nursery; took the children to the seminary; and had the charge of them till they passed over, as they grew up, to the tutorage of a more dignified and accomplished instructor. Austerity was associated with the office. The Church was under this stern pedagogy of law till Christ came.

SCORNER (Prov. xiii. 1)—one who is disposed to laugh at persons and things of importance—who mocks at sin, and the judgments of God on account of it; and scoffs at religion, and the professors and teachers of it; and derides and hates wholesome reproof and advice (Ps. i. 1; Prov. ix. 8).

SCORPION (Luke xi. 12)—a venomous creature, resembling the lobster so much that the latter is called the sea-scorpion by the Arabs. Its shape and general appearance are seen in the cut. Its usual length is 1 or 2 inches; but in tropical climates it is sometimes found 6 or 8 inches—and some say even a foot—in length; and its sting is attended with excruciating pain (Rev. ix. 3-6), terminating often in violent convulsions and death. The malignity of its venom is according to the size and complexion of the different species. The insect conceals itself in crevices and under stones, and when coiled up (especially the white or yellow species) resembles an egg; hence the allusion, Luke xi. 12.



An instrument resembling a whip, but so formed with knots or small stones as that each blow should inflict a sharp stinging pain, is probably alluded to in 1 Ki. xii. 11. (See SCOURGE.)

"Mount Akrabbim" (Josh. xv. 3; Judg. i. 36) is, literally, "the mount of scorpions," and derives its name from the multitude of scorpions which infest it.

SCOURGE (John ii. 15). The scourge was usually formed of three lashes or thongs made of leather or small cords, thirteen strokes of which were equal to thirty-nine lashes, and not more than forty could be given by law (Deut. xxv. 1-3; 2 Cor. xi. 24). The sufferer was tied by his arms to a low pillar, his back laid bare, and his body bent forward. The blows were applied so severely that life was often terminated. Sometimes sharp iron points or sharp-cornered pieces of metal were fastened to the end of the thongs, to render the suffering still more extreme. Among the Romans the number of blows was unlimited; hence our blessed Redeemer suffered in this form all that his murderers thought he could bear. So degrading was this punishment in its nature and effects that no citizen of the Roman empire could be subjected to it (Acts xxii. 25, 26). Many were known to die under the cruel infliction. Sometimes it took place on the way to execution, and sometimes it was itself the only punishment. The holy body of the innocent Redeemer was torn and lacerated by this cruel and shameful outrage; but "with those stripes we are healed" (Isa. liii. 5). The punishment with rods or twigs seems

to have been a separate infliction (2 Cor. xi. 25).

SCRIBE—*writer* (2 Sam. viii. 17). This name was first given to the king's secretary or messenger (2 Sam. xx. 25), and to such as excelled in the use of the pen (Judg. v. 14; Jer. lii. 25); but in time it came to mean simply a learned man (1 Cor. i. 20). The word rendered *officers* (Exod. v. 6) denotes writers—persons qualified to keep rolls and public accounts. The use of the term in this place implies the early existence of the art.

It was the peculiar office of the priests and Levites not only to study the book of the law with diligence (Ezra vii. 6-10; Matt. ii. 4; xii. 35; xv. 1, 2; xvii. 10; xxiii. 2), and to read and explain it to the congregation, but to transcribe it, and multiply copies of it among the nation at large. The scribes by profession were usually priests or Levites, and carried with them, as Oriental scribes do at this day, the implements of their art—an ink-horn thrust into the girdle; attached to this a knife to sharpen the reed or pen, a pumice-stone to smooth the paper or skin, and a sponge to correct mistakes (Ezek. ix. 2). The scribes and doctors of the law are terms often applied to the same class of people (comp. Matt. xxii. 35; Mark xii. 28; Luke v. 17, 21).

The scribes were leagued with the priests and counsellors against Jesus. They knew little of the spirit of that law which they studied, transcribed, and taught. They scrutinized his conduct in an unworthy spirit, endeavoured to entangle him by captious questions, laboured with no little subtilty to ruin his reputation or bring him within the fangs of the law, and at last, enraged and disappointed, cordially united with the Sanhedrim in effecting his death. Their knowledge of Scripture did not sanctify them: it only puffed them up. In them was verified the declaration, "The letter killeth."

SCRIP (1 Sam. xvii. 40)—a sort of knapsack of various sizes, made of skin or coarse cloth, hung round the neck, and used to carry provisions for a journey (Matt. x. 10).

SCRIPTURE, SCRIPTURES (2 Tim. iii. 15, 16). These terms are applied to the inspired writings contained in the Old and New Testaments. They are also called THE BIBLE, or THE BOOK, in distinction from all other books, from the Greek word *biblos*, signifying *book*. The word *scripture* is also applied to a single passage (Mark xv. 28), and sometimes figuratively to the Holy Ghost (Gal. iii. 8). (See BOOK.)

Revelation was necessary to a fallen world, for man could not think out for himself correct views of God, salvation, and eternity. A long and melancholy experiment has been made upon humanity; and the result is, that man of himself cannot rise to a true idea of his Creator and Benefactor, but sinks into error, idolatry, and polytheism. There needs also a *written* revelation. God's oracles must be given to man as *Scripture*. In early times, and prior to the composition of the Pentateuch, while oracular fragments might be preserved in writing, tradition seems to have been the general mode in which divine revelation was retained and transmitted. The process was not difficult nor uncommon. Enoch and Noah held intercourse. Abraham and Shem, his tenth ancestor, were contemporaries for more than a century. Indeed, during the period of the patriarchal dispensation an authorized collection of inspired oracles was not required. Immediate communications were made from heaven as occasion needed, and a traditionary acquaintance with such revelations formed the basis of religious science among the people. But when the uncertainty attending this mode of instruction is considered—how the knowledge of each generation must have taken its peculiar tincture from the preceding age, and how memory might lose, and fancy alter, embellish, or create—it is not matter of surprise that various notions sprung up foreign to the primitive records of the faith, and that forms of worship were established at variance with the unity and spirituality of Jehovah. It is true that many ancient nations preserved with great fidelity those rhapsodies in which their early legends were embodied; that these were repeated from sire to son during many generations, till at length they were inscribed on the marble pillar or brazen tablet. But men liked not to retain God in their knowledge. Not to mention the bloody races of Canaan, impure and debased beyond recovery, the sons of Japhet passed over to the Grecian isles, and thence to the European continent, and formed for themselves a gross and grovelling mythology; while the children of Shem, living near the seat of the primeval paradise, sadly apostatized, began to look upon the heavenly luminaries, in their various motions and phases, as emblems of deity, then to regard them as actual gods, and yield them a portion of that veneration which was due to Jehovah. During the eighth or ninth generation after the flood, patriarchism gradually died out, and was buried among the fooleries of Oriental superstition. Wrought into an endless number of forms and fancies, through the refinement of philosophy, the coinage of poetry, the craft of a selfish priesthood, and the necessities of civil policy, its disguised tenets have spread themselves with "the world's grey fathers" over the globe.

The Mosaic economy, originating in the call of Abraham, was founded in necessity, and an authenticated revelation for popular use became indispensable. Traditionary information was evidently insufficient for the maintenance of the true religion. The world had sunk into polytheism. Not only the host of heaven, but the elements of nature, the heroes and benefactors of former ages, and the lusts and stirrings of the human heart, were deified. The passion for a multiplication of deities could not be repressed. Therefore the establishment of the theocracy needed the publication of a new code of laws, as well as an authentic narration of its rise and progress. The historic

evidence of its introduction was composed by Moses prior to the giving of the law; for, on the defeat of the Amalekites, the command was, "Write these things in a book"—"the book" or public journal out of which Exodus is composed. The Pentateuch was the authorized foundation of religious worship and civil polity. The entire nation were trained to regard it with reverence, and it had defended its authority by sudden and extraordinary judgments. Palestine was a land of milk and honey, that its people might be a nation of priests, and not of warriors or traders—that the temple, and not the exchange or the camp, should be the great place of public resort and assemblage. Books of annals were added to the law. Prophets were inspired on peculiar occasions and at various intervals; and so, by many authors, the canon of the Old Testament was at length completed. But the whole dispensation was typical and preparatory, neither could it of itself complete the purposes of deity nor satisfy the wants of mankind. Another economy was therefore founded in the fulness of the times, armed with provision to instruct all nations, not in the meaning of symbols, but in the knowledge and faith of living realities. The morning star designed to assure the world of the certainty, as well as instruct it in the nature and design of the advent of the Sun of Righteousness, waned and faded till it was dissolved in that superior lustre which it was the means of introducing, and by which it has been superseded and eclipsed. Jesus, the author and finisher of our faith, did not write any books; the only instance of his writing happened during the trial of the woman caught in adultery, when he stooped down and traced mystic characters with his finger on the ground. No sooner had he ascended than he bequeathed his Holy Spirit, by whom his apostles were enabled to publish biographies of their Master, and compose epistolary dissertations, in which the evidences, and doctrines, and ethics of the new religion are unfolded and maintained. The canon of the New Covenant was speedily closed, and now the written books of the Old and New Testament are the only inspired standard of faith and manners. To know the will of God, neither the oracle of the prophet nor the Urim and Thummim of priest are needed—voices, visions, dreams, and symbols are not required.

These books are thus naturally divided into the Old and New Testaments (2 Cor. iii. 14), because they contain the history of God's revelations to mankind and his dealings with them under two dispensations. Hence they are sometimes called the old and new covenants. (See TESTAMENT.) The former, or Old Testament, was written mostly in Hebrew, and was the Bible of the ancient Jewish Church. A few sections of it are in Chaldee. The books which have in them portions of Chaldee have reference to Babylon, where the language was spoken, and where the Hebrews were seventy years in captivity; and the Hebrew of the Old Testament written about the time of the captivity is tinged with Chaldee idioms and phrases. The Old Testament was divided into three parts—the Law, the Prophets, and the Psalms (Luke xxiv. 44). The latter, or New Testament, was written in Greek, and its style is a powerful evidence of its genuineness. It is the precise species of composition which would be used by persons in the condition in which the apostles are known to have been placed. An acute forger may imitate many features of the language of past periods or other lands, yet there are not a few peculiarities which are beyond his power. A genuine book bears upon it the "form and pressure" of the times—something so indefinable and yet so marked, so impalpable and yet so characteristic, that the impostor exposes himself to suspicion by the absence of such criteria, or by an extravagant accumulation of them. The marks of genuineness to which we refer are by no means mysterious or difficult to be apprehended. They resemble those modes of recognition which we apply instinctively and universally to the portrait of a friend, when we pronounce upon its correctness, not from the features of the countenance singly, but from the expression; not from the stature, but rather from the attitude; not from the colour or form of the dress in themselves, but from the general effect of their arrangement—all these forming a *tout ensemble* which at once strikes and fascinates the eye of the beholder. So the style of the sacred writers is Greek, but not classic Greek; Greek of the later era, but not quite that of the writers of the Macedonian period; Greek written by Jews, yet not exactly that of the Alexandrian colonists. It is Greek acquired through conversation, and such Greek modified by being made the vehicle of thoughts which that language had never before conveyed. True, indeed, the Hebrew oracles had been translated into it; yet many ideas, original and peculiar, were revealed to evangelists and apostles. They were commissioned to proclaim a dispensation in which the love of God to the world, Christ's atonement for human guilt, faith as the means of pardon, purity, and peace, holiness as the result of spiritual influence, life and immortality as brought to light, are frequent and familiar topics of illustration and enforcement. What other species of idiom than that to which we have referred could be employed? Such, and no other, might we expect in the New Testament, written in the age in which it professes to have been composed. Greek either more graceful or more awkward, more classic or more Hebraized, would justly be suspected. Greek more rhythmical and rounded, less abrupt and parallelized, would have indicated an affectation of fine writing quite unworthy of that earnestness and dignity which we instinctively ascribe to men of God, recipients of inspiring impulse.

The New Testament fully unfolds the history and doctrines of our divine Redeemer,

and of the way of salvation through him. Both Testaments are united in one book, and called *The Scriptures*, because they form a connected written revelation, and are necessary to illustrate, explain, and confirm each other.

Old Versions of the Bible.—The Old Testament was translated from Hebrew into Greek nearly 300 years before Christ. This translation is called the *Septuagint*, from a Latin word signifying *seventy*, either because a company of seventy or seventy-two elders were employed in the work, or because it was approved by the Jewish council or sanhedrim, which consisted of seventy or seventy-two persons. The latter is the more probable reason. The history of the origin of this version found in Justin Martyr and others must be to a great extent fabulous. The Septuagint was translated at various times and by different sets of persons, whose qualifications for their task varied very much indeed. Some of the books are well and others are wretchedly translated. There were executed about that period also, and afterwards, Chaldee translations of the Old Testament, commonly called the Targums. A Syriac translation of the New Testament was also made about the close of the first century.

Soon after the apostolic writings were published, the Bible was translated into Latin, for the use of Christians using that language. This is called the *Vulgate*, because the Latin language was the vulgar or common tongue of the Romans.

Canon of Scripture.—The Scriptures, or sacred writings, were published in separate books, and at different periods, through a space of 1,500 years. They were collected in a volume for convenience. In determining their genuineness, each part or book must be examined by itself. What writings, then, properly constitute the sacred Scriptures? The word canon literally signifies a rule, and was early used by the Christian fathers to denote the Scriptures, because they form a perfect rule or standard of faith and duty, which Christians regard as authoritative; or perhaps because they were registered in the ecclesiastical canons as genuine. It is generally admitted that the canon of the Old Testament was settled soon after the return of the Jews from Babylon, or about 500 years before Christ.

Divisions of the Bible.—The dividing of the Old Testament into chapters, as they still stand in our translation, is attributed to Cardinal Hugo, who lived about the middle of the thirteenth century, and who did it for convenience of reference in a Latin concordance he was preparing. To refer more easily to a particular sentence, he placed the first seven letters of the alphabet along the margin of each page. Rabbi Nathan, a Jew, for the same convenience of reference to his Hebrew concordance, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses, as they now stand in the various versions.

This division into verses, though very convenient, is not to govern the sense; and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative; and if the reader stops because the chapter ends, he loses the connection (Matt. x. 42; xii. 1.; Luke xix. 41-48; xx. 1-8; Acts xxi., xxii., xxiii.; Gal. i. 23; ii. 1). Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood (1 Cor. xii. 31; xiii. 1; 2 Cor. vi. 18; vii. 1; Eph. iv. 31, 32; v. 1, 2; Phil. iii. 21; iv. 1). Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them (Luke iii. 21, 22; 2 Cor. vi. 6, 7, &c.; 1 Pet. i. 3, 4, &c.); and sometimes a fragment of a subject is separated from its proper place and put where it is without any connection (Col. iii. 25; iv. 1). The punctuation of the Bible was probably introduced as lately as the ninth century.

Contents of the Bible.—The number of books in the Old Testament is thirty-nine, and in the New twenty-seven—total, sixty-six books.

The Old Testament has	929	chapters.
New " "	260	"
Total,.....	1,189	"
Old Testament,..	23,214	verses.
New " ..	7,959	"
Total,.....	31,173	"
Old Testament,..	592,439	words.
New "	181,253	"
Total,...	773,692	"
Old Testament,	2,728,100	letters.
New "	838,380	"
Total, ..	3,566,480	"

The word Jehovah, or LORD, occurs in the Old Testament 6,855 times.

The middle chapter of the Bible, and the shortest, is Ps. cxvii.; the middle verse is Ps. cxviii. 8. The middle book of the Old Testament is Proverbs; the middle chapter, Job xxix.; middle verse, 2 Chr. xx. 17; least verse, 1 Chr. i. 25. The middle book of the New Testament is 2 Thess.; middle verse, Acts xvii. 17; least verse, John xi. 35. Ezra vii. 21 has all the letters of the alphabet.

To read the Bible through in a year, we have only to read three chapters every week-day, and five every Lord's day; and if we read two chapters in the Old and one in the New every week-day, and six in the Old and four in the New every Sabbath, we shall read the Old Testament once and the New twice in the year. (See INTERPRETATION.)

The Apocrypha, which is sometimes bound

up with the Bible, is a collection of books which were declared to be sanctioned by divine authority as lately as 1550, at a council held at Trent, under the influence of Pope Pius IV. The evidence by which their authority is supported is so different from that on which the received books rest, that they are generally rejected as spurious, whatever may be the intrinsic value of their contents. They were written after the canon was closed, are not composed in Hebrew, are never quoted in the New Testament, have not been received by the Jews, and contain absurdities and contradiction. There is also a New Testament apocrypha, containing a variety of spurious books, such as the "Gospel of the Infancy," &c.

Jewish Traditionary Scriptures.—About the year A.D. 180, Jehuda, a Jewish rabbi, wrote out the received traditions of the fathers. This was nearly 1700 years after the giving of the law; and it should be remarked that no force or authority is given to these traditions in the intervening period, during which Joshua, Samuel, Ezra, and the prophets lived. This work of Jehuda is called the *Mishna;* the commentary upon it is called the *Gemara;* and these together constitute the *Talmud*, which is more highly reverenced by the Jews than even the Old Testament. That traditions are not to be received as of divine authority is sufficiently clear from our Saviour's language in Mark vii. 1-13. Scripture alone is the rule of faith. It is all-sufficient. It is paramount. It is able to make wise unto salvation. Its very smallness and portability are proof of its divinity.

"The first edition of the entire Bible in print in any language, bearing any date, name of printer, or place of publication, was the Latin Vulgate, published at Mentz in Germany. It is commonly called the Mazarin Bible, a copy having been found about the middle of the last century in Cardinal Mazarin's library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450. In a copy belonging to the royal library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the assumption (August 15), 1456. As the binding and illuminating of the above-mentioned copy is likely to have followed the publication at no great distance of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing of an entire Bible, and executed it with astonishing success. It was far within the first twenty-five years of the first invention of the art in its rudest form that this stupendous labour was undertaken. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with a want of uniformity which has led, perhaps unreasonably, to doubt whether they were cast in a matrix. We may see, in imagination, this venerable and splendid volume leading up the crowded myriads of its followers, and imploring as it were a blessing on the new art, by dedicating its first-fruits to the service of heaven. This Bible is sometimes called Guttenberg's Latin Bible, as it was printed by the joint labour of Gutenberg' Faust, and Schoeffer; and it is called *the forty-two line Bible*, because each full column contained forty-two lines. The first complete impressions of this Bible bearing a date on the title page were printed in 1462, and carried by Faust to Paris for sale. The monks were so astonished at this surprising multiplication of copies, that they ascribed it to demoniacal influence."—Hallam, *Literature of Europe.*

English Versions and Editions.—Portions of the Bible were translated into *Saxon* and *Anglo-saxon* by several scholars, between A.D. 706 and 995. The Psalms and the Gospels were oftenest translated. For some centuries after this the Scriptures appear to have been buried in oblivion.

In the reign of Edward I. of England (1250) the price of a fairly written Bible was thirty-seven pounds. At the same time the hire of a labourer was three halfpence a day; so that it would take the labour of fifteen years and a quarter, exclusive of Sundays, to purchase a single copy. A copy of the New Testament, in clear good type and well and strongly bound, can be had in this country now for fourpence, and the entire Bible for a shilling.

The whole Bible was translated into English by Wickliffe and Hereford, about 1380. Manuscript copies of this work are in existence in many public libraries; and the entire translation was published at Oxford in four handsome quartos, 1850. In the year 1429 a copy of Wickliffe's New Testament in manuscript brought about £41, 13s. 4d.

The first *printed* English Testament was translated by Tyndale. The printing was began at Cologne and finished at Worms. It came over to England in 1527, and in 1529 many copies were bought up and burned. In 1530 he published the Pentateuch, and the next year Jonah. In 1535 Coverdale published the entire Bible, and Tyndale himself was strangled and burned in 1536. In the reign of Henry VIII. the possession of a copy of Tyndale's translation of the New Testament was sufficient to convict the individual of heresy, and subject him to the flames. Still, the desire to possess it was so strong that some gave a load of hay for a few chapters of James or Paul's epistles in English.

In 1537 John Rogers, under the name of Thomas Matthew, published an edition made up of Tyndale and Coverdale, and it, on being revised, became the "Great Bible" of 1539 and following years. The Great Bible of 1539-40-41 was the authorized version for many years—the edition of 1540 having a preface by Cranmer. Numerous editions also were printed under Edward and Elizabeth, though the reign of Mary was a temporary check. In 1540 a copy of this Bible was required by law to be placed in every parish church; but in two years more the papist power succeeded for a season in suppressing it.

In 1568 appeared a revision of the Great Bible, called the Bishops' Bible, because a considerable amount of the revisers were of episcopal rank. In 1603 Dr. John Reynolds, of Oxford, at the Hampton Court Conference proposed a new translation; and the king (James I.) highly favoured the suggestion, and appointed fifty-four learned men to do the service; but only forty-seven engaged in it. They divided themselves into six companies, and assigned a portion to each. Each individual of each company was directed to take the same portion, and having translated or amended it by himself as he thought good, all were to meet together and report what they had done, and decide what should stand. When a book was finished by one company it was to be sent to the rest, to be considered and examined. If a book thus sent was disapproved in any part, it was to be returned to the company with the objections and proposed alterations noted, and the reasons assigned. If the force of the objections was not perceived, the matter was to be adjusted at the general meeting of all the translators. In cases of special obscurity application was to be made, by authority, to any learned men in the land, for their judgment upon the passages. Letters were directed by the bishops to such of their clergy as had the reputation of being skilful in the languages, to send their observations to the translators. In addition to this provision, the vice-chancellors of the universities of Cambridge and Oxford chose each, at the command of the king, several of the most eminent divines as general assistants and overseers of the translation.

Great praise has been justly awarded to James for the excellent selection he made for the discharge of a trust so momentous. It was universally allowed that the persons chosen were, for the most part, recommended equally by their skill in the Oriental languages and by a character for judicious discrimination. Among these, Dr. Reynolds held the first rank; and, indeed, he appears to have been so eminently and variously gifted, that he would have found few equals in any age. His memory was almost miraculous, not only for its comprehensiveness, but also for the astonishing minuteness of its power, which enabled him to refer not only to pages and paragraphs, but even to the lines of the books he had occasion to quote. He was profoundly skilled in the learning and languages of the East; and by his erudition, tact, sagacity, and industry, he was admirably qualified to furnish correct and natural versions of expressions otherwise, to some extent, obscure. To these great endowments he added sincere and ardent piety, and the most exemplary humility.

The regulations under which the work was to be prosecuted were very strictly observed, the Bible then used in the church being the standard, and not to be altered, even in a letter, unless the sense of the original could be more accurately conveyed. For three years the translators were closely engaged; but of the incidents of their labour little can be gathered from contemporaneous history, and little was probably known beyond the circle of the translators. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the private history of our English Bible:—"When they met together, one read the translation, the rest holding in their hands some Bible, either of Greek, or Hebrew, or French, Italian, or Spanish. If they found any fault, they spoke; and if not, he read on." Three copies of the translation being prepared, they were committed to six persons, selected from the translators, who were to review the whole and select one copy for the press. This service occupied them daily for nine months. The copy thus revised was again examined entirely by two of the most eminent of the translators—viz., the bishop of Winchester and Dr. Smith—the latter of whom wrote the learned and devout preface which is found in many of our common Bibles.

In 1611 the Bible was at length published, after having been long impatiently expected by the people, whose interest in the undertaking can hardly be conceived. And with all proper allowance for the limited extent of general and especially of Biblical science in that day, it will probably never cease to be regarded as a very honourable monument of the labour, learning, and faithfulness of the translators. The title page of the Old Testament was engraved on copper, and that of the New Testament on wood. The first edition was printed in black letter, folio size; but a quarto edition, in Roman type, was published as early as 1612. This is the common English translation of the present day. It is often called king James's version; and it may be stated, in addition, that among other testimonials from learned divines of different communions, of its general correctness, are those of Selden, Lowth, Horsley, Walton, Middleton, Geddes, Doddridge, Beattie, Scott, Clarke, Stuart, Newman, and a host of others.*

With this English translation in our hands

* See, for full and accurate information on all points connected with the English Bible, *The Annals of the English Bible*, by Christopher Anderson. London: Pickering, 1845.

we cannot but exclaim, "The Bible—the English Bible; God's revelation—God's revelation in our language!" What a foundation for national gratitude is expressed in these simple terms. The Bible has given us our national exaltation. The Bible, in our own vernacular, dispersed in hundreds of editions and in millions of copies, has exalted us to "the blessedness of the people who know the joyful sound." The boon of a divine revelation to a fallen creature, disclosing to him how the God he has offended will save him from wrath and recover him from impurity, is a gift for which the redeemed heart will feel and express everlasting gratitude. For wise and obvious reasons that revelation, in its primary form, was given to the world in two languages which have long since ceased to be spoken—the one of them being only a national tongue, while the other was as extensively used as the influence of the Greek arms and literature had spread themselves over the world. But the Scriptures are meant for men of every country; and a translation of them into the mother tongue of each of the nations is indispensable to their universal use. The early miracle of the gift of tongues ought in this form to have reproduced itself in every century. The apostles, who possessed this endowment, became a living translation of the mind and language of the Spirit to every country whose peculiar dialect they employed, and the Church should have counted it her highest honour to be privileged, by the labours of sanctified scholarship, in blessing any people with the ability of reading in their own tongue the wonderful works of God. This function was, indeed, for some ages discharged by the sacred community. But after the Latin Church rose to pre-eminence, she enthroned her own version by her side. Translations into other tongues, especially European ones, were frowned upon by her, if they were not absolutely prohibited.

We can imagine no enterprise more pure and patriotic than the attempt to give a country God's Word in its own tongue. The desire to accomplish this holy task springs up naturally in the sanctified bosom. He who has felt the truth and comfort, the peace and hope of the Bible himself, will, by the instincts of his new heart, long to put every one in possession of the same source of spiritual blessing. And surely every one so indebted to the English Bible, the book of his early acquaintance and continued familiarity—every one who knows its rapid and extensive circulation in so many distant parts of the world where the English tongue is spoken—for it is the only version of the Bible on which the sun never sets; who reflects that in the space of twelve months the press sends forth at least a million of copies of it, a copy every twelve seconds throughout the year of God's book in our mother-tongue,—every one at all cognizant of such results will wish to know the origin and history of this most important of national versions.

And in thinking of the English Bible we can never forget William Tyndale. He is worthy of all the honour which can be conferred upon him, as the first translator into English from the original tongues of Scripture. His piety and learning were a mutual adornment, while his modesty and amiability were only surpassed by his intrepidity and perseverance. To the great work of translation he had devoted himself, and he shrunk not from the labour, the perils and sacrifices of his self-consecration. To every rival pursuit he was as a Nazarene, virtually replying to all seductions, "I am engaged in a great work, and how can I come down to you." He was obliged to leave his country, which was not worthy of him; but he forgot not his country's welfare; and whether he tarried at Cologne or Worms, at Marburg or Antwerp, translation and printing were his one absorbing task. Warham and the bishops bought up as many copies of his New Testament as they could procure; but they could not purchase the foreign printing presses, nor could the vigilance of the coast-guard prevent the fresh importation of other copies. Edition after edition was landed upon our shores; while the king fretted, and the ecclesiastical authorities gnashed their teeth. The work advanced. Tunstall gave many volumes of these Scriptures to the devouring flame. No sacrifice to Moloch in olden times was more truly an oblation to the devil. But the result of this bonfire was a sixth edition. Tyndale's enemies proscribed him, and hunted him on the Continent; while Frith, his young companion in exile and labour, came to England, was seized and martyred. Yet, left alone, he still persevered, labouring upon a version of the Old Testament. But the cunning and malice of his enemies were not to be defeated. By means of a treacherous villain he was at length apprehended at Antwerp, and lodged in the castle of Vilvorde. But the press was not incarcerated, and that year three other editions of his New Testament were circulated. His life now approached its termination: a fearful death awaited him. The power of England disregarded him; and on the 6th of October, 1536, Tyndale was led forth to execution; and, with this memorable prayer upon his lips, "Lord, open the eyes of the King of England," was he first strangled and then burnt.

"His ashes flew—
No marble tells us whither,"

but his spirit had "entered that region where they undoubtedly who, by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed; and, in super-eminence of beatific vision, shall clasp inseparable hands with joy and bliss in over measure for ever." So perished the great benefactor of the English nation—he who laid the foundation of our present authorized version, which is "only a revision five times derived" from Tyndale's, many of whose clauses remain in our Bibles as

first printed in his own early editions by the immortal translator. Yet little has been said of Tyndale by annalists. More is said of his successor in work, Myles Coverdale, and his various editions, which are certainly inferior to those of Tyndale. Coverdale was patronized—Tyndale was from the first persecuted. Nay, the time at length came when Henry ordered all his subjects to use the Scriptures in English. The Protestant refugees who had fled to Geneva, during the reign of Queen Mary, published a very excellent translation, 1560. This edition is known by the name of the "Breeches" Bible, from the occurrence of that term in Gen. iii. 7. Prior to the publication of the present Authorized Version in 1611, there had been issued at least 278 editions of Bibles and New Testaments—that is, on an average, three editions annually in the course of eighty-six years. Our translation was a revision of the Bishops', as it was a revisal of the Great Bible. "We never thought," say the translators, "from the beginning that we should need to make a new translation, nor yet to make of a bad one a good, but to make a good one better, or out of many good ones one principal good one, not justly to be accepted against: that hath been our endeavour, that our mark."

Yet though called James's Bible, he had little to do with it. The version never was submitted to the privy council, convocation, or parliament. The king was at no expense with it. It won its way by its own merits into public favour. There was not even a royal proclamation about it, such as had been issued with Matthew's and Cranmer's. Lawyers have argued that the king has sole right to print the English Scriptures, because, according to Mansfield, it is his "upon the foundation of property in the copy by the common law—he bought the English translation." But James gave never one farthing for it; perhaps rather he got money for it by his grants of patents to print it.

The Bible is regarded by all Protestant Christians as the only infallible rule of faith and practice. Having been originally composed by holy men of God, who spake as they were moved by the Holy Ghost (2 Pet. i. 21), and bearing in its own history and character conclusive testimony that it is so given by inspiration of God, and is not only profitable for doctrine, for reproof, for correction, for instruction in righteousness, but able also to make men wise unto salvation, through faith that is in Christ Jesus (2 Tim. iii. 15, 16), the distribution of it all over the world, in the various tongues spoken by the inhabitants, becomes an imperative duty. The Christian Church generally regard it, even when translated, as a true and just translation from the languages in which these sacred books were at first written, and of course receive them as having like authority with the originals.

As to the evidences of the truth of the Bible, we might refer to miracles and prophecy, to the harmony of its various parts, and the astonishing effects which it produces on men and nations. We have also many vouchers for the genuineness, the authenticity, and the integrity of the books of Scripture. It is true that, by a collation of numerous manuscripts, many various readings have been discovered. Investigations of this nature are of a fundamental character, and take precedence of any attempt to decide on the evidence of revelation. We must know what are the vocables in which a communication from heaven is made before we can argue on the divinity of its origin; for if such a scrutiny be neglected, we may be defending forgeries, interpolations, modified or garbled paragraphs. To settle the precise words of the oracle is necessary ere we begin to surround it with external defence, or deduce from it internal proofs. What an insult it is to the genuine and authentic portions to elevate to an equal authority with them the errors, repetitions, and marginal notes of copyists and transcribers, and throw equally over both the mantle of divine protection! Yet the study of manuscripts has been too often despised or ridiculed, libelled as heretical, or attacked by some feeble witticism. The time has been when the study of the lower criticism was deemed pernicious, if not infidel—when men of no small note raised the false and fitful cry of alarm. Truth, however, fears nothing from scrutiny; and the Book of truth has profited by the despised labours of plodding and persevering possessors of critical erudition. The text of the Bible is probably now in a more satisfactory state than at any period since the decease of its inspired authors. With the exception of six portions in the New Testament—three of which are involved in the Socinian controversy, and the other three, though of some importance, contain no religious doctrine—the whole text of the New Covenant is fully and fairly ascertained. All the other minor discrepancies and various readings are not of serious magnitude. "The words of the Lord are tried words, as silver tried in a furnace of earth, purified seven times."

It has been well said of the sacred writings, that the divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter; their scope, to render all to the glory of God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important public and incontestable miracles; the joyful sufferings of millions for their steadfast adherence thereto; the wonderful preservation of them; their marvellous adaptation to the wants and weaknesses of our nature; their amazing

success, prevailing over the lusts of men and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions the most obstinate; the exact fulfilment of the numerous, particular, and circumstantial predictions thereof,—are infallible proofs that they *only* are the Word of God, able to make us wise unto salvation. (See INSPIRATION.)

The present Authorized Version is at this moment in process of revision by two companies of biblical scholars meeting from time to time at Westminster.

SCROLL. (See BOOK).

SCURVY (Lev. xxi. 20; xxii. 22). The disease known by this name in modern times is usually caused by long confinement in cold and damp climates, without fresh provisions. In the progress of it the skin becomes dry and scaly, and livid spots appear. Probably this appearance of the skin is all that is denoted by the use of the word scurvy in the passages cited.

SCYTHIANS (Col. iii. 11)—a name used indefinitely by ancient writers, sometimes to denote all the nomadic tribes that roamed over the countries north of the Black and Caspian seas, and sometimes to a particular people remarkable for their rude and barbarous condition.

SEA (Isa. xi. 15). This term is applied by the sacred writers to lakes, rivers, and any large collection of water, as well as to seas properly so called (Isa. xxi. 1; Jer. li. 36). In the passage in Isaiah first above cited, it is used for the Nile at that point which is called the *Delta*. The sea and the west denoted the same thing to the Hebrews, on account of their position in regard to the Mediterranean. (See SALT SEA.)

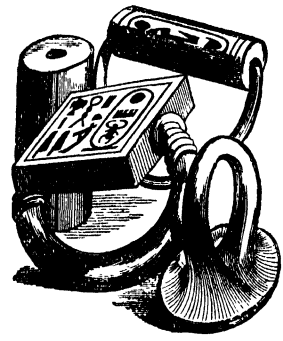
SEA, GREAT (Num. xxxiv. 6), or SEA OF THE PHILISTINES, or HINDER SEA, or UTMOST SEA (Exod. xxiii. 31), is the Mediterranean or Western Sea, a large body of water between the continents of Europe, Asia, and Africa (whence its name, which signifies *mid-land*). On its northern shore are several gulfs or seas, as the Adriatic, the Ionian, the Ægean, &c. Its length from east to west is about 2,000 miles; and its breadth varies from 400 to 800 miles. About midway, on its eastern shore, was the land of Canaan.

SEA OF THE PLAIN, or SALT SEA, called also the EAST SEA, and SEA OF SODOM. (See SALT SEA, WATER.)

SEA OF MEROM. (See MEROM.)

SEA, BRAZEN. (See LAVER.)

SEAL (1 Ki. xxi. 8). This was usually employed to authenticate public or private papers (Jer. xxxii. 10). If a door or box was to be sealed, it was first fastened with some ligament, upon which clay or wax was spread, and then impressed with a seal or signet. Frequently a ring with some inscription on it was used as a seal, by the delivery or transfer of which the highest offices of the kingdom were bestowed (Gen. xli. 42; Esth. iii. 10). In sealing the sepulchre (Matt. xxvii. 66), it is probable that the fastening of the stone which secured the entrance was covered with clay or wax, and so impressed with a public or private seal that any violation of it could be discovered at once. (See BOOK, LETTERS.)



Modern travellers describe the seal used in the East at the present day as made of cornelian or agate, with the name or title of the writer, or some verse of the Koran, or other motto, engraved upon it (2 Tim. ii. 19). It is fastened into a ring, and worn on the hand (Song viii. 6). When used, it is either applied to the wax or is covered with some substance, which being stamped on the paper, leaves the desired impression.

The word seal is used figuratively in the Bible, to denote an act, or token, or process of confirmation, distinction (2 Tim. ii. 19), and security (Rev. vii. 3; Rom. iv. 11; Eph. iv. 30).

SEAM, WITHOUT SEAM (John xix. 23). (See CLOTHES.)

SEARED (1 Tim. iv. 2). To sear flesh is to cauterize or burn it, and thus deprive it of the power of feeling. As used in the passage cited, it denotes the effect of habitual sin, by which the conscience becomes so hardened and stupified as to be insensible to the most enormous guilt and the most fearful threatenings of punishment.

SEASONS (Gen. i. 14). The year is very conveniently divided by Hebrew writers into six seasons, which are all mentioned in the promise made to Noah: *seed-time, harvest, cold, heat, summer, winter* (Gen. viii. 22). There is the same division among the Arabs at this day.

The first season, or *harvest*, is from the middle of April until near the middle of June. During this period the sky is clear, the air warm, and even hot in the valleys and on the coast, very much like summer with us. As it proceeds, the heat in the plain is severe.

The second season, or *the heat*, is from the middle of June to the middle of August. The Arabs called this the *vernal* summer. The heat now increases, and the nights are so warm that the people sleep in the open air upon the roofs of their houses.

The third season, or *summer* (season of fruits), is from the middle of August to the middle of November. The intensity of the heat is greater; almost intolerable. Towards the end of summer the nights begin to be cool.

During these three periods, up to the beginning or middle of September, there are no showers, rain being as scarce in summer as snow (1 Sam. xii. 17). Hence the proverb, Prov. xxvi. 1. From the end of April until September not a cloud is to be seen upon the face of the heavens. During all this time the earth is moistened by the dew, which is therefore a frequent emblem of Divine grace and goodness. Sometimes a cloud appears in the morning; but it disappears with the dew as soon as the sun exerts its power (Hos. vi. 4). The dry grass of the fields sometimes takes fire, and produces desolating conflagration; and the parched earth is cleft and broken into chasms. This is more particularly the case when the east wind blows (Gen. xli. 6; Hos. xiii. 15). Between the middle of September and the middle of October there are two or three days of rain, which suffices to refresh all nature, so that the whole land is clad in verdure. This prepares the earth for

The fourth season, or *seed-time*, which includes from early in October until early in December. This begins with the former or *early rain*, which is so needful for the sower. In the early part of this period it is still quite hot, so that all journeys are made by night, as the temperature is then agreeable, and the sky is clear. As the year advances, however, there are alternations of heat and cold, as with us in autumn. The weather becomes unsettled, and there are fogs and clouds, even when there is no rain. In the mountains snow sometimes falls towards the middle of December. The streams are still small, and many of their channels altogether dry. In the latter part of November the trees lose their foliage, and fires are made towards the last days of seed-time.

The fifth season, or *winter*, includes from the middle of December until the middle of February. Snow falls, but seldom lies upon the ground a day, except in the mountains (Ps. cxlvii. 17). In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. The roads are very bad (Matt. xxiv. 20). The severe cold lasts about forty days, from the 12th of December to the 20th of January. The north wind is now exceedingly penetrating (Gen. xxxi. 40). Yet, in the level country, when the sun shines, it is quite warm. Josephus says that in his day it was as warm at Cesarea, on the coast, in winter, as at other places in summer. In this season hail and thunder storms are common; the brooks rise, and all the streams fill their channels. Towards the end of January the fields become green, and there is every appearance of approaching spring. In the early part of February the trees are in leaf; and before the middle of the month some fruit trees are in blossom—first the almond, then the apricot, peach, and plum. Other trees blossom in March.

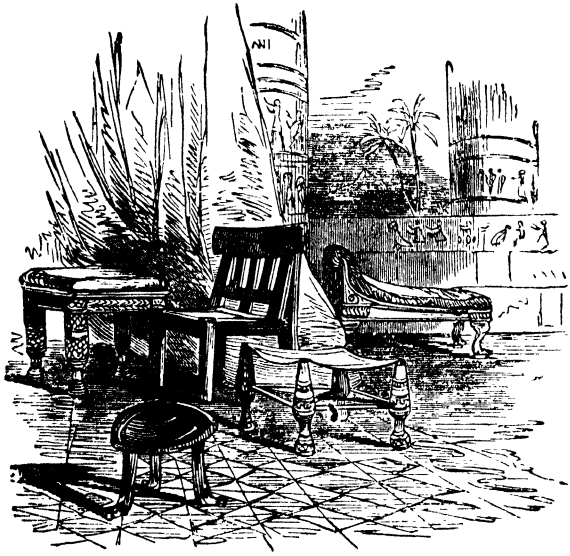
The sixth and last season, or *the cold*, includes from the middle of February until the middle of April. It is still cold, but less so, and the spring may be said to have arrived. The heats of noon are greater and greater, especially in the flat country. The rains continue, but in smaller and smaller quantities. Thunder and hail are more frequent. Towards the close of this period the rains cease, and the last falls in the early part of April. This is called the *latter rain*, which seems to give strength to the filling crops, which are as much advanced in February as with us in May and June. The wheat and barley have at this time nearly attained their height. The grain has fully ripened in the southern part of Palestine by the middle of April, and in the northern and mountainous parts three weeks later; and sometimes, when the sowing has been in January, the grain does not come to maturity before July or August.

Upon the sixteenth day after the first new moon in April there was a solemn presentation made to the Lord of the first sheaf of ripe barley. The grain, however, as we may readily suppose, was mature sometimes earlier and sometimes later. It was common to reckon four months from seed-time to harvest. The cutting and securing the grain was carried on for about seven weeks—that is, from the passover until Pentecost, which last is therefore called the *feast of weeks*. This was a season of very great enjoyment and festivity when the harvest had been plentiful. The reapers—that is to say, the children, slaves, and other domestics—indulged in mirth, joined in songs suitable to the occasion, and in congratulations to the master of the harvest (Ps. cxxvi.; Isa. ix. 3). The grain was then gathered and bound into sheaves, as with us.

SEATS (Matt. xxi. 12). The nations of the East seat themselves upon the mats or carpets with which their floors are covered. In the houses of the rich there are spread pillows or cushions stuffed with cotton; or in some cases, a broad, but very low sofa or divan, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor or ground, they sit with the legs bent under, and crossed, in a half-kneeling posture.

The ancient Hebrews used the posture which has just been described. After the captivity, however, the rich and noble adopted the Persian method of lying down at table upon couches (Amos vi. 4), which was likewise practised by the Greeks and Romans. In the passage in Amos it is said of luxurious persons who lived nearly 800 years before Christ, that they "lie upon beds of ivory, and stretch themselves upon their couches." These "beds of ivory" were probably divans such as those above mentioned, but richly decorated with ivory. They used at table very low and broad divans, and the guests stretched themselves at full length. Each divan held three persons.

The back was supported by a cushion, and the face so turned towards the table that the head was held up with the left hand upon another cushion. The right hand was thus free to



Ancient Eastern Seats.

reach the food. The second person lay with the back part of his head towards the breast of the former; and the third, in like manner, with the back part of his head towards the second. Thus they lay, so to speak, "in the bosoms" of their neighbours (Luke xvi. 23; John xiii. 23). This was the ordinary posture at meals, and the feet of the guests were distant from the table. Hence we can readily form an idea of the scene in Luke vii. 38, where the women came *behind* Jesus, and washed his feet with their tears.

In the eating-room there were commonly three such divans: the middle place of the middle divan was accounted most honourable. This was the seat which the Pharisees so much affected at feasts (1 Sam. ix. 22; Matt. xxiii. 6; Luke xiv. 8, 9). At the present day the corner of the bed-divan is the seat of dignity, and so it was in ancient times among the Hebrews, at least upon ordinary occasions (Amos iii. 12). This manner of reclining at meals, it is believed, was not imitated by the women, though some doubt upon this point is suggested by Esth. vii. 8. It is to be remembered in this connection that the Hebrew women, like those of Greece, ate in a separate apartment (Esth. i. 9). (See EAT, FEAST.)

SEAT, MOSES' (Matt. xxiii. 2), is a figurative expression, denoting the assumption of the same authority or office as belonged to Moses.

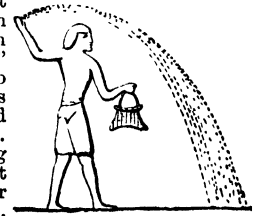
SEBA (Isa. xliii. 3)—a peninsular district of African Ethiopia, deriving its name from the eldest son of Cush (Gen. x. 7), who is supposed to have been the progenitor of the Ethiopians. It is called Seba by the Hebrews, and by the Romans Meroe. Its wealth is alluded to by the sacred writers (Ps. lxxii. 10); and this circumstance, as well as the remarkable stature of the people (Isa. xlv. 14), is confirmed by profane history. (See ETHIOPIA, SHEBA.)

SEBAT, or SHEBAT. (See MONTH.)

SECT (Acts v. 17), or PARTY, not necessarily implying any fundamental error of doctrine. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes (Acts xxiv. 5); and the Jews of Rome said to the apostle, when he arrived in that city, that as to this sect, it was everywhere spoken against (Acts xxviii. 22). The word *heresy*, in Acts xxiv. 14, is the same in the original with the word *sect* in Acts xxiv. 5; so that the apostle replies directly to the argument of Tertullus, and admits that, after the manner of a sect, producing division and schism, as my persecutors say, so worship I the God of my fathers.

SEDITION (Acts xxiv. 5). In this passage the word signifies popular tumult. In Mark xv. 7 the same Greek word is employed, and is rightly rendered "insurrection." It is translated also "dissension" in Acts xv. 2, where it has reference to keen difference of opinions. In Gal. v. 20 "seditions" mean religious factions.

SEED, MINGLED (Lev. xix. 19). Travellers tell us that women are employed in Aleppo and elsewhere in cleansing the "mingled seed" from all admixture, to prepare it for sowing. Some suppose that in the prohibition not to sow "with mingled seed," there is allusion to idolatrous usages of a corrupt and abominable nature. The time of sowing was one of great anxiety. Labour had been expended, and now the seed was thrown into the furrow, in the trembling expectation that it would spring up and bear an abundant harvest (Ps. cxxvi. 5, 6). The accompanying cut, from the Egyptian monuments, represents a person sowing.



SEED-TIME. (See SEASONS.)

SEIR, MOUNT. 1. (Gen. xiv. 6) A wild, rugged, and desolate chain of mountains, stretching from the southern shore of the Dead Sea to the eastern gulf of the Red Sea. Mount Hor was one of its summits; and the Hivites are mentioned among its inhabitants, and one of this people was named Seir. (See EDOM, HOR.)

2. (Josh. xv. 10) Another mount Seir was situated west of Kirjath-jearim, on the northern boundary of Judah.

SELA, or SELAH. (See PETRA.)

SELAH (Hab. iii. 3, 9, 13). This word, which occurs no less than seventy-one times in the Hebrew text of the psalms, is sometimes construed to be a note of admiration. It is usually placed at some remarkable passage, and is supposed by many to be designed to excite and quicken the attention and observation. If, as is very probable, the tunes were expressly composed for the words, such changes of voice would be observed as were most adapted to give them proper emphasis. The most impressive and important passages would naturally be repeated. Thus Selah, as a music mark, is supposed to mark either repetition, or a raising of the voice, or a peculiar pause — perhaps enjoining the vocal singers to be silent, while the instrumental performers played some variation or intervening melody.

SELEUCIA (Acts xiii. 4)—a city of Syria, on the shores of the Mediterranean, west of Antioch, and near the mouth of the Orontes. It was the sea-port of Antioch.

SENATE (Acts v. 21)—an assembly of aged and experienced men, not members of the general council, but called in on a particular emergency. They may have been the same class with those called "elders of Israel" (Acts iv. 8), and "elders of the Jews" (Acts xxv. 15). Such persons are called "senators" (Ps. cv. 22).

SENIR (Ezek. xxvii. 5)—a part of Hermon, and the same with Shenir. (See HERMON.)

SENNACHERIB (2 Ki. xviii. 13) was son of Sargon, and king of Nineveh. (For an account of his reign and his invasion of Palestine, see NINEVEH.)

SEPHAR (Gen. x. 30)—a place supposed to be in the south of Arabia; perhaps the same with the modern Dhafar. It is called "a mountain of the East" in Arabia, and it marked the boundary of the sons of Joktan.

SEPHARAD—"the captivity of Jerusalem which is in Sepharad" (Obad. 20). This region is often said by the Jews to be Spain; but more probably it lies in the vicinity of the Bosphorus, as was long ago hinted by Jerome. Adrian sent many of the Jews into exile in this locality. A place of the name, near Cappadocia, is mentioned on some of the Persian monuments.

SEPHARVAIM (2 Ki. xvii. 24)—a province of Mesopotamia, whence colonies emigrated to Canaan after the Israelites were carried beyond the Euphrates by Shalmaneser. The Sepharvaim of the Bible is supposed to be the same with the Sippara of profane history, the dual form suggesting that the city was built on both sides of the Euphrates.

SEPULCHRE. (See BURIAL.)

SERAPHIM—*brilliant ones* (Isa. vi. 2, 6). This is the name given by the prophet to the spirits which waited by the throne of the LORD, as they appeared in his sublime and wonderful vision. The scene is laid in the temple. When the shechinah canopied the holy of holies, the cherubim, reflecting its radiance, would appear bright and glittering, their golden colour would present a dazzling splendour. The metallic cherubim, so irradiated, would appear as burning or molten gold—would be *seraphim*. Perhaps this phenomenon suggested the name which Isaiah employs. The number of them is not stated; but the description, their appearance, their song of praise, the effect produced upon and within the temple by the voice of one of them, the office which another executed towards the prophet himself, and, indeed, the whole scene justifies the opinion that they were, or were symbols of, the most exalted order of the angelic host (Heb. i. 7). Their pinions were arranged in pairs. With one pair they covered their face, as unworthy to look on Jehovah; with another pair they covered their feet, as unworthy that God should look upon them; with the third pair they flew to perform the high behests of their King and Lord. (See CHERUB.)

SERGEANTS (Acts xvi. 35, 38). This was a class of public officers (lictors) under the Roman government. They were appointed to carry the *fasces*, or bundle of rods with an axe in the centre, before the supreme magistrates, and to inflict the punishment of scourging and beheading upon criminals.

SERGIUS PAULUS (Acts xiii. 7) was proconsul or deputy governor of the island of Cyprus, a province of the Roman empire. He was a man of intelligence and candour (for this the word "prudent" imports), and sought to hear the Gospel from the apostles, who were at the island—probably from curiosity, or from a laudable desire to obtain information of the new religion from its advocates and professors. An impostor of considerable influence, named Elymas, finding his own occupation in danger, attempted to controvert the doctrines of the apostles, and to divert or prejudice the mind of the governor. For his sin in this respect he was severely rebuked and punished by the immediate interposition of Providence (see BARJESUS); and such was the effect of the whole scene upon the mind of the governor that he embraced the faith of the Gospel.

SERPENT (Gen. iii. 1)—an animal distinguished for its subtlety (Matt. x. 16) as well as for the instinctive dread it inspires in man and in most animals. More than 600 species are known, the largest of which are indeed terrific in their power and venom. About one-sixth of all the species known are venomous.

The devil is called "the serpent," and "the old serpent" (Rev. xii. 9, 14, 15), probably in allusion to his subtlety and malice, and also to the fact that, in tempting our first parents to disobey God, he is described as a serpent, or assumed the form of one (2 Cor. xi. 3).

The serpent is used by the sacred writers as an emblem of wickedness (Matt. xxiii. 33), cruelty (Ps. lviii. 4; Prov. xxiii. 32; Eccl. x. 11), and treachery (Gen. xlix. 17).

The charming of serpents is a famous occupation in the East, and has been already described. Lucan has marked out the operation in the ninth book of his *Pharsalia;* and Lane gives an interesting account of it in his *Modern Egyptians:*—"He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clucking noise with his tongue, and spits upon the ground; and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the most great name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!'—The serpent is generally dislodged by his stick from a fissure in the wall, or drops from the ceiling of the room."

The serpent-charmer in our cut almost realizes the poet's image, as he shows himself able

> "To dally with the crested worm,
> To stroke his azure neck, or to receive
> The lambent homage of his arrowy tongue."

SERPENT, BRAZEN (Num. xxi. 9), was erected by Moses in the camp of Israel, at the express command of Jehovah. As a punishment for their murmuring and rebellion, God sent into the midst of the camp a venomous serpent, called fiery, probably from the effect of their bite. The notions that there were flying serpents, or serpents with wings, is very ancient. Herodotus says, "There is a place in Arabia, near the city Buto, which I visited for the purpose of obtaining information concerning the *winged serpents.* I saw here a prodigious quantity of serpents' bones and ribs, placed on heaps of different heights. The place itself is a strait betwixt two mountains; it opens upon a wide plain, which communicates with Egypt. They affirm that, in the commencement of every spring, these *winged serpents* fly from Arabia towards Egypt, but that the ibis here meets and destroys them. The Arabians say, that in acknowledgment of this service the Egyptians hold the ibis in great reverence; which is not contradicted by that people." Pausanius also speaks of a scorpion being brought from India which had wings like a grasshopper. That the serpents referred to in this portion of Scripture had wings is not asserted in the narrative. The term "flying" may describe the suddenness and rapidity of the reptile's motions. Serpents of quick and darting movements are called "flying" in various countries.

Modern travellers who have passed through the valley where the judgment was suffered by the Israelites assure us, from the Arabs and from their own observation, that a vast number of serpents infest it. The destruction of life was fearful, and the people sought Moses to intercede for their deliverance. To test the sincerity of their penitence, Moses was commanded to make a serpent of brass, resembling the serpents which were among them, and put it upon a pole, that it might be seen from all parts of the camp; and then whoever was bitten should be healed by simply looking at the brazen figure. This was accordingly done, and all the promised effects followed.

The author of Ecclesiasticus says, with great beauty and propriety, "For when the horrible fierceness of beasts came upon these (thy people), and they perished with the stings of crooked serpents, thy wrath endured not for ever: but they were troubled for a small season, that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of thy law. For he that turned towards it was not saved by the thing that they saw, but by thee, that art the Saviour of all."

This passage of history is alluded to by our Saviour in the most interesting and instructive manner (John iii. 14, 15). As the Israelites, though bitten and dying, looked to the brazen serpent on the top of the flagstaff, and were healed, so every one looking to Jesus by faith is at once pardoned, and healed, and restored to spiritual soundness. Every one may look; and any one looking is made whole—the poison of the "old serpent" is counteracted.

In Egypt and other eastern countries the serpent was the common symbol of power. Hence it was embroidered on the robes of kings. It was also an object of religious worship; and is often seen on ancient medals and relics, as an emblem of power. Rites were devised and temples built to its honour; and priests were appointed to conduct the ceremonies. Serpent-worship in its origin was probably deprecatory—suggested by traditionary fears, which regarded the serpent as the personification of all evil. They worshipped his image, to avert the evil he might do them.

"Paint two snakes," says the Latin poet, "the place is then sacred." In the heathen mythology several deities are said to have benefited men by killing some noted serpent—

such as Cadmus, Apollo, &c. These fables are traditionary remnants of the early promise, —"The seed of the woman shall bruise the head of the serpent." The hydra of Lerna, the dragons of Colchis and the Hesperides, are traditionary symbols of the early connection of Satan with man's innocence and fall. The connection of the serpent with Esculapius, the god of medicine, is another tradition, probably borrowed from the scene recorded in Numbers. (See ADDER, ASP, CHARM.)

SERVANT (Gen. ix. 26; Matt. x. 24). In the East, during a meal, servants stand with silent and respectful demeanour before the master of the house, receiving his tokens and obeying his orders. By Eastern custom the commands of the master are communicated chiefly by signs, and these are regarded with singular earnestness and attention by the domestics. This illustrates such passages as Ps. cxxiii. 2. Hence also the expressiveness of the phrase, *to stand before the Lord*—that is, *to serve him.*

Egyptian Servant.

The Hebrews had servants or slaves of several kinds, or what we call *slaves.* The law of Moses, while it does not originate slavery, does certainly speak of servants as property. If a man abused his servant, the law gave him freedom; and this gift of freedom plainly implies that his person was not previously at his own disposal. The servant, according to the same law, is his master's "money." A female servant was, in certain circumstances, not to be sold unto a strange nation,—implying that she might, in other circumstances, be sold to another master of her own country. The law, moreover, makes a special and frequent distinction between "hired servants" and bondmen. Prior to the period of Hebrew legislation, Hagar, the bondwoman, seems to have been the property of Sarah; and when she quarrelled with her mistress, she could renounce her service only in one way—by becoming a fugitive, a runaway. While nothing can be found in the Hebrew commonwealth precisely parallel to ancient pagan or to modern slavery, it is very evident that involuntary servitude did exist for special reasons, and under certain restrictions.

Hebrew servants were obtained from two sources.

First, from among their own brethren; *secondly*, from among the heathen. The Israelites were *God's servants;* and, except in the cases to be specified, were not to be servants one to another (Lev. xxv. 42, 55). A Hebrew might become servant to a Hebrew only in one or more of the following ways:—

1. *By becoming insolvent* (Lev. xxv. 39; 2 Ki. iv. 1). In this case special enactment provided that the poor Jew should not be regarded as a bond-servant, but as a hired servant (Lev. xxv. 39, 40; Deut. xv. 7-11). Maimonides says that such a man, being a Jew, was "not to sell himself for gain, or for any purpose, save that he might get bread to eat."

2. *By the crime of theft.* The Hebrew thief was bound by law to make restitution; and if his property was not sufficient for this, he atoned for the balance by service (Exod. xxii. 3). This was simply legal punishment, God being the lawgiver and judge.

3. *By virtue of his birth.* If descended from servants of the household, children remained in the service of the same master till the year of jubilee. Abraham had 318 such retainers born in his house (Gen. xiv. 14; Exod. xxi. 4). This was an arrangement, in the circumstances, full of mercy both to parent and child—the result of a primitive state of society in a patriarchal age, but bearing little resemblance to modern slavery, save that it was involuntary and hereditary servitude. Man-stealing, either of natives or heathens, was forbidden on pain of death (Exod. xxi. 16).

The Hebrews held their *foreign* war-captives as slaves (2 Chr. xxviii. 10, 11). The law allowed the Hebrews to buy both grown-up slaves and children of the heathen; and these, when bought, became a "possession;" nay, "ye shall take an inheritance to your children after you, to inherit them for a possession." The Hebrew law does not know language stronger than "inheritance" and "possession." Its "possession" was absolute; its "inheritance" was hereditary. Indeed, in one sense, the servitude of the individual, whatever its character, could not be perpetual, for *universal freedom* was proclaimed at the jubilee (Lev. xxv. 9, 10). This must have reference to servants of every kind, for the language is unqualified; and the liberty of Hebrew-born servants was otherwise provided for, irrespective of the jubilee. Their period of service was limited to six years. And if we bear in mind that the law of Moses required every heathen servant within *one year* to become a Jewish proselyte and be circumcised, thus receiving the seal of the covenant, it renders it still more certain that the jubilee brought freedom to ALL: for after such a rite these men would be regarded as "of Israel." Still, it is not to be forgotten that the very fact of a jubilee implies that slavery existed. A periodical dismissal of hired servants, of persons whose mere services were bought, would be a curse—not a blessing.

It has been sometimes said that a Hebrew could obtain heathen servants by *purchase* only, and that the Hebrew word translated *bought, buy,* &c., signifies primarily to *obtain,* and that buy is a secondary meaning; consequently, that no valid argument in support of absolute property in a servant can be based on the use of this term: his services were bought, not his person. Now, it is not disputed that many things said to be bought in Scripture did not, on that account, become chattels personal.

The Israelites were required to purchase their first-born (Exod. xxxiv. 20). They accept, in some cases, a price for their daughters, instead of giving them a dowry at marriage (Gen. xxix. 18; Exod. xxii. 16; 1 Sam. xviii. 25; Ruth iv. 10). This current phraseology, which may naturally enough be supposed to have arisen out of prevalent customs, and is therefore fitted to throw back some light upon them, is said to support the conclusion that servants were not bought of third parties, and that their service was voluntary. They sold themselves (1 Ki. xxi. 20; 2 Ki. xvii. 17; Isa. lii. 3). Yet it is to be borne in mind that the word "buy" does usually signify to obtain for money; and in many passages of the law this meaning cannot be doubted. It denotes the possession of property over which there is, on the part of the owner, entire control. The seller gives all right and title in the thing sold to the buyer. The Hebrew who became insolvent virtually sold himself. But, at least in earlier times, slaves were sold by third parties:—"He that is bought with money of any stranger which is not of thy seed" (Gen. xvii. 12). Again,—"And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him" (Gen. xvii. 27). The distinction which the law makes between the treatment of a bond-servant and a hired servant seems to imply that the condition of the former was absolute, and beyond his own control—that he was his master's property, might be maltreated with comparative impunity, and could not, like a hired servant, at once throw up his engagement, and free himself from oppression; and if, as the law says, "Hebrew servants could not be sold as bondmen" (Lev. xxv. 42), the inference is, that the latter were transferable property.

How was this service regulated?

1. *Laws to regulate the service of Hebrew with Hebrew.*

They were set free every seventh year (Exod. xxi. 2; Deut. xv. 12). If the year of jubilee occurred during the six years of servitude, this secured freedom before the expiry of the regular term. Many servants, rather than be set free on the seventh year, chose to remain with a master till the year of jubilee, because then their family possessions, which had been forfeited by poverty or crime, were restored. In this case the servant had his ears bored—a mark of degradation for refusing personal freedom (Exod. xxi. 6).

Hebrew servants could not be sold as bondmen (Lev. xxv. 42); but they might be redeemed. They themselves or their friends could claim this, not as a boon, but as a right, on presenting the master with an equivalent (Lev. xxv. 48, 49). They were not sent empty away when their term of service expired (Deut. xv. 14).

2. *Laws applicable to both Hebrew and heathen servants.*

MAN-STEALING was forbidden (Exod. xxi. 16). This was a great regulating principle stamped on the very front of Hebrew servitude; and in the light of this statute we must interpret all the Mosaic laws on this subject.

PROTECTION was granted to the fugitive servant (Deut. xxiii. 15, 16). We presume this enactment had a special reference to fugitive slaves from surrounding heathen nations. Palestine itself was free, and became an asylum to the oppressed.

CRUEL TREATMENT was forbidden (Exod. xxi. 26, 27; Lev. xxv. 39, 46). The passage in Exod. xxi. 20, 21, which is supposed by some to favour slavery and absolute property in man, does not in reality stand opposed to these statutes. Here two cases are supposed. One of wilful murder, and another of accidental or excusable homicide. In the former case, if the servant died under his master's hand, the death was avenged in accordance with the existing law (Lev. xxiv. 17; Num. xxxv. 31). But in the other case, if he continued a day or two, it was not avenged by the death of the offender, but by a milder punishment, the presumption being that the master did not intend to kill his servant, but had a motive to act otherwise, seeing he cost him money. The servant in this latter case was sufficiently protected by the laws against cruelty. In both cases the master lost his servant,—in both cases he was punished according to law; but the penalty in both cases was not the same.

SERVANTS AMONG THE HEBREWS ENJOYED MANY PRIVILEGES. Nearly half of their time was at their own disposal. Every seventh day was theirs (Exod. xx. 10); also every seventh year, (Lev. xxv. 4, &c.) They were allowed to attend and enjoy the three great national festivals, besides family feasts, new moons, &c.; so that it is computed they had for their own use nearly twenty-three years out of every fifty. Hebrew servants held property of their own. They could acquire wealth and redeem themselves, without transgressing law, or being at the mercy of the master. They enjoyed all religious as well as social privileges. They were admitted to all respectful, and often to the most familiar intercourse; and the chief servant, as in the case of Eliezer and Abraham, before the birth of Isaac, was regarded as heir to his master (Gen. xv. 2, 3). They were guests at festivals (Exod. xii. 44; xxiii. 17), and were admitted to covenant with God, and duly instructed "to fear the Lord, and do all the words of the law" (Gen. xvii. 10, 12, 13). On many of these points Josephus corroborates the view we have given, and certifies the careful observance of the Mosaic statutes now referred to, as well as the statement made above respecting the universal emancipation of servants at the jubilee. Through the writings of the prophets, we find that their loud denunciations of oppression also confirm the opinion we have given. Several cases are recorded in which the Israelites attempted to violate the existing law. One is found in 2 Chr. xxviii. 8-15, where a fearful rebuke is administered for their attempt to retain as servants their brethren taken captive in war. In another instance,

when the sexennial period of service was encroached upon, the denunciation is terrible (Jer. xxxiv. 13-20).

The sentiments to be gathered from the New Testament on this subject are quite in accordance with those already stated. Slavery existed at and after the time of Christ; and men holding slaves were admitted to the Christian Church, notwithstanding the express law of God against stealing, selling, or holding a man. The Greek word δοῦλος, which means "a bondman," should be translated "slave." But the word *andrapodon*, which peculiarly denotes slave, does not occur in the New Testament; and one of its correlatives occurs only once (1 Tim. i. 10), in the vilest of all catalogues, and is stamped with the strongest disapprobation. Aristotle defines a *doulos* to be a "living tool"—a "living possession." Slaves, properly so called, existed in the Roman and Grecian and Asiatic cities —in the churches to which epistles were sent; and in the current language of those countries the slave was a *doulos* (1 Cor. vii. 21), in which passage the apostle contrasts freedom and slavery. In the New Testament a word is also used which strictly signifies "hired servant." The term *doulos*, like every word, came to have more general and secondary significations, which are also common in Scripture. So with the English term *slave*—as when we say of a lover, he is the slave of his mistress; of a drunkard, he is the slave of intemperance; or of a man that advocates opinions in certain forms, he is the slave of party or system. Yet who would think of denying that the word slave did not often originally, and always in certain connections, mean an involuntary, uncompensated servant—a man not his own?

But the Word of God really gives no sanction to slavery. It has, indeed, been said that slavery existed in Judea, and yet Christ did not denounce it. It might be answered that Christ did not specially denounce suicide; but this will not prove that it is innocent. But we can find no direct evidence that slavery existed *in Judea*. No coins, medals, or manuscripts, which tell of its existence, have ever been discovered in Palestine, as in other lands. No reference, even the most remote, is made to it by Josephus, the Jewish historian. We have, therefore, no proof that Christ ever saw a slave, or had a direct call to speak on the subject; and he did not go out of his way to surrounding heathen districts to rebuke evils specifically which did not come under his notice. "He came to his own." He contented himself with the statement of general principles which, if applied, could not fail speedily to eradicate slavery. There can be no doubt that in the Roman empire and in Asia Minor slavery did exist, and as little doubt that Paul must often have met with it in his journeyings. It is assuming too much to say that Paul did not denounce it. If he did not at once, and in every case, openly condemn the iniquitous system—when, perhaps, he was addressing ignorant pagans who could not appreciate his meaning—if he did not needlessly speak against it in places where he had no civil rights, no voice in the community, and where his word could have no weight, but might rather place himself and his cause in jeopardy—he certainly laid down the principles of eternal justice, which in course of time destroyed it (1 Cor. vii. 21; Col. iv. 1; 1 Tim. i. 10). In these passages, both by implication and in express terms, he condemns it, and shows that it is incompatible with the genius and precepts of Christianity.

Example and precept alike conspire to deliver the Word of God from the suspicion of lending its sanction to the holding of absolute property by man in his fellow-man, especially under the light and liberty of the blessed Gospel. Man was made in God's image; and the image of God can never, surely, be made a marketable commodity.

SERVITOR (2 Ki. iv. 43)—a servant.

SETH (Gen. v. iii.), son of Adam and Eve, was born when Adam was one hundred and thirty years old, and lived nine hundred and twelve years. Tradition ascribes to Seth the invention of letters.

SEVEN (Gen. xli. 2). As from the beginning this was the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a *perfect* number. Clean beasts were taken into the ark by sevens (Gen. vii. 2). The years of plenty and famine in Egypt were marked by sevens (Gen. xli. 2, 3). With the Jews not only was there a seventh-day Sabbath, but every seventh year was a Sabbath, and every seven times seventh year was a jubilee. Their great feasts of unleavened bread and of tabernacles were observed for seven days; the number of animals in many of their sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days; and seven times on the seventh day. In the Apocalypse we find seven churches addressed, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out.

Seven is often put for any round or whole number, just as we use ten or a dozen; so in 1 Sam. ii. 5; Job v. 19; Prov. xxvi. 16, 25; Isa. iv. 1; Jer. xv. 9; Matt. xii. 45. In like manner seven times, or seven-fold, means often, abundantly, completely (Gen. iv. 15, 24; Lev. xxvi. 24; Ps. xii. 6; lxxix. 12; Matt. xviii. 21). And seventy times seven is a still higher superlative (Matt. xviii. 21, 22). (See NUMBER, PLEIADES.)

SHAARAIM. 1. (1 Chr. iv. 31) A city of Simeon, and probably the same with Sharaim, which at first belonged to Judah, if it was not a different place (Josh. xv. 36).

2. (1 Chr. viii. 8) A descendant of Benjamin, and the ancestor of a numerous and powerful people (1 Chr. viii. 8-28).

SHADDAI, EL SHADDAI (rendered "God Almighty," Exod. vi. 3)—the name under which He revealed Himself to the patriarch before the covenant name, Jehovah, had risen into special significance.

SHADOW (Heb. x. 1). Shadows or types signify those events or institutions by which some other future event or institution is represented to us. The thing thus represented to us is called the antitype. For example, the slaying of the paschal lamb for the sins of the Jewish worshippers was a broad and striking representation of the sacrifice of the Lamb of God for the sins of the world. In determining what is typical, there is no safe rule but the declaration of the inspired writers themselves. When they authorize a typical construction, it may be safely applied, but not otherwise. Shadow sometimes signifies deep obscurity, as in the phrase, "shadow of death;" and it also denotes the cool spot which a tree or rock creates by intercepting the solar heat (Isa. xxxii. 2). From an allusion to the wing of the bird extended over its brood, it is also the emblem of protection (Ps. xvii. 8; xci. 1). (See TYPE.)

SHADRACH. (See ABEDNEGO.)

SHALLUM—*peace* (2 Ki. xv. 10)—the fifteenth king of Israel, the murderer of Zachariah, king of Judah, and the usurper of his crown. At the end of the first month of his reign he was himself murdered by Menahem. Various other persons of the same name occur in Scripture, about whom little or nothing is known. (See JEHOAHAZ.)

SHALMAN. (See SHALMANESER.)

SHALMANESER IV. (2 Ki. xvii. 3)—king of Assyria. He found the countries of Israel and Judah entirely open to invasion. He had compelled Hoshea, king of Israel, to pay him an annual tribute; but at last, being weary of this exaction, Hoshea combined secretly with the king of Egypt to resist it. Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his capital, and notwithstanding his long resistance of three years (2 Ki. xvii.; xviii. 9-12), he took the city, put Hoshea into bonds, and carried away the people beyond the Euphrates. He thus ruined the city and kingdom of Samaria, which had subsisted 254 years (2 Ki. xviii. 9, 10), from B.C. 970 to 717. Sargon, on the Assyrian monument, claims to have conquered Samaria in the first year of his reign. Some suppose that *Shalman* (Hos. x. 14) is the same with Shalmaneser. (See NINEVEH.)

SHAMBLES (1 Cor. x. 25)—a market principally for the sale of animal food. Some say its Greek and Latin names are derived from Macellus—a man who was executed for nefarious crimes, and whose house and courts were forfeited and converted into a flesh-market. The English term shambles is of Saxon origin.

SHAMGAR (Judg. iii. 21)—one of the judges, who did a great feat with an ox goad. He must have been nearly contemporary with Barak and Deborah.

SHAPHAN (2 Ki. xxii. 3)—the secretary of king Josiah, who read to the monarch from a copy of the law which had been found by Hilkiah the high priest. Gemariah, who favoured Jeremiah, was his son, and Michaiah and Gedaliah, the governors, were his grandsons.

SHARON, or usually **THE SHARON** (1 Chr. xxvii. 29)—an exceedingly beautiful and fertile plain stretching along the Mediterranean shore, south of mount Carmel, from Cesarea to Joppa. Its fertility and beauty are often alluded to by the sacred writers, and have been described by modern travellers. A place of the same name lay to the east of the Jordan (1 Chr. v. 16; xxvii. 29; Song ii. 1; Isa. xxxiii. 9; xxxv. 2).

SHAVE (Num. vi. 9). The custom of shaving the head as a token of deep affliction is very ancient (Job i. 20). It seems, however, to have been generally significant of repentance and humiliation for sin, or of bondage and reproach (Jer. xlviii. 37). The ancient Egyptians shaved the beard, and were thus an exception to other Oriental nations. Joseph, when summoned before Pharaoh, "shaved himself" (Gen. xli. 14). Herodotus notices this custom of the Egyptians; and it is also proved by paintings and sculptures. "So particular," says Wilkinson, "were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition or slovenly person, the artists represented him with a beard." "Although foreigners," says the same author, "who were brought to Egypt as slaves had beards on their arrival in the country, we find that as soon as they were employed in the service of this civilized people, they were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved; and they adopted a close cap." The incident referred to in Genesis, in the case of Joseph, corroborates the authenticity of the Pentateuch.

SHAVEH. (See ABSALOM, PILLAR OF.)

SHEAR. (See SHEEP.)

SHEBA (1 Ki. x. 1), or the *Saba* of profane history—a province in the northern part of Arabia, between the Red Sea and the Indian Ocean, being a portion of the modern Yemen. It was probably settled by Sheba, son of Joktan, a descendant of Shem. The queen of Sheba may well be supposed to have had some traditionary knowledge of the true religion; and in the commercial intercourse of her country with that of the Hebrews, might have heard much of the wisdom and piety of Solomon, the wisest man and one of the greatest kings that ever lived on the earth. To see and converse with him, she undertook a journey from what was then regarded as the uttermost parts of the earth (Matt. xii. 42). Of this journey the present Ethiopians or Abyssinians, who are Christians of the Greek Church, have very ancient traditions; and Josephus says that Solomon's royal visitor came from Ethiopia, or that part which we

suppose is called Seba. There is thus some confusion of idea as to the country over which the queen of Sheba reigned. (See SEBA.) Among the princely presents she made to Solomon were gold, ivory, and spices; and the Sabeans were celebrated, on account of their important commerce in these very products, among the Greeks also. Another or Cushite Sheba was on the shores of the Persian Gulf—descended from Raamah, son of Cush (Ps. lxxii. 10, 15; Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22; Joel iii. 8). The kings of Sheba and Seba are associated together in Ps. lxxii. 10. They were kings of territories almost contiguous—the one in Asia, and the other in Africa. Sheba was also the name of several persons—such as the son of Bichri, who revolted against David, but was defeated by Joab. (See BEER-SHEBA.)

SHEBNA (Isa. xxii. 15)—first ruler of the palace and then a secretary of Hezekiah, against whom Isaiah has delivered a terrible invective. He was probably a foreigner. (See ROCK.)

SHECHEM. 1. A PLACE (Gen. xxxiii. 18), or SYCHEM (Acts vii. 16), or SYCHAR (John iv. 5), was one of the most ancient cities of Canaan. The change to Sychar (a Syriac word signifying drunkenness and falsehood), was made by the Jews to stigmatize the vices of the place, which were drunkenness, lying, and idolatry. Its more modern name is Neapolis; and it is at present known as Nablous. It is situated from 35 to 40 miles north from Jerusalem, and was made the capital of the kingdom of Israel in the reign of Jeroboam.

Shechem is associated with some of the most interesting events of patriarchal times (Gen. xlix. 29-32; l. 13; Josh. xxiv. 1, 32; Judg. ix. 46-49). It belonged to Ephraim. At Shechem the tribes assembled to make Rehoboam king; and here, too, the tribes rebelled. Shechem was a city of refuge. It is also noted as the spot of one of the most interesting of our Lord's discourses (John iv. 4-42), the result of which was the conversion of several of the Samaritans to the true faith (John iv. 39, 41).

Shechem is situated between mount Ebal on the north and Gerizim on the south. The modern town has two long streets running parallel with the valley. Nothing can be finer, travellers assure us, than the view of the city from the heights around it. As it is approached from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half-concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Not more than 150 Samaritans live in it. These last have a synagogue, where they have service every Saturday. They have also a school, where their language is taught. They defend their worship on Gerizim by Deut. xxvii. 4, where for the word Ebal they put Gerizim, alleging that the Jews fraudulently inserted Ebal in their Scriptures, out of contempt and prejudice towards their nation.

The Samaritans, notwithstanding their enmity against the Jews, joined them in their revolt against the Romans, and in the issue 11,000 of them were put to the sword by the Romans on mount Gerizim, where they had posted themselves, trusting, like the Jews, to the protection of their temple. Under the emperor Justinian another revolt took place, in the course of which 100,000 of them were slain or sold as slaves, converting their once fertile province into a wilderness. A remnant, however, rallied on mount Gerizim, and are still found there.

In their manners, rites, and religious ceremonies they adhere strictly to the Mosaic law. Instead of the temple at Jerusalem, they worship on mount Gerizim, where, in more prosperous times, they celebrated their festival and offered sacrifices. The worship of one God, circumcision, the purifications and feasts (except the Purim and the feast of the dedication), they have in common with the Jews. They believe in the existence of angels, in a resurrection and future retribution, and expect the coming of a Messiah, in whom they look only for a prophet. Their priests are of the tribe of Levi, and are treated as superiors. On account of their poverty, their only sacrifice is a lamb on the feast of Pentecost. In the synagogue the Samaritan dialect is used, but they generally speak Arabic; and they are distinguished by a white turban. They support themselves by mechanical labour and by money dealings. They avoid any connections with other sects, and marry only among their own nation. Each man is allowed two wives on his first marriage; but on the death of one of them he cannot marry again. In case both of them die he is suffered to have one wife. (See EBAL, SAMARITANS.)

The Samaritans represent the number of their houses to be twenty or thirty. They call their language Hebrew; and that which we call Hebrew they call Jewish: for they say their language is the true Hebrew in which the law was given. The distinction consists in the use of a different alphabet and a different pronunciation. They go three times a year to mount Gerizim to worship; but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. Their synagogue is described as a small, dark, but neat room, with an altar, but without seats; and strangers are obliged, before entering, to pull off not only their over-shoes, but also their slippers, which are not prohibited even in mosques. The promise concerning the woman's seed does not, they believe, refer to the Messiah; but that concerning a prophet like unto Moses does refer to him, as does also that concerning Shiloh (Gen. xlix. 10). They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repents. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz, or Bethel, they say, was on mount Gerizim (Gen. xxviii. 19). Jebus, they say, was also on this mount; and that Judg. xix.

10, as it stands in our copies, is not true. On a request to see their old copy of the law, the cohen used to object, and attempt to deceive his visitors with a more recent one. Their old codex is contained in a brass case. It is in the Samaritan character, and the cohen says it was written by Abishua, the grandson of Aaron, 13 years after the death of Moses, and 3,260 years ago (1 Chr. vi. 4). Another brass case stands near this, containing an exact copy of the original manuscript, said to have been made 800 years ago. On a shelf in the synagogue are a considerable number of copies of the Samaritan Pentateuch. The Bible of the Samaritans contains only the five books of Moses. They have, however, Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet.

2. A PERSON. (See DINAH.)

SHEEP (Gen. iv. 2), SHEPHERD (Gen. xlvi. 32), SHEEP-MASTER (2 Ki. iii. 4), SHEEPCOTE (1 Sam. xxiv. 3), SHEEP-FOLD, &c. (John x. 1). As these terms are intimately blended in the sacred writings, they are treated of under one head. The sheep kept are so numerous that they often constituted the chief wealth of a man in patriarchal times; and hence with the Jews the care of sheep was among the earliest and most respectable employments (Gen. iv. 2; Exod. iii. 1; 1 Sam. xvi. 11). Rebekah and Rachel, and the daughters of Jethro, scrupled not to engage in this occupation; and the patriarch Jacob fed the flocks of Laban. Nor did Moses disdain the employment. The king of Moab was a sheep-master. Classic allusions of a similar kind are very frequent, implying that the flocks were tended by their proprietors. The passage in 1 Sam. xvii. 20 is the only instance in which the hired servant is distinguished from the master, or one of his family, as a shepherd. Doeg had charge of the whole pastoral establishment of Saul (1 Sam. xxi. 7). The office of chief herdsman was abolished, and the duties divided (1 Chr. xxvii. 29). This office of chief shepherd (Heb. xiii. 20; 1 Pet. v. 4) is often mentioned by heathen writers. It was an office of great trust and responsibility, as well as of distinguished honour, for the flocks were often very large (2 Ki. iii. 4). Chardin saw a clan of Turcoman shepherds whose flocks consisted of 400,000 beasts of carriage—such as camels, horses, oxen, cows, and asses, and 3,000,000 of sheep and goats. Dr. Shaw confirms his statement.

The sheep in Syria are of the broad-tailed species, the broad part being a lump or excrescence of fat. (See TAIL.) The sheep and goats mingle together while they feed, as they did in ancient times (Gen. xxx. 35). This custom gives point to the symbolic words of the Saviour (Matt. xxv. 32, 33).

Their docility, timidity, and liability to wander—their helplessness when they have gone astray, and the danger which then surrounds them—all which are among the characteristics of this animal—are often figuratively employed by the sacred writers—as 2 Chr. xviii. 16; Ps. cxix. 176; Isa. xi. 6; liii. 6, 7; Mic. v. 8; Matt. ix. 36. The wandered sheep in some of these passages is an emblem of apostate man. He has left the fold and gone away from God—has strayed into a "land of drought and of the shadow of death"—has lost the ability to return, and never will return, till the great Shepherd find him out, and carry him back to the "green pastures" and "still waters."

The *sheep-master* or shepherd was constantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them (Gen. xxxi. 39; Luke ii. 8), and was often attended with a dog (Job xxx. 1). His care of the sheep was constant and tender, and his power over them very great (Isa. xl. 11; John x. 1-16). Rev. John Hartley, a missionary in Greece, tells us that he was once passing by a flock of sheep, and having heard it said that they would obey the shepherd's voice, he asked him to call one of his sheep, which instantly left its pasturage, and approached the hand of the shepherd with a prompt obedience which he never saw in any other animal.

In the Old Testament the word shepherd is used figuratively for Jehovah (Ps. lxxx. 1; Jer. xxxi. 10) and for kings (Ezek. xxxiv. 10); but in the New Testament it denotes Christ (John x. 11, &c.; Heb. xiii. 20; 1 Pet. v. 4), and also those teachers who presided in the synagogues. This use of the word gave rise to the application of the word *shepherd* or *pastor*, in modern times, to ministers of the Gospel; and those under their spiritual care are called the *fold* or *flock*. (See PASTOR.)

It was the business of the shepherd to count the sheep daily, perhaps oftener; and he was accountable for any that were missing (Gen. xxxi. 38, 39; Exod. xxii. 12, 13; Lev. xxvii. 32; Jer. xxxiii. 13). He needed courage to defend them when the wild beasts attacked them, and strength and skill to lift them with his crooked staff out of the pit, or extricate them from the thicket. A robust constitution was indispensable. Jacob's experience could not be singular: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. xxxi. 40). The ram, on the call of the shepherd, came forth, and preceded the flock in their march as leader or principal. Thus we read in Jer. l. 8, of "the he-goats before the flock." Hence the expressions in Ps. lxxx. 1; Jer. xxv. 34, 35.

Sometimes a lamb was taken into the tent and brought up like a dog. This practice is described with inimitable pathos in Nathan's parable,—"But the poor man had nothing, save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter" (2 Sam. xii. 3). It is common in Armenia to see shepherds carrying in their bosoms the lambs of the flocks they were

tending. They were too feeble to roam with their dams; and nothing evinces more tenderness and care than gently leading such as have young lambs to which they give suck. How beautifully true of Messiah, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. xl. 11). Messrs. Smith and Dwight, American missionaries, tell us that while travelling in Armenia they passed several shepherds, probably from the neighbouring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested them by presenting the source of the beautiful imagery of the prophet. It is exhibited only at one season of the year, when lambs are frequently brought forth during the day at a distance from the fold. These new-comers being too weak to follow the flock in its rovings after grass, are carried in the bosom of the shepherd; and not unfrequently they multiply so as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams. One of these enclosures, when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherds' boys each to its own mother, presents an amusing scene.

The time of shearing was a season of great festivity—a recompense for the toil and danger of the preceding year (1 Sam. xxv. 8, 11; 2 Sam. xiii. 23). The flock was collected in an uncovered enclosure, called a *sheepfold* or *sheepcote* (Num. xxxii. 16; 2 Sam. vii. 8; Jer. xxiii. 3; Zeph. ii. 6; John x. 16). Here their legs were tied together; and the *shearing-house* (2 Ki. x. 12, 14) literally means the *tie-house*. They were never housed at any season of the year.

A watch-house was often erected in the vicinity of the flocks, from which the approach of danger could be easily descried. This is called the "tower of the flock" (Mic. iv. 8). The wool of the sheep was probably made into cloth (Lev. xiii. 47; Deut. xxii. 11) by women (Prov. xxxi. 13). It formed part of the tribute paid by the Moabites to Israel (2 Ki. iii. 4), and was a common article of merchandise (Ezek. xxvii. 18). (See CATTLE.)

In Gen. xlvi. 34 we read that "every shepherd was an abomination to the Egyptians." The allusion may be to the Hyksos, or shepherd kings, who invaded Egypt, and tyrannized over it for some centuries. (See EGYPT, PHARAOH.)

SHEEP MARKET (John v. 2); in the margin, SHEEP GATE (Neh. iii. 1); in the Vulgate, SHEEP POOL—supposed by many to be Bethesda. It has not been distinctly identified.

SHEETS (Judg. xiv. 12, 13); or *shirts*, as it is in the margin; or *spoils*, or *apparel*, as in *v.* 19 and margin; or "fine linen," as it is rendered in Prov. xxxi. 24 and Isa. iii. 23,—all which are from the same Hebrew word. The word which corresponds with this in Greek is translated "linen cloth" in Matt. xxvii. 59; "fine linen," Mark xv. 46; and "linen," Luke xxiii. 53. The word doubtless means a bedcovering as well as a garment (see CLOTHES), and corresponds with the *hyke* of the Arabs. These *hykes*, or blankets, as we should call them, are of different sizes, and of different qualities and fineness. The usual size of them is 6 yards long and 5 or 6 feet broad, serving the Kabyle or Arab as a complete dress in the day; and as they sleep in their raiment, as the Israelites did of old (Deut. xxiv. 13), it served likewise for his bed and covering by night. The plaid of the old Highlanders of Scotland was much the same.

SHEKEL. (See MEASURES.)

SHEM (Gen. vi. 10)—the eldest son of Noah, from whom descended the Jews, and through them the Messiah. Shem is always mentioned first; and though we read, "Shem the brother of Japhet the elder," the words, "the elder," are to be referred, not to Japhet, but to Shem, —Shem the brother of Japhet, and also the elder of the two. He had five sons, who peopled the finest provinces of the East. The languages of these nations are still called the *Shemitic* languages, including the Hebrew, Chaldee, Syriac, Arabic, Ethiopic, &c.

SHEMINITH. (See HARP.)

SHENIR. (See HERMON.)

SHEPHERD. (See SHEEP.)

SHESHACH. (See BABYLON.)

SHIBBOLETH (Judg. xii. 6). In the course of a war between the Ephraimites and the Gileadites, the former were routed, and fled towards the Jordan. The Gileadites had taken care to post a party at the fords; and when an Ephraimite who had escaped came to the river side and desired to pass over, they asked him if he were not an Ephraimite. If he said, No, they bade him pronounce *shibboleth* (signifying *a stream*); and if he pronounced it *sibboleth*, according to the dialect of the Ephraimites, they killed him. Thus fell 42,000 Ephraimites in a single day (comp. Matt. xxvi. 73).

SHIELD. (See ARMOUR.)

SHIGGAION (Ps. vii., title). The plural of this word occurs in Hab. iii. 1. We find various conjectures as to the import of it, but they are all very unsatisfactory, nor is the knowledge of it important. It probably means a song or ode of praise.

SHIHOR. (See RIVER OF EGYPT.)

SHILOAH. (See SILOAH.)

SHILOH. 1. (Josh. xviii. 1) Where Samuel began to prophesy (1 Sam. iii. 21), and where Abijah lived (1 Ki. xiv. 2), was a city of Ephraim, between Lebonah and Bethel, 10 miles south of Shechem, 25 north of Jerusalem, and now called Seilûn. Here Joshua erected the tabernacle, and divided the land of promise by lot among the tribes. The tabernacle remained at Shiloh upwards of 300 years, and was removed thence during the administration of Eli, and taken by the Philistines. Its ruinous condition was proverbial in after-times (Jer. vii. 13-15; xxvi. 6, 9).

2. (Gen. xlix. 10) A title of Messiah the

king; but whether it signifies one who is sent, or one whose right it is to reign, or the peace-maker, or Him in whom the kingdom of Judah should have an end, is not agreed. All these interpretations have been given to it by different writers, and all of them are significant and appropriate. That the Messiah is intended is evident from the literal fulfilment of the prophecy. Judah maintained its tribal existence and sovereignty till Jesus appeared; but within a single generation after the death of Christ the temple and the city of Jerusalem were destroyed, their whole civil and ecclesiastical government subverted, and the people themselves scattered abroad over the earth—a poor, weak, despised, and oppressed remnant of a great nation. Thus the sceptre departed from Judah, where it had remained until the Messiah came, and has never been restored.

SHIMEI—*hearer* (2 Sam. xvi. 5)—a relative of Saul, who met David as he was leaving Jerusalem in the time of Absalom's revolt, and treated him and his retinue with the grossest indignity (2 Sam. xvi. 6-13). For this offence Shimei afterwards sought David's forgiveness, who not only spared his life then, but covenanted with him never to put him to death (2 Sam. xix. 23). On his death-bed, however, he charged Solomon to remember Shimei as a guilty man; who, having received such a charge, forbade him to leave Jerusalem on pain of death. This prohibition he violated by going to Gath in search of two fugitive servants, and suffered the threatened penalty. It is very probable that David had strong suspicions that Shimei would, by some treasonable practices, disturb the reign of Solomon; and therefore, to guard him, he was put upon *parole*.

SHINAR (Gen. x. 10)—an extensive and fertile plain, lying between Mesopotamia on the west and Persia on the east, and watered by the Euphrates. It was upon this plain that Noah's posterity attempted to build the tower of Babel; and the site of the great city of Babylon was also here (Dan. i. 1, 2) The territory is now within the pashalic of Bagdad. (See BABYLON, CHALDEA.)

SHIPS (Gen. xlix. 13). Some of the ancient ships were very large. An account of one is given by Athenæus, which was nearly 500 feet in length and 60 in breadth. Upwards of 4,000 rowers, and at least 3,000 other persons, were employed in the navigation of it. The art of navigation was, however, but little understood. The Phœnicians were principally concerned in it (Ezek. xxvii., xxviii.), and had ports of their own in almost every country (Isa. xxiii.), the most famous of which were Carthage and Tarshish in Spain. The ships from Tarshish undertook distant voyages; and hence any vessels that were capable of such voyages, or ships of large tonnage, were called "ships of Tarshish" (Isa. xxiii. 1). The Tyrian ships are described by Ezekiel as built with timbers of cypress, and having masts of cedar, sails of linen, and benches inlaid with ivory. More specially, the ancient ship was propelled by oars and also by sails. The rowers in the larger ships sat in ranks. The helm was made of two broad oars—one over each quarter of the stern

From a Painting on a Tomb at Pompeii.

—and were moved by the "rudder-bands." Ships had various sails—lower and topsails; but what is rendered "the mainsail" in Acts xxvii. 40, was the sail attached to the smaller mast at the bow. The gear or tackling was various; and the phrase, "strake sail" (Acts xxvii. 17), means lowered the gear, probably the heavy yard and its sail; for as they were preparing for lying to, or driving before the gale, they needed some sail. Ships were often in those days obliged to cast anchor, and the anchors were not unlike those in modern use. The ship in which the apostle was, was on this occasion anchored by the stern. Her prow was thus turned to a lee shore, so that they might next day the more easily and surely run her aground. The following is a brief account of the apostle's voyage and shipwreck, and a short explanation of the nautical term explained:—

Paul and certain other prisoners, of a different class, were placed under the care of Julius, "a centurion of Augustus's band," perhaps a captain in the imperial life-guards returning to Italy. The ship in which they embarked at Cesarea belonged to Adramyttium, and was apparently on its homeward voyage, "meaning to sail by the coasts of Asia," the usual route for vessels engaged in this traffic. Several of the apostle's friends were with him—Luke the narrator and Aristarchus the Macedonian—whom he afterwards names his "fellow-labourer" and "fellow-prisoner." On touching at Sidon the next day, the centurion—who, from the report of Festus, must have been aware of the frivolous charges preferred against him—"courteously entreated Paul," and allowed him to go on shore to see his friends and "refresh himself"—the reference in the last word being to corporeal frailty, perhaps increased by sea-sickness. Leaving Sidon, they sailed "under Cyprus"—that is, under the lee of Cyprus, or to the east of it, the direct course being to the south of it—for so the contrary winds compelled them, and they might take advantage of a strong current which, running with great strength to the westward, would enable them to make way

against the gale. They thus "sailed over the sea of Cilicia and Pamphylia," and "came to Myra, a city of Lycia." At Myra vessels were changed, and the prisoners were put into a "ship of Alexandria sailing into Italy"—probably a corn ship, and, like others of the class, a regular trader, of large size and with a well-appointed crew. On loosing from Myra the wind was adverse. Small progress was made, and after "many days" they had with difficulty come opposite to Cnidus, a distance of not more than 130 miles. The prevailing wind in those regions, and at that season of the year—the close of summer—is still the north-west wind, against which the ship could scarcely work up. In consequence of this they ran under the lee of Crete, or to the east of it, so as to be sheltered by it. Having with difficulty rounded the point of Salmone—"hardly passing it"—they coasted the south side of the island; and, unable to pass Cape Matala, where the shore suddenly trends to the north, they put in to the Fair Havens, not far from Lasea—a town, the ruins of which were for the first time identified in 1856 by the late Mr. Tennent, a merchant of Glasgow, and the friends who were cruising with him in his yacht.

The season was, however, far advanced—"the fast was now already past." It was the end of September or beginning of October, and therefore perilous to undertake a long voyage. Navigation was not actually interrupted till about six weeks later, but sailing "was now dangerous." Warning comes from an unexpected quarter—from the apostle. The centurion, however, would not listen to Paul, but rather "believed the master and owner of the ship," both of whom were anxious to get to the end of the journey. They had lain long windbound at Fair Havens; but it was not a good winter station; and the greater part joined in opinion with the captain and supercargo, hoping to get to Phœnice, about 40 miles west, and a more commodious roadstead to winter in, as from its position it was secured from the prevailing storms. They seem now to have given up all hope of reaching Rome before next spring; but on a favourable change of breeze, when the "south wind blew softly," they made for Phœnice, which lay to the north-west, and, hugging the shore, "sailed close by Crete." But they were soon overtaken by a hurricane, blowing down from the highlands of the coast, and called Euroclydon—perhaps more correctly Euroaquilo—or a north-east wind. The adjective rendered tempestuous is in the original "typhonic," or like a typhoon, the tempest which is accompanied by whirlwinds driving the clouds in circling conflict, and raising the sea in columns of spray. The ship was caught in the squall, and "could not bear up into it"—literally, look it in the eye—and was therefore forced to scud before it. "Running under" the islet of Clauda, they "had much work to come by the boat"—that is, taking advantage of the smooth water under the lee of the island, with difficulty they hoisted on board the boat which was usually towed behind the ship, showing that they were preparing to resist the storm. Then they used "helps," "undergirding the ship"—a common precaution in those times—passing a stout cable several times round the hull, so as to tighten the planks which might be strained by the heavy seas. Being driven still to the south-west, and being naturally afraid of falling "into the quicksands," or the shoals of the Syrtis on the northern shore of Africa, they *strake sail*—rather, lowered the mainyard and its sail—and "so were driven," keeping the ship's head off shore, and her right side to the wind. The tempest did not abate, and the next day they "lightened" her—threw out a portion of the cargo. But the danger still increasing, "we cast out with our own hands the tackling of the ship"—all portions of the heavy gear or rigging—others, according to this reading, beside the crew being employed in the work, or the apostle himself and Luke putting a hand to the labour. In a short time such a vessel must have foundered and gone down—a common fate with ancient ships. The sky had closed dark and angry around them, and "neither sun nor stars in many days appeared," while the gale increased in fury, and they abandoned hope; for the ship was leaking, and they could not tell where they were, on what coast they might be driven, or how long the opening timbers would resist the violence of the waves. The darkness of night was above them, with a raging sea around them; and the labouring bark, frapped round and eased of its heavier freight and furniture, was drifting helplessly before the wind. In this crisis of dismay and danger, the voice which had warned them at Fair Havens was heard again. And the apostle now spoke from divine authority. Paul had appealed to Cæsar, and the appeal must be heard. He was the principal person on board, and invested with peculiar dignity. The ship is his by God's charter. Her cargo may be cast into the sea, and the ship herself be lost, but the apostle must get to Rome. "God hath given thee all them that sail with thee"—their life; that of nigh 300 persons was bound up in his life. The effect of such a speech at such a time may be easily conceived. It was no flattering prophecy which he uttered.

It was now the fourteenth night since they had left Fair Havens in Crete, and they were still tossed about in the Adriatic. "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Unable to ascertain their position, "about midnight the shipmen deemed that they drew near to some country"—literally, that some country drew near to them—common but graphic nautical language, in which land rises or sinks, comes near or disappears. The "shipmen"—seamen—came to this conclusion, as they could from many signs unperceived by soldiers, prisoners, and passengers—such as the

noise of breakers rising above the sound of the storm. Fearful of the close proximity of the shore, "they sounded, and found its depth twenty fathoms;" and in a short time, heaving the lead again, "they found it fifteen fathoms." This rapid shallowing alarmed them, and they feared to be dashed on the rocks over which the waves were breaking. To stay the progress of the ship, and keep her if possible in her present position, they cast four anchors out of the stern—not an unusual fashion in ancient navigation. On that coast the land is too low to be seen, though the breakers might be both audible and visible; and soundings of similar depth are yet found by mariners in the same locality. The alarmed inmates of the ship, groaning "in the sides" or crowded upon deck, now anxiously waited for the day. They might go down at their anchors, unable to ride out the gale if it increased; and they could not tell the nature of the coast till morning broke. Their purpose now was to strand the ship, and she was anchored so that her head was to the land; but they could not tell whether there might be a beach which should afford them the opportunity. In this moment of awful suspense, when wreck was certain, and the object was to be prepared for it, the sailors lost heart, and would have deserted the vessel. They pretended that it was necessary to lower the boat, which some days before they had taken in with difficulty, for the ostensible purpose of carrying out anchors from the prow to steady the pitching vessel. This manœuvre shows how critical they reckoned their situation, when, in such a night of gloom and tempest, they would take to the boat, which could scarcely be expected to live in such a sea. Their purpose, as they had the working of the ship, could not be easily detected by the landsmen, whom they would have so selfishly abandoned.

But there was one on board who had the gift of discerning spirits. He divined the treachery, and for the third time spoke. His stern words were, "Unless these abide in the ship, ye cannot be saved." He had already assured them of safety; but that safety, so absolutely promised, depended upon means. They were to run the ship ashore as soon as it was day; and the operation could not be done except by the practised seamen, who alone could handle the vessel so as that she might be carried to the most promising part of the beach, and as high on the beach as possible. Neither the soldiers nor the landsmen on board could be depended on for this difficult task. The soldiers at once, on hearing Paul speak in such a tone, cut the ropes by which the sailors were lowering the boat, and it fell into the sea, and was either capsized or drifted away. From this period till day began to appear, the apostle was exhorting them all to take food. That they might run the ship as high upon the beach as possible, they lightened her again, and cast out the wheat into the sea—the remainder of her cargo. As day broke, they could not tell where they were; but they discovered a bay, not rocky and bold, but having "a shore"—sandy beach—and on it they resolved to run the ship. For this purpose, and to lose no time, they cut away the anchors and left them in the sea; at the same time, as ancient ships were steered by two large paddles or oars, one on each quarter, which in this case had been lashed away while the ship lay at anchor by the stern, they loosed these "rudder-bands" when she got under way; and that she might be steered to the likeliest spot, they also hoisted the foresail, and "made toward shore." "Falling into a place where two seas met," or a narrow channel between two portions of the sea—between the island of Salmonetta and the larger island of Malta—they succeeded in stranding the ship; and the sharp prow being forced into the tenacious clay and mud of the beach, "stuck fast and remained immoveable," but the stern was broken by the billows which so violently struck it and washed over it. The anxiety and consternation at the first shock must have been great, as each looked to the readiest means of safety. The sternness of Roman discipline next showed itself amidst the confusion, and the soldiers proposed "to kill the prisoners, lest any should swim out and escape." Had not Paul been among them, a military execution might have ensued; but the centurion was willing to save him, and the other prisoners were saved along with him; for, as he had said already, God had given him the lives of all on board. In fact, Paul was invulnerable, and the military counsel was folly. The sailors, in selfish panic, would leave the ship, but they cannot; the soldiers would slay the prisoners ere they secured their own safety, but they dare not shed a drop of blood. The centurion then gave orders that all should make for the shore; that those "which could swim should cast themselves first into the sea;" and that the rest should float themselves through the surf "on boards"—deck planks, or any suitable portion of the wreck. His commands were obeyed, and the Divine pledge was fulfilled—"and so it came to pass, that they escaped all safe to land." (See Eadie's *Paul the Preacher*, pp. 423-435.)

The ships mentioned in the New Testament upon the lake of Tiberias were only fishing-boats or wherries.

The galley is a low, flat-built vessel, navigated with oars and sails, and used particularly in the Mediterranean. The expression in Isa. xxxiii. 21 denotes that Jerusalem would be a glorious city, though destitute of the commercial and maritime advantages enjoyed by most other cities. Joppa, 37 miles distant, was its only seaport. (See PHŒNICIA, TARSHISH, TYRE, UNDERGIRDING.)

SHISHAK (1 Ki. xiv. 25)—a king of Egypt, and supposed to be the Sesostris of profane history. In the reign of Rehoboam he invaded Judea with an immense army, took possession of Jerusalem, pillaged the temple, and bore off the treasures of the king (1 Ki. xiv. 26; 2 Chr. xii. 9).

The Scripture account is confirmed by dis-

coveries in Egypt. Upon a ruined colonnade at Thebes is a representation of Shishak dragging to the feet of the Egyptian gods more than thirty vanquished nations, among which is written at full length in phonetic hieroglyphics, "The kingdom of the Jews," or "of Judah." Brugsch, however, interprets it differently.

Other inscriptions give a particular list of the "fenced cities" mentioned in 2 Chr. xii. 4 as having been taken in this expedition; and exhibit, also, various effigies commemorative of victories over the Jews,—all still preserved in Egyptian sculpture, after the lapse of 2,700 years. (See REHOBOAM.)

SHITTAH. (See SHITTIM.)

SHITTIM (Joel iii. 18). The valley of Shittim was in the land of Moab, nearly opposite Jericho, and but a short distance from it. But the phrase, "valley of Shittim," as used in this passage, probably denoted some valley well known as abounding in shittim wood; or it may be poetically used to denote any barren or uncultivated place. (See ABEL-SHITTIM.)

SHITTIM WOOD (Exod. xxv. 5), from the shittah tree (Isa. xli. 19), is a tough and very durable wood, much used in the structure and furniture of the tabernacle. The Septuagint renders the Hebrew term "incorruptible wood." It is generally supposed to be a species of the acacia, which abounds in all deserts from northern Arabia to Ethiopia, and from which is obtained our gum-arabic. It is a beautiful tree, with spreading branches and fragrant flowers; and hence is figuratively employed by the prophet, in the above-cited passage, to represent the happy influence of a general diffusion of divine knowledge.

SHOCHOH (1 Sam. xvii. 1), or SOCOH (Josh. xv. 35), or SHOCO (2 Chr. xi. 7). There were probably two places to which one or more of these names was applied. Both of them were in Judah; and in one of them, near Azekah, David gave battle to Goliath. Both are yet called *esh-Shuweikeh*. The first is in the western mountains, and the second is 10 miles south-west from Hebron.

SHOES (Acts vii. 33). In addition to what is said under the article CLOTHES, it may be remarked that to take off the shoes in token of reverence was an early custom (Josh. v. 15); and as no mention is made of them in the articles of the priests' official dress, it is inferred that they officiated with the feet uncovered. To remove the shoe was also a token of humiliation and subjection (2 Sam. xv. 30; Isa. xx. 2-4; Ezek. xxiv. 17). Hence the expression, Ps. lx. 8; cviii. 9, imports the subjugation of the country over which the shoe is cast. The plucking off one's shoe and giving it to another was a significant token of a surrendered right of privilege (Deut. xxv. 9; Ruth iv. 7). (See FOOT.)

The phrase (Deut. xxxiii. 25), "thy shoes shall be iron and brass," is prophetical of the abundance of precious metals with which the soil of Asher's inheritance should be supplied.

SHOE-LATCHET. (See CLOTHES.)

SHOSHANNIM—*lilies* (Ps. xlv., lxix., title), or SHOSHANNIM-EDUTH—*lily of testimony* (Ps. lxxx., title)—probably signifies a particular musical instrument. Some have regarded it as the title of a bridal song; and if it only occurred in Ps. xlv. we might admit this interpretation; but surely nothing can be further from a song of delight and festivity than the other two psalms, which have a corresponding title.

SHOULDER (Gen. xlix. 15). To bare the shoulder is significant of servitude, and to withdraw it denotes rebellion (Neh. ix. 29). To bear upon the shoulder is to sustain (Isa. ix. 6; xxii. 22). It was of old the emblem of power or sovereignty. The high priest, as religious governor, had two onyx stones on his shoulders, as military men wear epaulettes in modern times.

SHOW-BREAD. (See BREAD.)

SHRINE. (See DIANA.)

SHUHITE. (See BILDAD.)

SHULAMITE (Song vi. 13). The Hebrew word rendered Shulamite is the feminine form of that which is always rendered Solomon. The names of the bride and bridegroom in Canticles are thus Shelomoh and Shulamith, and are as nearly related, therefore, as Julius and Julia, John and Jane, Charles and Charlotte. In the passage the scene lies in a garden, where the bride was unexpectedly seen by her lover. At once she retires. Her lover exclaims in his ardour—

> "Return, return, Shulamith;
> Return, return, that I may look upon thee."

Such being contrary to Oriental manners and etiquette, she promptly and indignantly replies—

> "What! will ye gaze upon Shulamith
> As ye would upon a troop of dancing girls?"

Some, however, suppose the term to be the same as Shunamite—Shunem being named Solam—and that Abishag is meant.

SHUNAMITE. (See SHUNEM.)

SHUNEM (Josh. xix. 18)—a town in the territory of Issachar. It is associated with several important incidents of Jewish history (1 Sam. xxviii. 4; 1 Ki. i. 3; 2 Ki. viii. 1-6), and especially as the place where Elisha tarried on his journeys between Gilgal and Carmel, and where he performed a miracle under circumstances of unusual interest (2 Ki. iv. 8-37). The inhabitants were called Shunamites. Some identify it with *Solam*, about 3 miles north of Jezreel.

SHUR (Exod. xv. 22)—the name of a wilderness (and perhaps of a town also) lying north-east of the gulf of Suez, into which the children of Israel entered after the passage of the Red Sea.

SHUSHAN (Neh. i. 1)—an ancient, extensive, and magnificent city, called by the Greeks *Susa*, situated on the river Ulai. It was in the province of Elam, in Persia, now known as Khusistan, and formerly as Susiana. Shushan was the capital (Esth. i. 5; Dan. viii.

2). Its walls, constructed, says Strabo, of brick and bitumen, like those of Babylon, inclosed an oblong space of 120 stadia—15 miles in circuit. After the subjugation of Media by Cyrus, it was in winter, as Ecbatana was in summer, the residence of the Persian kings. The name signifies, in the Arabic and Parsi, or modern Persian, to this day, as it did of old in the Hebrew and Pehlvi or ancient Persian, a lily—a species of flower with which the surrounding fields abound. In Daniel, also, we find that Shushan, the royal residence of Belshazzar, was near the river Ulai, in the province of Elam; and, according to the Greeks, the Eulæus was the principal stream in this territory, which comprehended Cissia, and its subdivision, Susiana. The Acropolis of Susa, close on the Shapur, was the fortress in which the treasures of the Persian monarchs were preserved, as appears from Herodotus and Arrian. The ruins have been recently explored. (See Loftus's *Susiana and Chaldea*.) The monuments record that it was begun by Darius and finished by Artaxerxes Mnemon. It is now a heap of ruins, about 30 miles west of Shuster, the present capital of the province of Khusistan, occupying a space of 3 miles in extent, and consisting of hillocks of earth and rubbish, covered with broken pieces of brick and coloured tile. These mounds are formed of clay and pieces of tile, with irregular layers of brick and mortar, 5 or 6 feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the ruins stands the tomb of Daniel, a small and apparently modern building, erected on the spot where the relics of that prophet are said to rest. (See ELAM, PERSIA, ULAI.)

SHUSHAN-EDUTH (Ps. lx., title)—the same with Shoshannim. (See SHOSHANNIM.)

SHUTTLE (Job vii. 6)—a well-known instrument, used by weavers for throwing the thread of the woof across the warp. As it moves with great swiftness from one side to the other, so as scarcely to be seen in its passage, it is used figuratively to denote the rapid flight of time.

SIBBOLETH. (See SHIBBOLETH.)

SIBMAH (Isa. xvi. 8, 9), or SHIBMAH (Num. xxxii. 38)—a city of Reuben, near by Heshbon, celebrated for the luxuriant growth of the vine (Jer. xlviii. 32). It fell into the hands of the Moabites after the captivity of Reuben, Gad, and Manasseh by Tiglath-pileser; and hence the prophets Isaiah and Jeremiah weep for Moab, because the spoiler had broken the vines of Sibmah.

Probably the expression in the passage from Jeremiah refers either to the universal reputation of the vines of Sibmah, or it is poetically used to denote the luxuriance of their growth. The *sea of Jazer* was perhaps 15 or 20 miles from Sibmah.

SICHEM. (See SHECHEM.)

SICKLE (Deut. xvi. 9). We have preserved in Egyptian monuments the form of the ancient sickle, and it bears a very close resemblance to that implement in modern times, as the following cut exhibits.

SIDDIM, VALE OF (Gen. xiv. 3), supposed now to be covered by the waters of the Dead Sea, and conjectured to have been the site of Sodom and Gomorrah. It is a scene of wildness almost unsurpassed—a place of "brimstone, salt, and burning." (See SALT SEA, SODOM.)

SIDON (Matt. xi. 21), or ZIDON (Judg. i. 31). Sidon, usually in the Old Testament—and properly Zidon—was perhaps the oldest capital of Phœnicia. Zidon is the "first-born" of Canaan; Tyre is not mentioned in the Pentateuch at all; but Zidon, in Joshua, is twice named "great Zidon" (Josh. xi. 8; xix. 28). In the early books of Scripture, Sidonian is apparently a general name for Phœnicians (Josh. xiii. 4, 6); and Isaiah calls Tyre the "daughter of Zidon" (ch. xxiii. 12). Nor does Tyre occur in the Homeric poems: Sidonians and Phœnicians are the usual epithets. But Tyre grew in importance, and came to occupy the primary place: thus at length the order "Tyrus and Zidon," as in Zech. ix. 2.

Sidon was situated about 20 miles north from Tyre, on a plain not more than 2 miles wide. It had a safe and capacious harbour, formed by a promontory which runs out into the sea, and the country around it was fair and fruitful. It was subjected sometimes to its powerful neighbour, Tyre, and it prospered during Nebuchadnezzar's long siege of the latter city. It was great and wealthy during the Persian empire; but it rebelled against Darius Ochus, and expelled the Persian garrison. By the treachery of the king, however, it was taken and subjected to the most frightful atrocities: 40,000 of its citizens shut themselves up, with their wives and children, and set fire to their dwellings, rather than fall into the hands of their savage conquerors. The victor sold the smoking ruins for a handsome sum. After the battle of Issus, Sidon opened its gates to Alexander; and it was great and flourishing in subsequent Roman times. It suffered several sieges during the Crusades, and under its present name of Saida has a population of 5,000; but its trade has been taken up by Beyroot. Sidon is mentioned several times in the New Testament; and its

doom is said to be more tolerable than that of Chorazin and Bethsaida.

The position of Sidon on the shore of the Mediterranean, the fame of its timber and skilful workmen, and its excellence in many ingenious and useful arts, made its commercial advantages peculiar; and they are noticed in profane history. The glass of Sidon was as famous as the purple of Tyre. The "*Sidonia ars*" was a common proverb amongst the ancients; and the epithet "Sidonian" was used by way of emphasis to express whatever was elegant or magnificent. In Homer, Sidonian manufactures are highly prized by the warlike chiefs; the drinking-cups are famed as made by the "ingenious Sidonians;" and its embroidered robes are no less celebrated by the same poet. Their prosperous and luxurious habits led them into a careless and secure mode of life, which is alluded to, Judg. xviii. 7. This city is the subject of some very remarkable prophecies (Isa. xxiii. 4-18; Jer. xxv. 17-38; Ezek. xxviii. 21-24).

From Tyre and Sidon it was that part of that great multitude was made up who on one occasion came to Jesus, having "heard what great things he did" (Mark iii. 8); and on these coasts it was that the woman of Caanan manifested a faith which received the approbation of the Saviour, and which will be told for a memorial of her wherever the Gospel shall be preached (Mark vii. 24-30).

The apostle Paul visited Sidon on his voyage to Rome (Acts xxvii. 3). At present the name of the place is *Saida*. It is a trading town of some importance. The harbour is rendered comparatively useless, however, by sand-bars, and the town itself is badly situated and very dirty. In September, 1840, it was bombarded and taken by Commodore Napier, and the troops of Mehemet Ali were expelled.

SIEGE (Deut. xx. 19)—the surrounding of a city or castle with an army, in order to starve or force the inhabitants to surrender. The sieges of Samaria, Nineveh, Babylon, Jerusalem, and Tyre are most noted. The judgments of God, reducing men to great hardships, are figuratively called "sieges" (Isa. xxix. 3). (See WAR.)

SIEVE (Isa. xxx. 28). The bolter, or sieve, which is so necessary an article in our day, in the preparation of meal for bread, &c., was in ancient times made of rushes, or papyrus. Ancient writers say that only the Gauls had sieves of horse-hair. What was left in the bolter was put into the mill a second time. Sieves of various degrees of fineness were no doubt used, for the same authors tell us of four different qualities of metal.

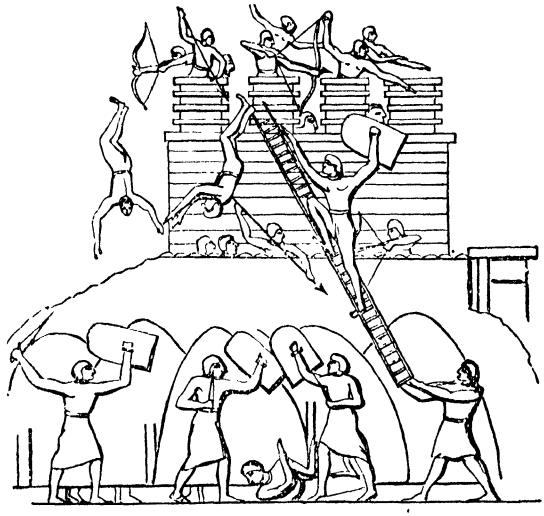
SIGNET. (See SEAL.)

SIGNS (John iv. 48) and WONDERS, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence, as in Acts ii. 22; and at other times, those unusual appearances which betoken the approach of a great event, as in Luke xxi. 11, 25). (See MIRACLE.)

SIHON (Num. xxi. 21-31)—a king of the Amorites, who lost his dominions in consequence of his refusal to permit the Hebrews to pass through them on their way from Egypt to Caanan. Sihon himself was slain in battle, his army was routed, Heshbon, his capital, was taken, and his country distributed among the Israelites (Ps. cxxxv. 10-12; cxxxvi. 18, 19).

SIHOR. (See RIVER OF EGYPT.)

SILAS (Acts xv. 40), contracted from SILVANUS (2 Cor. i. 19), is called one of the chief of the brethren (Acts xv. 22), and a faithful brother (1 Pet. v. 12). He is supposed to have been a native of Antioch, and a member of the Christian church there (Acts xv 37-41). He was the associate of Paul in several of his missionary tours, and his fellow-prisoner at Philippi (Acts xv. 40; xvi. 25, 29; xvii. 4, 10, 15). He is called a prophet (Acts xv. 32); but what was the precise nature of this office in the days of the apostles is not clear. (See LUKE, PROPHECY.)



SILENCE. "There was silence in heaven about the space of half an hour" (Rev. viii. 1). Some suppose that the allusion here is to the breathless quiet of the multitudes worshipping in the courts of the temple when some solemn portion of the ceremonial was being performed by the high priest within the sacred edifice.

But perhaps the clause is only a symbol of deep and prolonged expectation. Six seals had been opened, the seventh and last was now broken, and the population of heaven are hushed into silence in their intense anxiety to witness or ascertain its results, while the angels are preparing to sound the seven trumpets.

SILK (Prov. xxxi. 22). Perhaps the ancient Hebrews knew nothing of silk; and the word may signify "cotton" or "fine flax" (Isa. xix. 9). (See FLAX, LINEN.) In Ezek. xvi. 10, 13 an article called "picked silk" is doubtless intended; and Pliny says that silk was brought from Eastern Asia to Greece, in robes which were only half silk, and was then unravelled or picked out, and made up again into garments of entire silk (Rev. xviii. 12).

SILOAH (Neh. iii. 15), or SILOAM (John ix. 7, 11), or SHILOAH (Isa. viii. 6)—a rivulet on the south-east of Jerusalem, at the foot of Zion and Moriah; supposed by some to be the same with En-rogel and Gihon. There seem to have been two pools, the *upper* (Isa. vii. 3) or *king's pool* (Neh. ii. 14), and the *lower pool* (Isa. xxii. 9). (See CONDUIT.) A modern traveller says, "We passed the Jewish burying-ground south-east of the city of Jerusalem, and came to the pool of Siloam, *whose waters go softly:* they have a current, but it is almost imperceptible. I alighted to descend more than twenty steps, and taste the waters of this fountain, at which, in ancient times, the Jews were wont to celebrate a festival, singing the twelfth chapter of Isaiah. On the other side of the projecting hill (Ophel), after passing underground 200 or 300 feet, these waters reappear; and here they are drawn off to irrigate a lovely spot consisting of gardens and small fields. These gardens are in summer often frequented by the Turks. Over against the pool, on the slope of a lofty mountain, is a village they call Siloa." Robinson supposes that the fountain called by the monks the "Fountain of the Virgin" is identified with the "king's pool" of Nehemiah, and the "pool of Solomon" referred to by Josephus. "The pool of Siloam (situated in the mouth of the valley of Tyropæon, or the Cheesemakers, at the foot of mount Sion) is a small deep reservoir, into which the water flows from under the rocks out of a smaller basin, hewn in the solid rock, a few feet farther up, to which is a descent by a few steps. This is wholly an artificial work; and the water comes to it through a subterraneous channel under the hill Ophel, from another fountain higher up, in the valley of Jehoshaphat." "The hill Ophel ends here, just over the pool of Siloam, in a steep point of rock 40 or 50 feet high. Along the base of this the water is conducted from the pool in a small channel hewn in the rocky bottom, and is then led off to irrigate gardens of fig and other fruit trees and plants, lying in terraces quite down to the bottom of the valley of Jehoshaphat, a descent still of some 40 or 50 feet. The waters of Siloam, as we saw them, were lost in these gardens."—Robinson's *Researches*, i., pp. 341, 342. (See BETHESDA.)

SILOAM, TOWER IN (Luke xiii. 4), was probably a high wall or tower contiguous to the pool of Siloam, by the sudden fall of which eighteen lives were lost. This being a notorious event—as the like incident in London or Edinburgh would be now in our country—it was alluded to by our Saviour to illustrate the fact that such events are not always to be regarded as special judgments for an unusual degree of guilt.

SILVER (Gen. xiii. 2)—a well-known precious metal, and a common medium of exchange (1 Ki. x. 22).

That silver was known at a very early period is evident. It is found among the riches of the patriarchs (Gen. xliv. 2; Exod. xi. 2; xxv. 3; Job xxviii. 1); and the reason probably is, that, like gold, it is often found in a state of purity in the earth, and therefore easily discovered. It was used in the construction of the temple (Exod. xxvi. 19, 32), and for its furniture (1 Chr. xxviii. 14-17), and also for musical instruments (Num. x. 2), and for adorning idols (Isa. xl. 19). Silver constituted the chief medium of trade, though it was not coined, but used by weight (Gen. xxiii. 16). The "pieces of silver," thirty of which were given as the price of innocent blood (Matt. xxvi. 15; xxvii. 3) were probably shekels of silver, amounting in all to little more than three pounds sterling. The "silverling" (Isa. vii. 23) is supposed to have been of like value.

The precious metals were very abundant in ancient times. They abounded in the days of Solomon. (See TARSHISH.)

SIMEON—*hearer*. 1. (Gen. xxix. 33). Son of Jacob and Leah. According to the prediction of Jacob (Gen. xlix. 5-7), and as a punishment for his offence in the matter of the Shechemites (Gen. xxxiv.: see DINAH), his posterity dwindled (comp. Num. i. 22; xxvi. 12-14), and their inheritance was only a dismembered portion of the territory of Judah (Josh. xix. 1).

SIMEON, TRIBE OF, occupied nineteen cities within the bounds of Judah, principally south of Dan, on the coast (Josh. xix. 2-7). In Hezekiah's time they possessed parts of mount Seir (1 Chr. iv. 42).

Some difference of opinion has been expressed as to the meaning of the text, "Let Reuben live, and not die; and let *not* his men be few" (Deut. xxxiii. 6). The reader will perceive that the word *not*, in the second clause, is printed in italics, and is a supplement of the translators. It is, perhaps, the most daring and unwarranted supplement in the English version. It directly contradicts the original, which reads, "and let his men be few." How the translators could insert the word "not," which gives a totally opposite meaning, we cannot understand. There is indeed a difficulty, but it is not to be solved by such extraordinary licence. Probably they were led to it by remarking that Reuben's tribe was very large at the time of the census—more numerous

than Levi and Ephraim. The true solution seems to be the following:—The name of Simeon is omitted in this catalogue; and there have been many needless speculations as to what tribe he is included in. Simeon follows Reuben in the regular order, and is in all probability omitted in this verse. The Alexandrian MSS. of the Septuagint has the name of Simeon. Thus the Hebrew will read, "Let Reuben live, and not die; and let Simeon's men be few." The tribe of Simeon was extraordinarily low in number, by far the fewest of all the tribes—ten thousand less than the smallest of them (Num. xxvi. 12). Other theories have been proposed.

2. (Luke ii. 25) A man of singular piety residing at Jerusalem. He had been favoured with a divine intimation that he should live to see the incarnate Redeemer, the Lord's Christ; and being led by the Spirit into the temple at the particular time when the infant Jesus was brought thither by his parents, according to the requirement of the law (Exod. xiii. 12; xxii. 29), he took him up in his arms and uttered the most devout thanksgivings to God, accompanied with a remarkable prediction respecting the various effects of his advent.

Simeon exclaims, "Lord, now lettest thou thy servant depart in peace, according to thy word" (Luke ii. 29). This portion of Simeon's oracle is not a prayer. At the time the English version was made it was common to place the nominative after the verb. This idiom imparts to the verse before us the semblance of a petition, whereas it is only an affirmation that God had prepared him for a happy death by this view of the Saviour, according to his promise. Though often called the aged Simeon, the narrative drops no distinct hint as to his period of life.

3. (Acts xiii. 1) Was among the prophets and teachers of the Christian church at Antioch. Some have supposed (though without warrant) that he is the same with Simon the Cyrenian (Matt. xxvii. 32).

4. (Acts xv. 14) Simeon is a Hebrew name, and in this passage is the same with Simon.

5. SIMON (Acts viii. 9)—a native of Samaria, and a famous sorcerer, who professed to be a convert to the Christian faith, and was baptized as such by Philip; but was severely rebuked by Peter as a hypocrite, because under the influence of mercenary motives he desired apostolic gifts. Hence the buying and selling of ecclesiastical rights, benefits, or privileges, is called *simony*—a high offence against the purity and integrity of the Christian faith, and one of which the seller and buyer is equally guilty. The legends about Simon are not to be credited.

6. SIMON PETER. (See PETER.)

7. SIMON THE CANAANITE (Matt. x. 4), or SIMON ZELOTES (or *The zealot*)—one of the twelve disciples. Canaanite, like Zelotes, does not denote his characteristic zeal, but refers to his being a member of that political club which were called Sicarii. Canaanite does not refer to country, but is synonymous with Zealots or Zealot. The Zealots were a society of persons banded together to punish law-breakers; but their zeal was too often only a cover for the most flagrant enormities. Any readers of the *Jewish Wars* of Josephus will find ample proof of this statement. Now, Canaanite is derived from the Hebrew verb, kāna, to be zealous, and has the same meaning as the Greek word Ζηλωτής. Both in Matthew and Luke the historians give Simon the same appellation—Simon the Zealot—as he had belonged to one of those secret associations.

Several other persons of this name are mentioned, as the Pharisee (Luke vii. 36), the leper (Matt. xxvi. 6), the father of Judas Iscariot (John vi. 71), and the tanner at Joppa with whom Peter lodged (Acts ix. 43).

SIN (Gen. iv. 7) is the transgression of the law of God (1 John iii. 4). Any departure in thought, word, or deed, from the rule of conduct which requires us to love the Lord our God with all the heart, and soul, and mind, and strength, and our neighbour as ourselves, is sin (1 John v. 17). The word is sometimes used for a *sin offering*, as in Hos. iv. 8. In the first text cited, and in the phrase, "They eat the sin of my people," reference is had to the eating of that which was brought as a sin offering, either from greediness or in violation of the law. The disobedience of our first parents to the positive command of God introduced sin, with all its dreadful consequences, into our world.

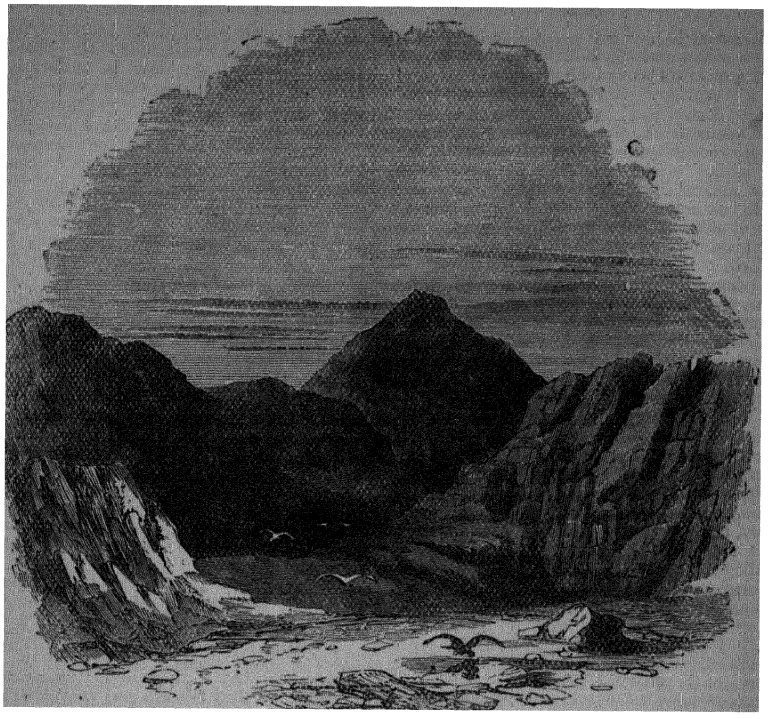
The "sin not unto death," and "the sin unto death," have been variously interpreted. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John v. 16). As there are offences under human governments which are capital, involving the certain penalty of death without the hope of pardon, so under the divine government there are sins of such malignancy and aggravation, evincing an impious and unalterable determination to reject the offered mercy of God, that we have little, if any, ground for the prayer of faith, or even for the hope that the offender may be forgiven. It seems difficult to suppose a case, however, in the existing state of God's government, in which the character of a sin can be so determined by any human tribunal as to make him who commits it no longer a subject of prayer (John iii. 15; Acts xvii. 30; 2 Pet. iii. 9). Some have supposed that exclusive reference is had to a distinction in the Jewish law between offences capital and not capital; or to the civil law of some particular place, by which some offences were punishable with death, without the possibility of pardon. These were sins unto death, for no entreaty availed to avert the punishment. But there were other capital cases in which the law authorized a commutation of punishment if the circumstances justified it. These were sins not unto death; for the powerful intercession of friends for the offender might save him. But this view does

not appear to us tenable. There are two features of this sin which strike us. *First*, It is a sin among professing believers, or sin committed by a "brother,"—"If any man see his brother sin." *Secondly*, It is a sin externally marked and perceptible; a sin by some means or other easily recognized,—If any man *see* his brother. It is not a sin bringing death or judicial punishment from the hand of civil rulers, for such criminals have need of prayers. Neither can it mean any ordinary spiritual delinquency; for prayer may be the means of penitence and reformation. Is there any sinner who may not be prayed for, so long as the breath is in his body? The phraseology seems to refer entirely to the early times of Christianity. It is well known that disease and death followed some species of sins committed in the church. "For this cause, many are weak and sickly among you, and many sleep." The sin unto death is a sin which has brought on disease that will end in speedy death. Something would appear about the sin and judgment which would make Christians at once aware of it. Now, the apostle supposes two cases:—A brother may commit sin that is followed by rapid and alarming punishment in the shape of disease; but the sin is repented of, and in virtue of this penitence, prayer is made, and God grants "life," or recovery. Or, again, a brother may commit a sin of a similar nature, bringing with it some fearful bodily infliction; but that sin is gloried in, is not repented of. In such a case temporal death will certainly ensue, and it is in vain to pray for recovery or "life." The crime is done, the judgment comes after it; but there is no warrant to pray for the removal of that judgment, the crime not being repented of. No prayer can arrest the hand of death in such a situation. Perhaps this view removes several doubts, and is supported by two considerations. As every sin leads to death, this sin specified must be one easily known, one about which little mistake can be made; for the injunction to pray, or desist from prayer, is definite and peculiar. And, again, the answer to prayer is described, not in the form of pardon, but in that of "life;" "and he shall give life for them that sin not unto death." There are other forms of interpretation; and of course, if "life" and "death" be taken spiritually, the previous statements fall to the ground. (See OFFERING, SACRIFICE.)

SIN—*mud* (Ezek. xxx. 15, 16)—is the Pelusium of the Greeks, and is called "the strength of Egypt," because of its position as a bulwark.

SIN, DESERT OF, or WILDERNESS OF (Num. xxxiii. 11), was entered by the Israelites immediately after they passed the Red Sea (Exod. xvi. 1). It was between Elim and Sinai, and was the place where manna was supplied. (See ZIN.)

SINAI—a mountain in the peninsula of Arabia Petræa, from the summit of which God published his law to the Israelites. In order to understand properly the numerous references in Scripture to this memorable spot, it is necessary to observe the relation between Sinai and Horeb in the usage of the sacred writers. In the book of Deuteronomy the place where Israel received the law is uniformly called Horeb; but in the preceding parts of the Pentateuch it is, with three exceptions (Exod. iii. 1; xvii. 6; xxxiii. 6), denominated Sinai. A careful examination of all the passages in the inspired volume where the names occur, leads us to the conclusion that Horeb is employed to denote the group of mountains of which Sinai is a particular summit (see Exod. xix. 18-23; xxiv. 16; xxxii. 15; Lev. vii. 38; xxv. 1; Num. i. 1; iii. 14: comp. with Deut. i. 2-6; iv. 10-15; ix. 8; xxix. 1). From these passages it appears that before the children of Israel reached the district, and after they left it, the name Horeb is employed to denote the mount of God; but during their stay there the name Sinai is used to distinguish the particular summit from which the law was proclaimed, and which, by way of eminence, bears the appellation, "the mount of God," on account of what took place when the Lord descended on it in fire. Throughout the whole Scripture, Horeb never appears as a distinct mountain in contrast with Sinai; but Sinai is always designated as a single mountain connected with Horeb, as a part to the whole. In the current phraseology of the sacred writers Horeb is spoken of as a mountain district, the usual form of expression being "*in* Horeb," while Sinai is referred to as a mountain summit, the terms commonly employed being "*on*" or "*upon* Sinai." "The Lord our God," it is said, "spake to us *in* Horeb;" "they made a calf *in* Horeb" (Deut. i. 6; Ps. cvi. 19). The rock smitten by Moses for water is called "the rock *in* Horeb" (Exod. xvii. 6), which, being at the valley of Rephidim, must have lain at a considerable distance from Sinai. But on the other hand it is said, "the Lord came down *upon* mount Sinai, *on* the top of the mount" (Exod. xix. 18-20). These facts furnish a decisive refutation of the theory of some writers, who hold that Horeb and Sinai are separate mountains of the same group, as well as of the allegation of others, who maintain that the names "Horeb," "mount Horeb," "Horeb the mount of God," are used in precisely the same sense as "Sinai," "mount Sinai," "Sinai the mount of God." They enable us also to test the strange assertion of Professor Lepsius, that "the very circumstance of the *mount* of God, Horeb, being frequently mentioned, prevents us thinking of a great chain of mountains." It is unaccountable that any ordinary reader of the Bible, not to say scholar, should venture such a rash and indefensible statement, in the face of such expressions as these, often occurring throughout Scripture, "mount Lebanon," "mount Bashan," "mount Gilead," "mount Seir," which, though perhaps applied to one particular summit so called, unquestionably denote "a great chain of mountains." And it is worthy of remark, that the same phraseology which naturally suggests a mountain range is employed in speaking of these as in the case



MOUNT SINAI.

before us. We find the expressions, "*in* mount Lebanon," "*in* Bashan," "*in* Gilead," "*in* mount Seir," all denoting a mountain district, as well as the phrase "*in* Horeb."

The Sinaitic range of mountains—of which Horeb is thus seen to be the name of the group, and Sinai the name of the particular summit—lies in the centre of the peninsula of Arabia. These mountains are composed of granite and porphyry rock, and run in long ranges inclining to the north-west, with rocky sandy valleys between them. They spread over a field of about 40 miles in diameter, have a general similarity of aspect, yet forming distinct and separate masses, rearing their naked and desolate summits to the sky. From the top of the highest of them the eye takes in a view of wild and magnificent grandeur—a wilderness of rocky heights, of savage sterility. The deep valleys and rugged ravines below are to a great extent concealed, so that the cluster of separate mountains has the appearance of a vast pile of gray rocks surmounted by lofty pinnacles. Throughout these mountains vegetation is not wholly unknown. A few stunted shrubs and trees are occasionally found in the valleys, where springs or rain supply the requisite moisture, and there are besides some favoured spots where patches of lovely verdure and fruitfulness may be seen in the midst of prevailing solitude and death. But these are wholly unobserved in the general view; and the eye wanders over a sea of mountains, dark, rugged, naked, truly a "great and terrible wilderness."

In the centre of this wild and desolate region stand conspicuous the lofty summits of Jebel Catharine (mount Catherine) and Jebel Mûsa (mount Moses), the former 8,063 Paris feet and the latter 7,035 Paris feet above the level of the sea. These lofty and hoary peaks are the highest parts of different ridges running in the direction of north-west, each of them above 3 miles long. On the north shoulder of Jebel Mûsa is situated the summit, which the monks call Horeb, but which is named by the Arabs Ras Sûfsâfeh.

Approaching from the north-west, we gradually emerge from a narrow valley between rugged mountains, and find ourselves at the head of the plain *Er-Râhah*, which the valuable Biblical researches of Dr. Robinson have invested with so great historical interest. Here a broad level space of more than a mile square lies before us, enclosed—except on the east, where it runs into the large valley, *Esh-Sheikh*—by mountains of dark granite, and terminated in the distance by the awful front of the

so-called Horeb, rising perpendicularly to the height of about 1,500 feet. From the summit of Ras es Sûfsâfeh the whole plain, Er-Râhah, lies spread out beneath, while the valley Esh-Sheikh on the east, and the recess on the west, both opening broadly from Er-Râhah, present an area which serves nearly to double that of the plain. Here, enclosed by lofty mountains, and completely shut out from the great world, is room enough for an encampment, where a large body of people might long dwell alone, and not be reckoned among the nations.

In determining which of these mountains is Sinai, the mount of God, it needs scarcely be observed that the Bible narrative is our only certain directory; and that whatever theory or tradition accords not with it, must be unhesitatingly rejected. Now, there are especially three points in the inspired history which serve to guide inquiry and to test the validity of all conclusions on this subject. There is, *first*, the encampment by the Red Sea, mentioned Num. xxxiii. 10, determining the general direction taken by Israel in their journeying through the wilderness. There is, *second*, the number of encampments specified, Num. xxxiii. 11-13, after that at the Red Sea, till they remove to Rephidim and pitch in the wilderness of Sinai, "before the mount." And there is, *third*, the fact that at the foot of mount Sinai there was an open space large enough for a general encampment of the tribes, and for their abiding in it nearly a year (comp. Exod. xix. 1, 2, with Num. x. 11, 12).

The hypothesis has been maintained by some writers, that mount Serbal is the Sinai of Scripture. This mountain is situated 30 miles north-west of Jebel Mûsa, is composed of five peaks, all of equal height, being about 6,579 feet above the level of the sea, and is the first imposing summit reached on entering the wilderness from Egypt. This view is advanced by the well-known traveller Burckhardt, who rests his opinion chiefly on the ground that the vast number of inscriptions found on the rocks in this neighbourhood proves it to have been a frequent resort of early pilgrims. This argument, however, must be held to be invalid till at least we know certainly who these pilgrims were, what was the object of their visits, and how they came by their tradition that this was Sinai, supposing they possessed it. The opinion, however, has been taken up and defended with great zeal by Professor Lepsius of Berlin. The leading arguments he urges on its behalf are, that Serbâl stands out alone, in imposing majesty, an object of grandeur, entitling it to the appellation, "The mount of God;" that around it the country affords abundant pasture for flocks; that in its solitary recesses the Hebrew lawgiver had better opportunity for secluded converse with God than in other localities for which this honour is claimed; and that the circumstantial allusions in the Scripture narrative seem to point to this mountain, above all others, as the scene of the giving of the law. After carefully weighing these arguments, they appear to us wholly inconclusive. The first reason adduced savours far more of sentimentalism than of sound judgment, and claims to enter into the spirit of the divine purpose. But in selecting a place for proclaiming his law, God did not intend to choose a locality because it was imposing in material grandeur. So far as appears to us, it was rather his purpose to fix on a place secluded from the world, where his people, without interruption from man, might hear him proclaim his sovereign will. As to the second and third reasons advanced, it is enough to remark that, coming from one who has looked over the extensive plain Er-Râhah, with its neighbouring valleys, they must occasion unmingled surprise. None can deny that these valleys afford space sufficient for the flocks of Israel, and the pasturage found there was far less likely to be contested than that near to Serbal, where the greater proportion of the Amalekites had apparently settled; and they were very troublesome neighbours. The last reason appears to us the most unfortunate for its author, since he is driven by it into feeble and forced constructions of the sacred narrative, that, so far from supporting, are fatal to the whole hypothesis. In order to diminish the distance of Israel's journeying, he is thus led to regard the encampment at Elim the same as that at the Red Sea, though it is expressly declared "they removed from Elim, and encamped by the Red Sea" (Num. xxxiii. 10). For the same reason he is under the necessity of adopting the strange notion that they came to Sinai *the same day* that the battle was fought at Rephidim; and thus he overlooks the incidents recorded of the visit of Moses' father-in-law, narrated between them; or, what is worse, he asserts, without the least shadow of proof, that these events took place at another time. In fine, he is compelled to assume that the places denoted by the names Sin and Sinai are the same, Sin being applied to a tract of country reaching to the foot of mount Sinai; and he fails to notice or explain how, on this supposition, the sacred historian could speak of the children of Israel departing from the wilderness of Sin, encamping at several intermediate stations, and then coming into the wilderness of Sinai (Num. xxxiii. 12-15). These circumstances, we apprehend, demonstrate that mount Serbal could not be Sinai, and constrain us to look for the mount of God farther in the interior of the great wilderness.

Hence other writers have maintained that Jebel Catherine is the ancient Sinai. This theory has been defended by Rüppel and Büsching. But all their learning and ingenuity have failed to give it an air of plausibility. It is pleaded in support of their views that this is the most elevated and commanding summit in the Sinaitic range; but the stern fact is fatal to all such speculations, that there is no open space at the base of this mountain, where the tribes of Israel could have room for their encampment. It is not necessary to notice

particularly other obscure theories on this subject, such as that of Lord Lindsay (*Letters on the Holy Land*), in favour of Jebel Monajah, inasmuch as their hypotheses indicate little else than a love of novelty and paradox.

Passing these, then, we come to consider the claims of Jebel Mûsa, which has been very generally regarded as Sinai. The reasons adduced in support of this opinion are, that an almost uniform tradition confirms it, and that the locality agrees with the circumstances mentioned in the inspired narrative. But surely little consideration is needed to convince any inquiring mind that the former of these reasons is altogether destitute of force. Tradition may be of value in determining Scripture localities when it can be traced to a worthy source; but what weight can be attached to it in this case, when, with the exception of Elijah, we have no evidence that any of the Israelites visited the locality during the whole period of their subsequent history, and of course could know nothing certain regarding it? Moreover, what trust can be put in a legend which, with the same authority that it places Sinai at Jebel Mûsa, places beside it the rocks smitten by Moses at Rephidim, and the spot where the earth opened her mouth to swallow Korah and his company at Kadesh? If it be said, in answer to this, that we may separate the truthful from the legendary, and reject in the tradition what is opposed to Scripture, we reply, It is well to do so; but on the same ground we may repudiate the authority of the tradition altogether, and test the claims of this summit to be the mount of God by Scripture alone. In this way we come to the conclusion submitted by Dr. Robinson, that "there is not the slightest reason for supposing that Moses had anything to do with the summit which now bears his name." There is at its base no open space on which the Israelites could have stood. It is 3 miles from the plain Er-Râhah, where alone there is room for the people to have collected to hear the words of the law, and there its top is entirely concealed from the view by the intervening peak of Horeb or Sûfsâfeh. Besides, if Jebel Mûsa were Sinai, and if the people were stationed on the plain Er-Râhah, what need was there for this injunction? "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it," since in that case the lofty peak of Sûfsâfeh, with nearly 3 miles of distance, intervened between the people and the summit from which Jehovah published his law.

Rejecting, then, all these hypotheses, we fully accord with the view of this question, so ably defended by Dr. Robinson, that Ras-Sûfsâfeh is the Sinai of Scripture. "This cliff," says that distinguished traveller and Biblical scholar, describing the prospect as he stood on its remarkable summit, "rises some 500 feet above the basin, and the distance to the summit is more than a mile. The extreme difficulty and even danger of the ascent was well rewarded by the prospect that now opened before us. The whole plain Er-Râhah lay spread out beneath our feet, while Wady Esh-Sheikh on the right and the recess on the left, both connected with and opening broadly from Er-Râhah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened, that here, or on some one of the adjacent cliffs, was the spot where the Lord descended in fire and proclaimed the law. Here lay the plain where the whole congregation might be assembled, here was the mount that might be approached and touched if not forbidden, and here the mountain brow where alone the lightnings and the thick cloud would be visible, and the thunders and voice of the trump be heard when 'the Lord came down in the sight of all the people on mount Sinai'" (*Biblical Researches*, i., p. 158). Mr. Sandie (*Horeb and Jerusalem*) holds this view, but thinks also that Jebel Mûsa was the hill up which Moses ascended to speak with God, and which was invisible to the camp.

This place was most appropriate for the purpose for which it was chosen of God. Here he designed to set apart Israel to be a peculiar people to himself; and he leads them away from the crowd of the great world unto the solitude of the "gray-topped mountains," where a temple had been reared by his own hand, sublimely adapted for proclaiming his law. Here he intended to inspire the tribes with reverence for himself, and with a conviction of their danger as sinners; and the voice of thunder exceeding loud, with the sight of Sinai wrapped in smoke and flame, was signally fitted to strike the whole multitude with trembling and awe. Thus Sinai became a scene never to be forgotten in the history of Israel. To it Elijah, the restorer of the law, afterwards fled when he sought an asylum from the fury of Jezebel; and here he was encouraged by God to persevere in his great work of reformation, (1 Ki. xix.) Sinai is the subject of frequent allusion by the prophets of the Lord in their sublime descriptions of what is grand or terrific in nature or providence (Judg. v. 5; Ps. lxviii. 8-17; Hab. iii. 3); and by the inspired writers of the New Testament it is viewed as the emblem of what is awful and stern in law, in contrast with the free and attractive revelation of grace (Gal. iv. 24, 25; Heb. xii. 18-24).

SINCERITY (2 Cor. i. 12) stands opposed to dissimulation or hypocrisy, and implies the entire correspondence of the heart with the expressions of the lips. The original Greek word refers to the bright and penetrating light of the sun, and denotes such things as, on being examined by the brightest light, are found pure and unadulterated. The English word "sincere" is literally, *without wax*—that is, without any mixture.

SINIM (Isa. xlix. 12). Various interpretations have been given of this name, both in ancient and modern times. The Targum and Vulgate understand it of some land in the far

south; the Septuagint supposes it to be Persia; Jerome, Jarchi, and Grotius, misled by similarity of sound, refer it to the wilderness of Sin and mount Sinai. Others refer it to Egypt, as if that country were so named either from Sin or Syene. Others, with higher probability, understand *Sinim* to be China. Lassen, Langlès, and many other philologists, without reference to the interpretation of Scripture, understand it thus, and so fortify the opinions of eminent Biblical critics. China and Sin are the same name; and through all Western Asia, from time immemorial, the name Sin, Jin, or Chin has been applied to the Chinese territory. In this passage the north and west are spoken of as sending converts to Jehovah, while Sinim is in the remote east; and the words, "from afar," will denote the extreme south; for in the phrase referring to the same region the queen of Sheba is said to have come from "the uttermost parts of the earth" (Matt. xii. 42).

SIN MONEY (2 Ki. xii. 16)—money sent by a person at a distance, with which to buy the required offerings; and as there was usually some surplus, it was the perquisite of the priest, and was called sin money, or sin offering money (Num. xviii. 9).

SIN OFFERINGS. (See SACRIFICE.)

SION. (See HERMON, ZION.)

SIRAH, WELL OF (2 Sam. iii. 26)—the place where Abner was killed by Joab. About a mile out of Hebron there is a spring called Ain-Sara.

SIRION. (See HERMON.)

SISERA. (See BARAK, DEBORAH, JAEL.)

SIT. (See FEAST.)

SIVAN. (See MONTH.)

SKINS. (See CLOTHES.)

SLAVE. (See SERVANT.)

SLIME. (See PITCH.)

SLING. (See ARMS.)

SMYRNA (Rev. ii. 8-10), a celebrated Ionian city, and one of the finest of the Levant, is situated about 50 miles north of Ephesus, and the same distance from the coast, on a bay formed by the river Hermus, on the western

coast of Asia Minor. It was extolled by the ancients as the crown of Ionia, the jewel of Asia, overflowing with wealth, and beautiful in works of art. It has been overthrown at least six times by earthquakes, lost 60,000 inhabitants by the plague in 1814, and was severely scourged by the cholera in 1831. It is now called by the Turks *Ismir*, and is about 4 miles in circumference. The harbour is capacious, and affords the finest anchorage for ships of the largest class.

The church in this place is one of the seven addressed in the Apocalypse; and in the efforts of the present day to evangelize the world, Smyrna is one of the most important centres of action.

SNAIL (Lev. xi. 30)—a species of worm. In the passage above cited the original word is thought to denote some species of lizard. And in Ps. lviii. 8, the only place besides in which it occurs, reference may be had to the common snail or slug, which is found in cellars and damp places, and which seems to waste itself by covering its path with a thick shining slime.

SNOW (2 Sam. xxiii. 20)—vapour congealed in the air, and often falling in large broad flakes resembling wool (Ps. cxlvii. 16). The allusions to snow in the sacred writings, especially to its whiteness, are frequent (Exod. iv. 6; Num. xii. 10; 2 Ki. v. 27; Ps. li. 7; Isa. i. 18). The comparison in Prov. xxv. 13 is somewhat different; the verse has reference to the use of snow brought from the mountains to cool the drink of the reapers in the heat of harvest, as we use ice. Snow-water is softer and more detergent than common water; hence the allusion, Job ix. 30,—"If I wash myself with snow-water, and make my hands never so clean."

SO (2 Ki. xvii. 4)—an Ethiopian king, and supposed to be the same with Sabacus or Sabacon of profane history, one of the kings of the twenty-fifth dynasty. He is called king of Egypt in the above passage, because he invaded Egypt, and reigned for a term of years over that country, during which time he received the proposition of an alliance from Hoshea, king of Israel; which incensed Shalmaneser, king of Assyria, to attack the country.

SOAP. (See NITRE.)

SOCOH. (See SHOCHOH.)

SODOM (Gen. xiii. 13) and GOMORRAH—two of the cities of the plain, which were miraculously destroyed because of the deep and almost universal corruption of the inhabitants. The miracle that overthrew Sodom was local in its operation, and no geological traces of it have been discovered. The upheaval of the Arabah and the depression of the Ghor belong to a more ancient and terrific period of convulsion, and could not have happened, as some suppose, between the time of Chedorlaomer and that of Moses. Some, as Robinson, place the doomed cities to the south of the lake; others, as Tristram, to the north. The notion of their submergence is not that of Josephus: for he holds that the vale of Sodom (not the town of Sodom) became the Dead Sea. Clement, and Justin Martyr, and Antoninus, in the sixth century, speak of the ruins and the ashes, but say nothing of submergence. The French traveller, De Stanley, imagined that he had discovered the ruins of Sodom and

Gomorrah; but the discovery was a mere delusion. (See SALT SEA.)

SODOM, VINE OF (Deut. xxxii. 32). This shrub yields the so-called "apples of Sodom." Some have supposed it to be a species of solanum; others, with higher probability, judge it to be the plant called 'asher or 'osher by the Arabs. It is a tree about 4 feet high, and yields a fruit round in form and yellowish in colour, somewhat like an orange in size and shape, which hangs in clusters of three and four together. The trunk is often 8 inches in diameter. It is fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is, indeed, filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller. This corresponds with the account of Josephus. He says, speaking of the fire which reduced the doomed cities to ashes, "There are still to be seen ashes reproduced in the fruits; which indeed resemble fruits fit to be eaten, in colour, but on being plucked with the hands, are dissolved into smoke and ashes."

The figure employed by Moses describes the vileness, impurity, and worthlessness of the enemies of Jehovah; and if he makes allusion to this fruit, he may also refer to their specious pretences and outward semblances of piety, which are merely deceptive, and issue in disappointment and misery—without, fair; but within, full of nauseous and revolting seeds.

SODOMITES (Deut. xxiii. 17)—not dwellers in Sodom, but practisers of unnatural lust—the sin of Sodom. This sin was consecrated in many Eastern kingdoms.

SOLDIERS. (See ARMIES.)

SOLOMON. The word means "peaceful." Solomon was the tenth son of David, and was born of Bathsheba, who had been the wife of Uriah, B. C. 1033 (1 Chr. iii. 5; xxii. 9, 10). In this oracle about his birth there were set forth with the utmost clearness the peaceful disposition of Solomon, his tranquil reign, his building of the temple, his acceptance with God, and the lengthened duration of his kingdom. And to show the aspect in which he was regarded by Jehovah himself, soon after his birth the prophet Nathan was sent to name him Jedidiah —that is, "beloved of the Lord" (2 Sam. xii. 25). Of the childhood and youth of Bathsheba's son no record is preserved in the sacred writings. From the deep affection which David cherished towards his intended successor, and from the solemn charges which he laid upon him when about to resign the kingdom into his hand —charges which presuppose a large amount of both secular and religious training—it may safely be inferred that in his early years Solomon had been well instructed in all the learning then current in Israel, and that his mind had been extensively informed and deeply imbued with the "wisdom that is from above."

When David had become "old and full of days," an attempt was made by Adonijah, his eldest surviving son, to raise himself to the throne. In this project he had the countenance and assistance of Joab, the commander of the forces, and Abiathar, the head of the church, whose influence must have been great in Israel, from the high position they had occupied for many years. Joab and Abiathar may have felt that they were living in a transition period, and that a new order of things was growing up, under which they might be superseded in influence and prerogative. Adonijah suspected the son of Bathsheba; and when he invited his other brothers to his coronation he sent no invitation to Solomon: probably he knew of his father's intention, and of the divine will which originated and sanctioned it. Nathan the prophet, perceiving the evils which this movement would produce, at once counselled Bathsheba to go to her husband, and remind him of his oath that Solomon should be the heir of his throne. The queen went to David, and in compliance with her entreaties he forthwith took measures to check the designs and thwart the usurpation of Adonijah; and, to prevent the recurrence of anything similar, he at once commissioned Benaiah, a distinguished captain, Zadok the priest, and Nathan the prophet, to bring Solomon down to the pool Gihon, anoint him with oil, and proclaim him to the people as their future monarch. It was done as he commanded; and "all the people said, God save king Solomon." The joyous acclamations with which the city resounded soon reached the ears of Adonijah and his party, who at once dispersed in panic, made confessions of penitence, and acknowledged allegiance to the young regent. At a later period Adonijah confessed that the kingdom was his "brother's from the Lord."

David now felt that the time of his departure was at hand, and having called Solomon, charged him most pointedly to maintain integrity and uprightness of character, both in his person and his administration; gave him ample instructions concerning the temple he should erect to Jehovah, ordered him to take vengeance upon Joab for the murder of Abner and Amasa, and upon Shimei for the grievous curses he had heaped upon the king's own head. Soon after the aged monarch "slept with his fathers," and Solomon became sole king of all Israel. In compliance with his father's request, and to secure the peace of his reign, the new sovereign took the earliest opportunity of ridding the kingdom of his more powerful enemies. Adonijah—who covered some treasonable purpose under a request for Abishag, the last entrant into David's harem—and Joab, and Shimei, were slain, and Abiathar the priest was degraded from office, and banished to Anathoth, a city of refuge in the tribe of Benjamin. Freed now from every one within the realm who was likely to disturb its peace, and at the same time secure against all

attacks or outward foes, "the kingdom was established in the hand of Solomon."

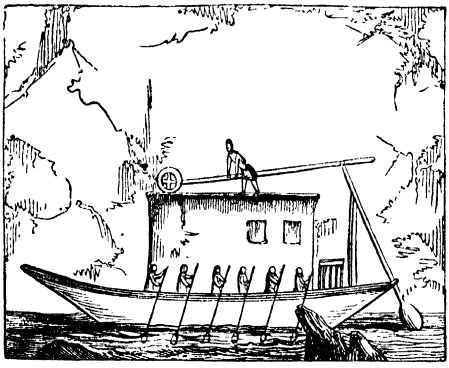
From the very outset Solomon seems to have been deeply versed in that political skill by which kings imagine they can best promote the ends of government. In accordance with an Eastern fashion of cementing friendship, he married Pharaoh's daughter, and brought her to the city of David—an event which was a violation of law, but yet was celebrated with sumptuous magnificence, (1 Ki. iii. 1; Ps. xlv.; Cant.) Solomon also deemed it necessary to pander to the wicked practices of some of his own subjects, who up till this time had not been entirely weaned from idolatry, but still "sacrificed in high places;" and although he "loved the Lord," and observed the statutes of his father David, yet he also offered victims and burnt incense on these forbidden spots (1 Ki. iii. 2, 3). For some time before the erection of the temple, the great shrine of national devotion was at Gibeon, where were the original tabernacle and the brazen altar which Moses had prepared in the wilderness. Thither the king went on one of the solemn convocations, and there offered a thousand burnt offerings upon that altar. God appeared to him, and offered to give him whatsoever he should ask. The young monarch, with becoming expressions of humility and dependence, begged "an understanding heart," to fit him for the high duties of ruling the multitudes of Israel. "The speech pleased the Lord:" wisdom was given to him; and to it was superadded a promise of riches and honours considerably greater than all the possessions of former or succeeding kings. Solomon returned thence to Jerusalem, and in the presence of the ark of the covenant offered sacrifices of thanksgiving to the Lord. The event was also celebrated by a feast to all his servants. Fully established on his throne, and fully qualified for his onerous duties, the successor of David now entered upon his career as the ruler of the chosen tribes.

The annals of this reign, as given in 1 Ki. iii.-xi and 2 Chr. i.-ix., with a few prominent exceptions, are altogether of a fragmentary character; and the objects of this article may be accomplished, and all that is important in the narrative embraced by viewing Solomon in the following aspects:—1. His wisdom; 2. His riches; 3. His reign; and 4. His character.

1. *The Wisdom of Solomon.*—The great source of this has been already mentioned; and, as might be expected in the circumstances, his mind was furnished with the great elements from which true wisdom springs—viz., a sound judgment, shrewd discrimination, a capacious memory, immense stores of knowledge, and exquisite skill in its application. The decision given in the case of the two mothers who were disputing in his presence concerning a dead and a living child (1 Ki. iii. 16-28) shows a clear and just estimate of the feelings of the human heart; and the sound principles on which he administered justice were well fitted to excite respect and fear for one who could judge so wisely. And this was only a specimen of his acts of judgment. In these times the functions of the judge formed a most important section of royal duties; and hence, soon after, we find that Solomon erected a "porch for the throne," where he might sit and decide the numerous litigations which arose among his people. The quantity of knowledge he had amassed seems to have been prodigious. The magi of the East and the sages of Egypt were immeasurably distanced. "He was wiser than all men." His proverbial or enigmatical sayings amounted to 3,000, and his poetic effusions numbered 1,005. His studies were varied. "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes"—pursuits probably carried on at the garden of Etham, to which he often went, according to Josephus, in great state, with magnificent horses, liveries, and guards, the dark curled hair of the latter powdered and sparkling with gold dust. To these discourses and writings are to be added the books of Canticles, Proverbs, and Ecclesiastes, as compositions which he produced when under the influence of the inspiring Spirit. The fame of such wisdom could not be confined within the narrow confines of Judea. In all surrounding nations, and far off on the coasts of Arabia, the wondrous tidings were made known. Men doubted, and came to hear and test their truth (1 Ki. iv. 34). From Sheba "the queen of the south," who had heard of Solomon, came, attended with all the ensigns of royal magnificence, for the express purpose of proving him with "hard questions." These "hard questions" consisted in delights, guesses, riddles, witty and ingenious conceits. Nothing was too hard for the king of Israel. He told her all that she inquired; and, notwithstanding her former incredulity, compelled her to exclaim, "One-half of the greatness of thy wisdom was not told me" (2 Chr. ix. 6).

2. *The Riches of Solomon.*—During this reign everything was favourable for an increase of wealth. "Judah and Israel dwelt safely." War was unknown. The tribute of their conquered neighbours, the fruits of native industry, both agricultural and pastoral, and the gains of extensive commerce, must have contributed largely to enrich the exchequer of Solomon. From the last of these sources the profits were enormous. On account of his surpassing skill the monarch would in all probability be the chief merchant; and hence all gain from this quarter would be especially under his personal control. Merchandise was conducted with Tyre, with Arabia, with Egypt, most probably with Babylon, and, it may be, also with India. He had a fleet in the Indian Ocean which, as the fruit of one voyage, brought him 420 talents of gold; and another in the Mediterranean, trading to Tarshish, so rich in

the precious metals. He had also entrepots at Palmyra and Baal-beck, with other store cities for overland traffic. "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 9, 10). From these different places large imports were made of gold and silver,



Egyptian Ship of the age of Solomon.

of ivory and almug, or other precious wood, and linen, horses and chariots, besides spices and other articles of value.

Another most prolific source of wealth to Solomon was the fame for wisdom which he had acquired among all nations. Visitors came from all quarters to do honour to the wisest of men, and every man brought his present with him as a tribute of respect—"vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year." And it is not improbable that the various marriage alliances which Solomon formed contributed not a little to increase his personal riches. There is no reason to suppose that the 700 princesses (1 Ki. xi. 3) who became his wives left their portions behind them in the houses of their fathers; and these dowries, combined together, must have constituted a princely fortune. Could we place implicit reliance upon the numbers used to tell the sum of all the wealth of Solomon, as we now find them, it would be easy to give an approximate estimate of those vast treasures in accordance with modern money tables. But this is not necessary to convince any mind who glances over the sources of income above mentioned that no other Jewish king, and, it may be, no king of any land, ever possessed such stores of earthly riches. Indeed, the sacred penman seems to prefer the indefinite mode of expressing the gigantic sum,—"The king made silver and gold at Jerusalem as plenteous as stones."

But the expenditure of Solomon is also fitted to give a view of the immense treasures which were at his command. His domestic expenses must have been extremely large. His style of living for many years was luxurious in the highest degree: 700 wives and 300 concubines, with all their appendages of eunuchs and other attendants, in addition to those who usually waited upon the royal person, would constitute a household for which the large amount of daily provision referred to, 1 Ki. iv. 22, 23, would be to some extent necessary. The sacrifices of oxen and sheep which the king offered to Jehovah on various public occasions (1 Ki. iii. 4; viii. 63, &c.) were such as could only have been presented by a person of boundless wealth; not to mention the sums he expended in building high places, and burning incense, and sacrificing to other gods, to whom his wives had turned his heart (1 Ki. xi. 5-8). But those undertakings which pre-eminently display the vast resources of the royal exchequer are the various buildings which Solomon erected during his reign. By far the most splendid of these was the temple of Jehovah, which he reared on mount Moriah. (See TEMPLE.) Besides this magnificent structure, he built also a palace for himself, capacious and elegant, the house of the forest of Lebanon, a porch of pillars, the porch of judgment, and a palace for Pharaoh's daughter, beyond the bounds of the city of David. Several other erections of an inferior kind were completed during this reign (1 Ki. ix. 11-19; 2 Chr. viii. 1-6). The materials of which the temple and palaces were composed were of the most precious description; the distance from which many of them was brought was immense; the number of men employed is at first sight almost incredible; and the riches which could meet and defray all the expenses of the undertakings must have been superabundant.

3. *The Reign of Solomon.*—His authority extended over all Israel and all Judah: from Dan on the north to Beersheba on the south, and from "the river of Egypt" on the west to the banks of the Euphrates. This extensive territory he divided into twelve departments—not corresponding to the twelve tribes—and placed over each of these a governor, who, in his turn, was bound to supply the royal family with provisions for one month, (1 Ki. iv.) The peace which reigned throughout all his borders, and the unparalleled prosperity which prevailed throughout the entire nation, had rendered Solomon and his kingdom the most famous of all the monarchs and empires of the world. In addition to great wisdom, God had promised him abundance of riches and honour; and assuredly "not one thing had failed of all the good things which the Lord his God spake concerning him." During the earlier parts of his reign Solomon ruled well, in the fear of the Lord, and did justly towards all his subjects. He remembered that a greater than he was the rightful King of Israel, and conducted himself with becoming subordination to theocratic principles. But before the close of his reign Solomon had erred egregiously. Forgetting the King of heaven, he assumed all the

airs, and stooped to commit the unworthy deeds, of a despot. He had forsaken, or at least disgraced, the religion of his fathers; he had established the abominations of the heathen in God's own city; he had given himself up to the injustice of tyranny, lading his people with a heavy yoke, and chastising their complaints with a heavy lash. The people were ground down with heavy exaction and forced levies of labour. Affection for such a prince was impossible. The minds of the people were alienated from the house of David, and the seeds of that rebellion were sown which afterwards led to the dismemberment of the kingdom. At the head of this disloyalty was Jeroboam, son of Nebat; and without the kingdom, Hadad the Edomite, and Rezon of Damascus, came forward as the adversaries of Solomon. All these evils were from the Lord. He was most offended by the ungrateful impiety of one whom he had blessed with such abundance, and therefore he was angry with him and punished him, (1 Ki. xi.) Such were some of the gloomy spots which sullied the setting glories of this peaceful and prosperous reign. For David's sake Solomon was permitted to keep the whole kingdom till his death; but every hope which he might indulge for the future was blasted by Jehovah's stern denunciation:—"I will surely rend the kingdom from thee, and give it to thy servant." Solomon's reign is never referred to in the subsequent books of the Old Testament.

4. *The Character of Solomon.*—In early life Solomon was distinguished for much excellence. "He loved the Lord, and walked in all the statutes of David his father." But his seraglio perverted his soul, and led to deeds which cover his memory with everlasting disgrace. Milcom, Ashtoreth, and Chemosh, the idols of his wives, found fanes prepared by Solomon, who had erected Jehovah's temple. The extent of his empire led to much laxness. So many strangers on business could not all become proselytes, but they were tolerated. The Mosaic law, however, did not contemplate so great a kingdom; but it tolerated no false worship, with such an agglomeration of different races. It was meant for a unique people—not adapted to a heterogeneous empire. Still, the "root of the matter" was in him, and ere he had yielded to the tide of unholy influences which he brought to bear upon himself, it cannot be denied that, with a few slight exceptions which a prudent policy might to some extent require, Solomon's religious character and attainments were of a very high order. A more lofty expression of the noblest sentiments of religion is not to be found than that given at the dedication of the temple (1 Ki. viii.); and if we take the book of Ecclesiastes as expressing the feelings of his soul, after the Lord had shown him the iniquity of his sin, then there can be no doubt that his penitence was deep and genuine, and that, after all, Solomon would find acceptance, through the appointed medium, by Him "who knows our frame, and remembers that we are dust."

SOLOMON, POOLS OF (Eccl. ii. 6). These pools are on the road to Hebron, about 3 miles south-west of Bethlehem, in a narrow sloping valley. They are three in number, placed one above another in the valley. They are immensely large cisterns, built of stone and mortar, and plastered within. The length of the uppermost is 160 yards, the second is estimated at 200 yards in length, and the third is still longer. The width of the three is nearly the same, and is perhaps somewhat less than 100 yards. They may be 30 feet in depth. At the distance of 30 or 40 rods from the upper pool are the subterranean springs, sometimes called the Sealed Fountains, from which the pools are supplied. Descending through a small hole, like the mouth of a well, to the depth of 10 or 12 feet, you find yourself in an excavated, vaulted room, or rather two rooms connected by a door, at one side of which the water flows out of the rock in a copious and pure stream, and descends by an underground conduit to the pools. From the pools it is conveyed by an aqueduct around, on the sides of the hills, to Jerusalem. The tradition is, that these pools were built by Solomon, which is perhaps not improbable. They certainly are ancient. It is somewhat remarkable that no history extant informs us of their origin, or makes any evident mention of them. If we consider them the work of the Jewish monarch, and that this valley was once adorned with gardens, groves, and palaces, it must have been a delightful retreat. A short distance below the pools, in the valley, there are still some beautiful gardens watered from the aqueduct.

SOLOMON, PROVERBS OF. (See PROVERBS.)

SOLOMON'S PORCH. (See TEMPLE.)

SOLOMON'S SERVANTS, CHILDREN OF (Ezra ii. 56; Neh. vii. 57). They seem to have been descendants of the Canaanites, reduced to servitude by Solomon, and to have formed a caste by themselves. They appear in the lists of returned exiles along with the Nethinims. (See NETHINIMS.)

SOLOMON, SONG OF. This is the twenty-second in the order of the books of the Old Testament. The ancient Jews, without exception, regarded it as a sacred book; Josephus inserts it in his catalogue of sacred books; and it is cited as of divine authority from the earliest period of the Christian Church. Its canonical authority is thus placed beyond dispute. As it formed a portion of the Old Testament in Christ's time, it enjoys the same seal and sanction as did the entire Hebrew oracles. That it is in the highest degree figurative must be allowed; but whether it is to be regarded as a poem, or a series of poems, or as a nuptial dialogue, or as a drama, is not determined. One opinion is, that the book consists of twelve distinct poems or idyls, such as are common among Arabian poets, and that it should be divided thus, as it has been by Dr. Mason Good,—

Idyl 1	Chap. i.	1—8.
2	i.	9—ii. 7.
3	ii.	8—17.
4	iii.	1—5.

Idyl 5.....	Chap. iii.	6—iv. 7.
6.....	iv.	8—v. 1.
7.....	v.	2—vi. 10.
8.....	vi.	11—13.
9.....	vii.	1—9.
10.....	vii.	10—viii. 4.
11.....	viii.	5—7.
12.....	viii.	8—14.

Other writers divide the book into days. Bossuet, for example, divides it thus,—

Day 1.....	Chap. i.	—ii. 6.
2.....	ii.	7—17.
3.....	iii.	—v. 1.
4.....	v.	2—vi 9.
5.....	vi.	10—vii 11.
6.....	vii.	12—viii. 3.
7.....	viii.	4—14.

A large portion of the book is an impassioned discourse between the bridegroom and bride. The scene of intercourse is frequently changed. The bride is first introduced in a soliloquy; then she and her spouse have a loving colloquy. Overcome by her emotions, she falls asleep, and enjoys in a dream or trance a vision of her beloved. The daughters of Jerusalem are now introduced. They behold a procession approaching the city—Solomon borne on a palanquin with sixty chieftains surrounding it; and the bride and bridegroom converse again. The spouse falls then into dejection; the bridegroom is absent from her; and she describes to the daughters of Jerusalem her adventures in search of him. The next scene opens in a garden. The bridegroom meets with the object of his affections somewhat unexpectedly, and expresses his ardent joy and admiration. The brothers of the bride are introduced, in consultation about their sister. They taunt her with her youth, but she replies with indignant tone. The lovers seem at length resolved on consummating their union, and he exclaims, as if danger of interruption were apprehended—

> "Fly, O my beloved, like the gazelle,
> Like the swift fawn on the mountains of spices."

Some of the descriptions of pastoral scenery are of unrivalled beauty, and the language breathes throughout the ardour and vehemence of a deep attachment. The book is fragrant with Oriental perfume, breathed by spicy gales, and gathered from odorous gardens.

The occasion of the Song has been often supposed to be Solomon's marriage with an Egyptian princess; and it has been conjectured that the paintings on the monuments afford a species of verification. Shishak is said to have had two daughters, one married subsequently to Jeroboam, the head of the ten revolted tribes, the other to Solomon. Solomon, as allowed by the Jewish law, had another wife, an Ammonite princess, who was the mother of Rehoboam, and who, of course, had the pre-eminence over the Egyptian wife, as the royal source of the favoured race destined to terminate in the Messiah. It may be safely inferred that unfavourable dispositions towards Solomon were created at the Egyptian court by this circumstance. The Egyptian princess in Solomon's Song, who throughout employs Egyptian illustrations, and compares the princely address of her lover to the harmonious actions of the horses in her father Pharaoh's chariot (and they were indeed unmatched in beauty, as the monuments show), speaks of herself as being dark, as all the Egyptian women were, but handsome. She says that "the *Sun* (Phra or Pharaoh) has looked upon her," and refers mysteriously to some anger of her "mother's sons" either at her love or her marriage. But, if the princess was compelled, as it is clear she would be, to play a subordinate part to the Ammonitish queen in Solomon's harem, with no chance of the Egyptian line succeeding to the throne, the politicians of Shishak's court would have had good reason to be dissatisfied, considering the magnificent dowry he had bestowed upon his daughter in marriage—the key fortress of Migdol, and the seaport of Ezion-geber on the Red Sea, communicating with the wealth of India. Hence a very clear insight is given us into the motives why Shishak and his sons, the "angry brothers" of Solomon's wife, should encourage the rebellion of Jeroboam against Solomon's son, Rehoboam; and why Shishak should give him the second daughter as his wife, as he had already given his sister to Hadad, another rebel against Solomon. This circumstance explains the motives which prompted Shishak to "come up" against Jerusalem, and render Rehoboam his tributary. Others, however, such as Dr. Good, maintain that the bride must have been an Israelite. He argues that Solomon's marriage with Pharaoh's daughter was a matter of policy, more than of affection, and that many passages in the poem can admit of no reference to a foreign bride.

The purpose of the book has also been differently understood. The Chaldee version makes it a portion of Jewish history, Luther understood it to be a florid description of Solomon's government. Many of the modern Germans deny that Solomon was its author, and regard it merely as an Oriental amatory poem, on a level with Ovid or Tibullus. Aben Ezra long ago said, "Profanation! profanation! to set down the Canticles among amatory compositions! but everything is said in the way of allegory." Others suppose it to celebrate virtuous love, and to exalt the dignity and firmness of the female sex. Ginsburg gives the following summary of the various opinions:—"This book is made to describe the most contradictory things. It contains the wanderings of the Jews, how they will ultimately 'fill their stomachs with the flesh of the Leviathan and the best of wines preserved in grapes,' and is the sanctum sanctorum of all Christian mysteries. It is denounced as a love song, and extolled as declaring the incarnation of Christ; it speaks of the meridian church in Africa, and of the betrayal of the Saviour; it contains a treatise upon the doctrine of free grace against Pelagianism, and an Aristotelian disquisition upon the functions of the active and passive mind; it is an apocalyptic vision, a duplicate of the Revelations of St. John, and records the scholastic

mysticisms of the middle ages; it denounces Arianism, and describes the glories of the Virgin Mary; it 'treats of man's reconciliation unto God and peace by Jesus Christ, with joy in the Holy Ghost,' and teaches lewdness, and corrupts the morals; it records the conversation of Solomon and Wisdom, and describes the tomb of Christ in Egyptian hieroglyphics; it celebrates the nuptials of Solomon, and gives us a compendium of ecclesiastical history to the second advent of Christ; it records the restoration of a Jewish constitution by Zerubbabel, Ezra, and Nehemiah, and the mysteries of marriage; it advocates monogamy and encourages polygamy; it assists devotion and excites carnal passions." (See Ginsburg's Introduction to his Commentary on the Book.) If it be canonical, we are forced to regard it as allegorical. In no other way can its spirituality be appreciated. The same species of allegory, making the nuptial relation a symbol of the union between Christ and his Church, occurs often in Scripture, as in Hos. i., ii., iii.; Ezek. xvi.; Jer. iii. The reader may also be referred to Ps. xlv.; Isa. liv.; lxii. 4, 5; 2 Cor. xi. 2; Rom. vii. 4; Eph. v. 23-32; Rev. xix. 7; xxi. 2-9. Some have supposed—but the supposition is far-fetched—that the following phrases of the New Testament are designed allusions to the Canticles:—Ch. i. 3, "the virgins love thee," 1 Pet. i. 8: *v.* 4, "draw me," Hos. xi. 4; John xii. 32: *v.* 7, "feedest," Isa. xl. 11; John x. 3: ch. ii. 3, "fruit," Matt. xxvi. 29: *v.* 8. "voice of my beloved," John x. 3, 4: ch. v. 1, 7, "fair—no spot in thee," Eph. v. 27: ch. v. 2, "my beloved—knocketh," Rev. iii. 20: ch. vi.[10, "fair as the moon, clear as the sun," Rev. xii. 1: ch. viii. 14, "Make haste, my beloved," Rev. xxii. 17, 21. When the Jews apostatized from Jehovah, they are said to have broken the marriage covenant—to have gone a "whoring." Comp. Exod. xxxiv. 15, 16; Lev. xx. 5, 6; Num. xv. 39; Deut. xxxi. 16; 2 Chr. xxi. 13; Ps. lxxiii. 27; Ezek. vi. 9.

It is also a strong presumption in favour of this theory of an allegory, that the veiling of spiritual fervour and enjoyment under the symbol of love is common to all the Oriental nations. The famous odes of Hafiz are of this mystic nature; so is the Getagorinda, a poem of the Hindoos. The same practice is common in Egypt, as Mr. Lane tells us; and he has given us specimens of these allegorical compositions. We transcribe the following; and the reader will at once feel some resemblance to the Song of Solomon:—

"With love my heart is troubled,
And mine eyelid hindereth sleep:
My vitals are dissevered,
While with streaming tears I weep.
My union seems far distant:
Will my love e'er meet mine eye?
Alas! did not estrangement
Draw my tears, I would not sigh.

"By dreary nights I'm wasted:
Absence makes my hope expire:
My tears, like pearls, are dropping,
And my heart is wrapt in fire.
Whose is like my condition?
Scarcely know I remedy.
Alas! did not estrangement
Draw my tears, I would not sigh.

"O turtle-dove! acquaint me
Wherefore thus dost thou lament?
Art thou so stung by absence?
Of thy wings deprived, and pent?
He saith, 'Our griefs are equal:
Worn away with love, I lie.'
Alas! did not estrangement
Draw my tears, I would not sigh.

"O first and everlasting,
Show thy favour yet to me:
Thy slave, Ahh'mad El-Bek'ree,
Hath no Lord excepting thee.
By Ta'-Ha', the great Prophet!
Do thou not his wish deny.
Alas! did not estrangement
Draw my tears, I would not sigh."

Mr. Lane gives another specimen very like the High Song in some of its parts:—

"The phantom of thy form visited me in my slumber:
I said, 'O phantom of slumber: who sent thee?'
He said, 'He sent me whom thou knowest;
He whose love occupies thee.'
The beloved of my heart visited me in the darkness of night:
I stood, to show him honour, until he sat down.
I said, 'O thou my petition and all my desire!
Hast thou come at midnight, and not feared the watchmen?'
He said to me, 'I feared: but, however, love
Had taken from me my soul and my breath.'"

Among the Orientals the following is the authorized key to such allegories:—

Wine—Devotion.
Revel—Religious Ardour.
Sleep—Meditation.
Kiss—Pious Rapture.
Lips—Mysteries of God.
Tresses—Glory of God.
Perfume—Religious Hope.
Beauty—The Divine Perfections.

The difference of manners in the East and West is also to be borne in mind in treating of this song. The language of men was then free, for female society never mingled with them. Much of the supposed indelicacy is to be ascribed, not only to our incorrect English version, but to our modern and conventional notions and feelings. Misconception has added to this; for many portions of the poem supposed to describe the person describe only the dress in its Oriental finery and gaudiness. The sudden and frequent changes from singular to plural seem, on the part of the bride, to intimate that the speaker is the representative of a company—the holy Catholic Church. The Canticles are especially an Oriental book, suited to the warmth and rapture of the Oriental temperament. The Jews did not permit it to be read by young persons till they had reached a certain age. And if so much—if all the rest of Scripture, indeed—be of universal adaptation, we need not grudge that a very few pages have a special suitability to the Oriental imagination and heart, especially if we bear in mind that nine-tenths of the family of man have belonged to the East—that probably at least a half of those now on

the face of the earth are Oriental tribes. Yet many saints in every age have been delighted with the Song of Solomon. The more purely devotional and raised above the flesh they were, the more they admired and used this inspired composition. Jonathan Edwards, who was almost pure intellect, was of this class. His ideas of the beauty of holiness formed themselves into pure poetry, though only written in prose; and he says:—

"The whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time, and found from time to time an inward sweetness that would carry me away in my contemplations. This I know not how to express otherwise than by a calm delightful abstraction of the soul from all the concerns of the world; and sometimes a kind of vision of fixed ideas and imaginations of being alone in the mountains or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God. The sense I had of divine things would often of a sudden kindle up an ardour in my soul that I know not how to express.

"While thus engaged, it always seemed natural for me to sing or chant forth my meditations; or to speak my thoughts in soliloquies with a singing voice."

Similar sentiments are expressed by St. Bernard, Thomas Aquinas, and the late Dr. Chalmers. Many good people, who are strangers to all learned theories and doubts, feel that when they read the "Song of Songs" they are "FEEDING AMONG THE LILIES."

The allusions with which this book abounds are made to scenes and customs of which our knowledge is very imperfect; and hence much perplexity must attend any attempt to analyze the truths it teaches; and much care and judgment are necessary so to use this part of divine truth as not to abuse it. (See SHULAMITE.)

SON OF MAN (Matt. viii. 20). This title is given to our Saviour eighty times in the New Testament, and in thirty instances he applies it to himself. It is also applied to him by Daniel (ch. vii. 13). The Jews understood it to denote the Messiah. It probably denotes his peculiar and intimate relation to mankind in his incarnate state, as the phrase, *Son of God*, denotes his peculiar relation to the divine Being.

The term, *Son of Man*, is also applied to Ezekiel not less than eighty-nine times.

SON OF GOD (Dan. iii. 25). This is one of the titles of our divine Redeemer, and is applied to none else, except in a connection which shows the sense. It is applied to angels (Job xxxviii. 7), and to Adam (Luke iii. 38), as created immediately by his hand, and sustaining a filial relation to him and to believers (Rom. viii. 14, 15; 2 Cor. vi. 18), as adopted into God's spiritual family; but when applied to Christ, it is in a peculiar and exalted sense, which cannot be mistaken. Its meaning is clearly shown in John's gospel (ch. v. 17, 18; x. 36-38). Christ, as Son of God, claims equality of prerogative with his Father: the Jews understood him to claim this, and thought him guilty of blasphemy. Jesus did not say that they had misinterpreted his words. He admits the correctness of their interpretation, and defends and explains his language. The Son of God has an identity of nature with the Father, and is one with him in affection.

SONS OF GOD (Gen. vi. 2). *God* in this passage is sometimes rendered *princes*, or *distinguished persons;* and the reading may be, "sons of the eminent men" mentioned in the preceding chapter,—men noted for piety—men who showed their adoption by possessing their Father's image. Some take it to mean angels or unembodied spirits. (See ADOPTION.)

SOOTHSAYER (Dan. ii. 27) was one who pretended to foretell future events. The original word is supposed to denote that they dissected the entrails of animals for the purpose of discerning what would come to pass. The Philistines appear to have been notorious for their practice of this magic imposition (Isa. ii. 6). This was a common mode of divining among the Romans. (See DIVINATION.)

SOP (John xiii. 26). Our ordinary table utensils were unknown among the Hebrews. Hence, in eating broth or milk, it was either taken with the hollow of the hand or the bread was dipped into it. This is at present the usage in all the Oriental countries, even at the table of the Persian king. Thus the reapers of Boaz dipped their "morsel in the vinegar" (Ruth ii. 14); and thus our Saviour "dipped the sop," or morsel, and gave it to the traitor Judas. Jowett says—

"There are set on the table in the evening two or three messes of stewed meat, vegetables, and sour milk. To me the privilege of a knife, spoon, and plate was granted; but the rest helped themselves immediately from the dish, in which five Arab fingers might be seen at once. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out with his fingers, and put it to my mouth."—*Researches*, p. 285.

SORCERY (Acts viii. 9; xiii. 6)—one of the arts of the magicians (Exod. vii. 11);—hence called *sorcerers*—by the use of which they pretended to predict future events, cure diseases, work miracles, &c. The practice of sorcery, or any confidence in it, is threatened with the severest judgments (Mal. iii. 5; Rev. xxi. 8; xxii. 15). (See DIVINATION.)

SOREK (Judg. xvi. 4)—a brook and vale in the south of the territory of Dan, where Delilah dwelt. It probably derived its name from its *choice grapes*. The brook flows into the Mediterranean near Askelon.

SORROWS OF DEATH and SORROWS OF HELL (Ps. xviii. 4, 5), signify *pangs*, or *pains*, as in Acts ii. 24. In both passages

the word *cords* may be read. Death is personified in many systems of pagan worship. There is a Hindu deity, *Yama*, or the "catcher of the souls of men," whose image is represented as holding a cord or snare, which he throws over his victim, and thus secures him.

SOSIPATER (Rom. xvi. 21), or SOPATER (Acts xx. 4)—a native of Berea, and a kinsman of Paul.

SOSTHENES (Acts xviii. 17)—a ruler of the Jewish synagogue at Corinth. He was seized and beaten by a party of Greeks in that city, who were excited thus to acts of violence by what they thought the unjustifiable and malicious persecution of Paul. It is thought that he afterwards became a convert to the Christian faith (1 Cor. i. 1, 2). (See GALLIO.)

SOUL (Gen. ii. 7). The Scriptures evidently distinguish between the spirit and soul (1 Thess. v. 23; Heb. iv. 12). The word which we call soul is used to denote mere animal life, or the seat of sensations, appetites, and passions (Gen. i. 20). Here the word translated *life* is the same with that which is elsewhere translated *soul*. Hence it may be inferred, that as we have our bodies and animal life in common with brutes, it must be the spirit which was created in the likeness or image of God, and which raises man above the brutes that perish, and makes him a rational and accountable being. The spirit, in contrast with the soul, is the higher portion of our nature—the seat of the reason, conscience, and the loftier affections—the holy of holies in that temple which God has constructed for himself within us. We cannot comprehend the exact connection and relation of these various parts of our being; but that they exist is the declaration of Scripture, fully supported by observation and experience.

There were among some ancient nations dim beliefs of the soul's immortality. That belief was not very clearly revealed in the Old Testament; but "Jesus Christ brought life and immortality to light." The impressions of immortality among the Egyptians were peculiar and significant, as is revealed in their books and pictures. In the *Todten-buch* are various striking representations. There we have pictured out to us the last Hall of judgment, where sits the stern arbiter, Osiris, with the small tablet on his breast, and before and around him are his balance, his secretary, and his forty-two assessors. It is remarkable that this balance has in one of its scales a statue of divine justice, and in the other the heart of the

Final Judgment.—Weighing a Soul.

deceased. This scale the dead man watches himself, but Anubis guards the other. Each of the forty-two judges records his own decision—a separate verdict. Horus examines the plummet, and Thoth records the sentence. The person at the bar of these solemn judges is

Judgment and Future Destiny

allowed to plead in his own behalf. "I have defrauded no man, I have not slaughtered the cattle of the gods, I have not prevaricated at the seat of justice, I have not made slaves of the Egyptians, I have not defiled my conscience

for the sake of my superior, I have not used violence, I have not famished my household, I have not made to weep, I have not smitten privily, I have not changed the measures of Egypt, I have not grieved the spirits of the gods, I have not committed adultery, I have not forged signet rings, I have not falsified the weights of the balance, I have not withheld milk from the mouths of my children, I have not pierced the banks of the Nile in its annual increase, I have not separated to myself an arm of the Nile in its advance." This singular disavowal concludes thus,—"I have not disturbed the gazelles of the gods in their pasturage, I have not netted the water-fowl of the gods, I have not caught the sacred fishes." It may be inferred from this and other sections that there were parks or preserves around the Egyptian temples, where the sacred animals were kept, and that it was sacrilege to take them. "I have not despised the gods in their offerings;" in other words, "I have not offered to the gods that which is imperfect, I have not bound the cattle of the gods, I have not pierced the god in his manifestation." It is plain that there are shadowed out in many of these hieroglyphs the hopes and fears of a guilty bosom; for should the spirit when judged be discovered unworthy of admission to paradise, it is ignominiously driven off to a darker world, and made to assume a bestial form, typical of its sensual character and grovelling pursuits. Thus, as in the preceding illustration, a glutton is condemned to assume the form of a hog, and is sent off under the guidance of a foul spirit to wallow in a stye, and feed upon "husks." But if the spirit has been acquitted, it rises higher in glory and in susceptibility of enjoyment. It joins the happy throng who bathe in the pure river of water of life that encircles their dwelling. Above them stands the memorable inscription, "They have found favour in the eyes of the great God, they dwell in mansions of glory, and enjoy the celestial life; the bodies which they have forsaken shall sleep for ever in their sepulchres, while they shall rejoice in the presence of God most High." Many momentous truths belonging to the faith of an early world, to which, with all its aberration, the human spirit clings so tenaciously, are in those symbols rudely and impressively sketched. Ideas of immortality and retribution are singularly masqued under such quaint memorials. (See SPIRIT, SPIRITUAL BODY.)

SOW. (See SEED.)

SOW. (See SWINE.)

SPAIN (Rom. xv. 24). Formerly this term included the whole Spanish peninsula, embracing Portugal. It was peopled by the descendants of Tarshish, one of the sons of Javan. In Paul's time it was subject to Rome, and the resort of many Jews. It is uncertain whether that apostle's intention to visit Spain was ever executed. (See CONEY.)

SPAN. (See MEASURES.)

SPARROW (Ps. lxxxiv. 3) is well known to be one of the smallest and least valuable of all birds. Hence the force of the allusion, "Are not two sparrows sold for a farthing?" (Matt. x. 29; Luke xii. 6). The Psalmist likens himself, in Ps. cii. 7, to "a sparrow alone on the house-top." Now, this bird is not one that sits and pines in solitude; but a distinguished naturalist, in a recent publication, suggests that the bird referred to by the psalmist is a species of thrush, "remarkable through all the East for sitting solitary on the habitations of men,"—"alone on the house-top it warbles in sweet and plaintive strains." It is of a blue colour, with black wings and tail. To this bird, so often seen alone and pouring forth notes of melancholy tone, the royal penitent compares his own condition and exercises. The probable allusion in Ps. lxxxiv. 3 may be better understood by placing the former part of the third verse in a parenthesis, and thus connecting the latter part with the second verse, thus,—"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God (yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young), even thine altars, O Lord of hosts, my King, and my God." Then the desire of the psalmist to go up to the courts of the Lord's house is beautifully compared with the instinctive desire of the bird for its nest—its home. Or we may supply the verb again before the words, "even thine altars." "As the sparrow finds its house, and the swallow its nest, so *have I found* thine altars"—a place to me of frequent resort, supreme felicity, and intense satisfaction. Tree sparrows abound at the present day on mount Olivet and about the Mosque of Omar.

SPEAR. (See ARMOUR.)

SPEARMEN (Acts xxiii. 23) were probably light-armed troops, able to march with horsemen.

SPICES (Gen. xliii. 11). This term, as used by the sacred writers, is much more comprehensive than the modern use of it. With them it includes not only fragrant gums, as myrrh, and also roots and barks, as cassia, cinnamon, cane, &c., but the odours of flowers and various perfumes (Song iv. 14, 15). Spices were imported into Judea chiefly from southern Arabia. Sweet spices (Mark xvi. 1) are merely aromatic substances used in embalming. The word spices fully expressed the meaning of the original word without the adjective. Many of the Hebrew words descriptive of various kinds of spices can be still identified with their modern names. (See ANOINT, BALM, OIL.)

SPIDER (Job viii. 14)—a well-known insect of very singular structure and habits. Its method of weaving its web—the thinness and frailty of which are strikingly emblematical of a false hope, and of the schemes of wicked men (Isa. lix. 5)—and the remarkable construction of its foot, so as to resemble a part of the human hand, have been often referred to by naturalists.

The expression in Prov. xxx. 28, "The spider taketh hold with her hands, and is in king's palaces," is supposed by some to refer to

some other and larger animal of the lizard species; but the striking correspondence between the construction of the spider's foot, and the terms used to express its method of working, go far to establish the correctness of the present rendering.

SPIKENARD (John xii. 3-5)—a plant of the grass kind, of strong aromatic taste and smell, and found chiefly in India. The ointment made of the genuine Indian spikenard was very precious (Mark xiv. 3), a single pound costing in our Saviour's day what, in the modern value of money, would be upwards of £8, 6s. 8d. Profane history tells us that the crude vegetable was worth 100 denarii (or nearly £9, 7s. 6d.) a pound, at Rome, in the time of Christ. Hence the allusion of Horace—

> "Do bring the spices and a cask is thine;
> Thy tiny box of perfume shall produce
> An ample cask."

Like other unguents and perfumes, it was carried in a box closely sealed, so as to be air-tight. Opening this seal is called *breaking the box.*

SPIN. (See DISTAFF.)

SPIRIT (Gen. vi. 3). This term is often employed figuratively by the sacred writers, and its import may be generally determined by its connection.

The third person of the Trinity is named the Holy Spirit—SPIRIT, as he is the author of life; and HOLY, as his great work is the promotion of holiness in the believing heart. He is called both Spirit of God and Spirit of Christ, from the peculiar economic relation he sustains both to Father and to Son. The designs of the Father and the commands of the Son are brought into actual and embodied existence by the operations of the Holy Ghost, and that both in creation and redemption. The Holy Spirit is particularly represented to us as that divine agent, the Comforter, plainly distinguished from the Father and the Son (John xiv. 26; xvi. 7, 8), by whose influence the truth is received, understood, believed, and obeyed. He quickens those who are dead in trespasses and sins, purifies and sanctifies them, and thus prepares them to glorify God and enjoy him for ever (John xv. 1-6; Rom. v. 5; viii. 16).

Thus it is plain that his work is that of application. He takes of the things that are Christ's, and shows them unto us. He brings home Christ's truth to the mind, and sprinkles Christ's blood upon the heart. The graces that adorn the character are the "fruits of the Spirit," and their possession is the "earnest" or "first-fruits" of coming glory. (See COMFORTER.) The personality and divinity of the Holy Ghost are clearly taught in Scripture. The names, attributes, works, and worship of the supreme God are ascribed to him. 1. Names, as *Jehovah,* Acts xxviii. 25, with Isa. vi. 9; and Heb. iii. 7, 9, with Exod. xvii. 7; Jer. xxxi. 31, 34; Heb. x. 15, 16: *God,* Acts v. 3, 4: *Lord,* 2 Cor. iii. 17, 19—"The Lord, the Spirit." 2. Attributes, as omniscience, 1 Cor. ii. 10, 11; Isa. xl. 13, 14: omnipresence, Ps. cxxxix. 7; Eph. ii. 17, 18; Rom. viii. 26, 27: omnipotence, Luke i. 35: eternity, Heb. ix. 14. 3. Divine works, Gen. ii. 2; Job xxvi. 13; Ps. xxxii. 6; civ. 30. 4. Worship, Isa. vi. 3; Matt. xxviii. 19; Acts xxviii. 25; Rom. ix. 1; 2 Cor. xiii. 14; Rev. i. 4. (See DISCERNING OF SPIRITS.)

SPIRITUAL BODY (1 Cor. xv. 44). We are probably to understand by this that the body which will be raised will be divested of all sensual and animal appetites; and while it will retain a bodily shape or form, it will be perfectly fitted for pure spiritual exercises and enjoyments, in perfect unison with the redeemed and sanctified spirit. Now it serves the soul; then it will serve the spirit. (See SOUL.)

SPOIL (Exod. iii. 22). The original word in this passage means "to recover property taken away by violence" (1 Sam. xxx. 22). The word also signifies booty taken in war. As early as the days of Abraham a portion of the prey was set apart for religious purposes (Gen. xiv. 20). Under the Mosaic law the same division took place (Num. xxxi. 26; 1 Chr. xxvi. 27). David made a military regulation, that they who guarded the baggage should share equally with those who were actually engaged in battle (1 Sam. xxx. 24).

SPONGE (Matt. xxvii. 48)—a submarine substance, composed of fibres interwoven in a surprising manner, and surrounded by thin membranes, which arrange themselves in a cellular form. It imbibes a great quantity of fluid, and parts with it upon a strong pressure. Drink could be easily conveyed in this form where cups could not be used. It is inhabited by animals, like the coral, who use the openings of the sponge to suck in and throw out water.

SPRINKLING, BLOOD OF (Heb. xii. 24). The Jewish high priest, on the great day of atonement, carried blood into the inner sanctuary, and sprinkled it upon the mercy-seat. It was by this sprinkling of blood that an *atonement* was made "for the holy place, because of the uncleanness of the children of Israel (Lev. xvi. 16). The blood of sprinkling was typical of the atoning blood of Christ. When this has been applied to the soul of the believer, he may approach the presence of a holy God, in the name of the great Advocate and Redeemer, confident of a gracious reception. The blood of Abel, alluded to in the above passage from Hebrews, called only for vengeance (Gen. iv. 10, 11); but the blood of Christ speaks of pardon, peace, and eternal life. Some suppose, however, that the verse may refer to Abel himself, who being dead yet speaketh, or the blood of Abel's sacrifice. It spoke only of a great atonement yet to be presented. (See ABEL.)

STACTE (Exod. xxx. 34)—one of the prescribed ingredients of the sacred incense. It is the Greek name for the purest myrrh; or that which flows freely from the tree without incision; whereas the common myrrh is procured by making incisions in the bark. Some suppose it to be the gum of the storax tree.

STANDARD. (See ABOMINATION, BANNERS.)

STARS (Deut. iv. 19). Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies; all luminaries, except the sun and moon. The psalmist, to exalt the power and omniscience of God (Ps. cxlvii. 4), describes him taking a survey of the stars, as a king taking a review of his army, and knowing the name of every one of his soldiers. To express a very extraordinary increase, the sacred writers use the similitude of the stars of heaven or of the sands of the sea (Gen. xv. 5). (See ARCTURUS, CHIUN, MAZZAROTH, PLEIADES, REMPHAN.)

No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens (Ps. xix. 1). When we seriously contemplate the moon and stars, the work of the fingers of God, we cannot but be astonished that he should condescend to pay any attention to men (Ps. viii. 3).

The star of Bethlehem, which appeared to the Magi, to direct them to the birthplace of the Messiah, was not a natural phenomenon, but evidently miraculous; and when it had answered its purpose it vanished. (See JESUS.)

Jesus Christ is called the "Morning Star" (Rev. xxii. 16), as he introduced the light of the Gospel day, and made a fuller manifestation of the truths of God than the prophets whose predictions are now accomplished.

STEEL (Ps. xviii. 34). The degree of strength and agility which one possessed was often shown among the ancient nations in the use of the bow. The word rendered *steel* in this passage might be more properly rendered *copper*. So of Job xx. 24. (Comp. Jer. xv. 12; Ezek. xxvii. 19.) (See ARMS.)

STEPHANAS (1 Cor. i. 16) was one of the earliest converts to Christianity in Corinth (1 Cor. xvi. 15), and received baptism at the hands of Paul.

STEPHEN—*crown* (Acts vi. 5)—usually known as the first martyr—was one of the seven men "of honest report" who were elected, at the suggestion of the twelve apostles, to relieve them of a particular class of their labours. His character is given by the sacred historian as a man full of faith and of the Holy Ghost; and he was endowed in a remarkable degree with divine power and grace (Acts vi. 8, 10). His defence against the false and malicious charges of his opponents (Acts vii. 2-53), among whom was Saul of Tarsus, is a masterly exhibition of truth. So holy was the excitement of the pleader, that a bright serenity spread over his countenance,—for "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts vi. 15). So powerful was his scriptural argument, and so direct was its appeal to the consciences of the populace, that they were excited to madness (Acts vii. 54), and fell upon Stephen like wild beasts, shouting, and stopping their ears; and after they had forced him beyond the walls of the city (Lev. xxiv. 14), they stoned him to death, Saul being present and conspicuous in this barbarous transaction. Yet though beaten and bruised by these missiles of death, the last breath of the martyr was spent, like that of his divine Master, in prayer for the forgiveness of his murderers. It is worthy of remark that this prayer of Stephen's is directed to the Lord Jesus; or rather, it seems to be a continuation of the prayer respecting himself which was addressed immediately to Christ, the word *God* in verse 59 of our translation not being in any ancient manuscript or version, and therefore, of course, wholly unwarranted. Stephen saw Jesus standing at the right hand of God, and this is the only instance in which the exalted Saviour is not said to be sitting. But now He was standing, his look bent down to earth, and his arms open to welcome up to his bosom the soul of his martyr. The old saying was, If Stephen had not prayed, Saul had not been converted.

STEWARD (Gen. xv. 2)—the chief overseer of the household. (Comp. Gen. xxiv. 2 with passage first cited: see ELIEZER, JOANNA.)

STOCKS (Job xiii. 27)—the name of a machine or instrument by which the feet and arms of prisoners are secured. It is said that the jailer at Philippi, to whose custody Paul and Silas were committed, with a strict charge to keep them safely, not only put them in an inner prison or dungeon, but made their feet fast in the stocks. The upper half of the instrument being removed, each leg is placed, just above the ankle, in the groove of the lower half, and then the upper part is fastened down so as to confine them inextricably. The instrument for confining the hands is formed on the same principle. Another kind of stocks was a species of pillory (Jer. xx. 2).

STOICS. This sect of ancient philosophy originated with Zeno, a native of Citium, in the island of Cyprus. Zeno was born about the year 360 B. C. Much of his early life was spent in mercantile pursuits; but being shipwrecked on the coast of Attica, in one of his trading expeditions, he came to Athens, and turned his mind to the study of philosophy. For several years he waited upon the instructions of Crates, a distinguished teacher of the cynic sect, whose general principles were imbibed by Zeno, and whose morose, stern indifference of manners laid a foundation for that rigid moral apathy which the Cyprian afterwards inculcated. After leaving the school of Crates, Zeno attended the discourses of all the other eminent teachers in Athens; and having thus become acquainted with all that was known and taught in Greece, he resolved to become a teacher, and found a system of his own. He opened his academy in the Poecile Stoa, or variegated porch—so called from the famous paintings with which it was adorned. By way of eminence this portico was called Stoa by the Athenians; and hence the name Stoics was given to the teacher and disciples who assembled there. A numerous band of followers soon crowded around the new preceptor; and by his great powers of reasoning,

high system of morals, strict integrity of character, and modest yet generous affability, he soon gained both the affection and esteem of his pupils, and the respect of all the Athenians. He continued to labour in the work of teaching till the period of his death, which occurred in the year 264 B. C.

The course of study in the Porch embraced logic, or the art of reasoning, philosophy in general, physics, metaphysics, and morals. According to Zeno and his followers, the first of these embraces the art of declaiming as well as the art of argumentation. Each of these departments is most necessary and valuable in its own place; but these early logicians pushed matters to an extreme, and wasted much time and ingenuity in discussing idle quibbles, imposing sophisms, and other foolish questions which "gender strifes." Their view of the general principles of philosophy is chiefly interesting as it comprehends their opinion concerning the extensive nature of true virtue. Under this term was included the right employment of the understanding in seeking after truth, as well as the due regulation of the appetites and passions of the soul. To the adoption of this definition they were naturally led by the connection which they traced between wisdom and morality. In proportion as men are wise, so are they active in every good work. True wisdom consists of an extensive knowledge of all things, human and divine; sound philosophy invariably leads to such wisdom; and the employment of the mind in this way, and for this object, is an exercise essentially virtuous. Hence their conclusion that virtue comprehended the proper use of the mind in the study of nature, and in the full performance of all righteousness. To these sentiments the Christian mind may give cordial assent. Every act of the soul, whether in thought, word, or deed, is either virtuous or vicious, and as such is under the moral jurisdiction of "the judge of all the earth."

What remains of the system of Zeno diverges widely from the truth. The fundamental idea in his physical theory is the eternity of matter as well as mind; but, unlike all preceding philosophers, he did not regard these two substances as opposite and independent in their nature—possessed of properties altogether incompatible with true identity—but in his view they were the same in essence, and continued united in all subsequent forms of existence. The first form of being was a dark and confused chaos, which being subsequently arranged, became the world as it now appears. In the world, or universe, which embraces all things, there exist two fundamental principles,—the one passive in its nature, and denominated matter; and the other active, and designated reason or God. Hence the doctrine of the Stoics, that the universe is "a sentient and animated being," of which the material parts constitute the immense body, and God himself is the soul or pervading spirit. Such a system naturally led to most erroneous views on the doctrine of providence. The Stoics had no notion of an infinitely holy, wise, just, and good Being, superior to and independent of all other beings, whose care extends over all, and who is constantly upholding, directing, and governing every movement and act of his numerous creatures. In their view all things yield to the influence of stern necessity; and the universe, in all its parts, presents nothing more than a succession of causes and effects which is produced by the action of some indefinable power that constitutes a necessary element of the machine which it regulates. "Providence, in the Stoic creed," says Enfield, "is only another name for absolute necessity, or fate, to which God and matter, or the universe which consists of both, is immutably subject."

The moral theory of Zeno was built upon, and accorded with, the fundamental principles of his physical system, which have been now stated. Man is a little world in himself, composed of matter and mind; and in accordance with this thought the Stoics adopted, as the fundamental maxim of their morality, that men should live agreeably to nature—that is, should make all their desires and pursuits accordant with, and subservient to, the general arrangements produced by that necessity to which the world is subject. So to live and act constitutes true virtue, and leads invariably to the possession of happiness. Moral duties were viewed in three aspects, and so classified—viz., those which relate to God, those which relate to ourselves, and those which relate to others. Under duty to God were embraced the obligations of entertaining right views of his nature and character, and of worshipping and serving him with becoming fidelity; duty to ourselves required a constant effort to subdue all the passions, and maintain continually an apathetic equanimity; and duty to others was summed up in acts of expansive benevolence. Thus to feel and act went far to constitute a specimen of wisdom and virtue.

In many respects this system possesses much that is fair and good; but its foundation and leading principles are fallacious, and therefore it must fail both to satisfy the inquiring mind and lead men to the attainment of perfect purity and felicity. The Christian's God is the only eternal Being. Matter, in all its present forms, was created by his hand: "His kingdom ruleth over all." And the duty of every man is to love him supremely; love his neighbour as himself; and seek his own good by an implicit compliance with the divine will.

The Stoic sect existed for ages after the death of its founder. In all the principal cities of the Greek and Roman states men of eminence were found who professed adherence to the tenets of Zeno, and were ready to oppose themselves to every one who seemed to be a setter forth of strange doctrines. Hence it was that when Paul came to Athens he was assailed as a babbler by these haughty philosophers, because he preached "Jesus and the resurrection" (Acts xvii. 18).

STONE (Gen. xxxv. 14). Houses of stone were as common among the Hebrews as among ourselves. The more elegant structures were built of hewn and squared stones. Amos says to the luxurious Israelites, "Ye have built houses of hewn stone, but ye shall not dwell in them" (Amos v. 11). When Solomon was about to raise the temple, he "commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house" (1 Ki. v. 17). (See DWELLINGS.)

Stones were often used as we use knives (Exod. iv. 25; Josh. v. 2); and we are told that stone knives were used by the Egyptians in preparing dead bodies for the process of embalming. The disciples of Christ are called stones, or lively (living) stones (1 Pet. ii. 5), in allusion to their connection with Christ, upon whom they are built up compactly together, as upon the one only foundation which God has laid, the living stone (1 Pet. ii. 4), or the source of life. A *heart of stone* is a figurative expression importing great hardness and impenitency. A stone is sometimes put for an idol (Hab. ii. 19). Heaps of stones were raised to mark some signal providence of God in the way either of deliverance or punishment (Josh. iv. 5-7). The weights of the Hebrews were also called *stones*.

STONE, WHITE, (Rev. ii. 17), here, is supposed by many to be an allusion to the practice of some ancient nations, of passing judgment on an accused person. Those in favour of acquitting him cast a white ball into an urn, and those who adjudged him guilty cast in a black ball; and if the number of the former exceeded that of the latter, the prisoner was discharged. Others think reference is made to the white stones which were given to conquerors in the Olympian games, with their names written upon them, and the value of the prize they won. So the new name mentioned in Isa. lxii. 2 may denote the adoption of the individual into the family of God, by which he is admitted to privileges and blessings known only to him who possesses them. Others suppose a reference to the pure plate of gold on the front of the high priest's turban, with the name Logos written upon it.

STONES, PRECIOUS. (See under the various names.)

STONING was the most general punishment inflicted on notorious criminals, and is usually meant where no other description of punishment is expressly mentioned, as in Lev. xx. 10. Idolaters, blasphemers, Sabbath-breakers, incestuous persons, and stubborn or rebellious children, were liable to it. The culprit was led out of the city, and, as some have supposed, was bound. The witnesses against him were required to commence the work of death; and probably they divested themselves of clothing, that it might be done more effectually (Acts vii. 58). At the murder of Stephen they committed the custody of their clothes to Saul, who was not improbably, from his talents and ardour, a ringleader of the mob, and one of the most violent of the persecutors; and the multitude followed the example of the leaders, until the victim was beaten to death. It is said that the frequent taking up of stones by the Jews to throw at our Saviour, and the stoning of Stephen (Acts vii. 59), and of Paul (Acts xiv. 19), were vestiges of a punishment called the *rebels' beating*, inflicted by the mob with fists, staves, or stones, on the excitement of the moment.

STORK (Jer. viii. 7)—a bird of passage formed much like the crane, but larger. It feeds on insects and frogs, and was reckoned among the unclean birds (Lev. xi. 19). It has long legs, with which it seeks food in marshes and watery places, and its bill is formed so as to retain its slippery prey. It builds its nest sometimes in trees (Ps. civ. 17), and sometimes in high ruined towers. Its name in the Hebrew means *mercy* or *piety;* and its English name, taken (indirectly at least) from the Greek *storge*, signifies natural affection. This accords with our knowledge of its character, which is remarkable for tenderness, especially in the young towards the old birds. In the autumn they fly to a warm climate, as is indicated in the passage cited from Jeremiah, and returning in the spring, betake themselves and families to their several nests. The people of the country often assemble to see them come, as there are certain superstitious observances connected with their return; and it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young; and the peasants speak of it as well known that such are carefully laid in their old nests, and cherished by the young ones whom they reared there the spring before. Their instinct is unerring—

> "Who bids the stork, Columbus-like, explore
> Heavens not its own, and worlds unknown before?
> Who calls the council, states the certain day,
> Who forms the phalanx, and who points the way?"
> POPE.

The stork has long been a peculiar emblem of filial duty. Both the white and black stork abound in Palestine.

STRANGER (Gen. xv. 13). This word has a variety of significations in the sacred writings; as, 1. One who is in a foreign land, at a distance from the place of his nativity (Gen. xxiii. 4). 2. One who is not a Jew (Exod. xx. 10; Isa. xiv. 1), but he might be naturalized—"the stranger within thy gates." 3. One not of Aaron's family (Num. iii. 10; xvi. 40). 4. One that is not of the royal stock and family (Matt. xvii. 25, 26). 5. Unknown, disregarded (Ps. lxix. 8).

The Jewish laws had many provisions for the protection and comfort of the stranger or foreigner. Those who are called strangers in 1 Chr. xxii. 2 were probably persons taken in war, and so by the custom of nations liable to any service imposed upon them. Hospitality to strangers is a duty enjoined (Judg. xix. 15-20; Job xxxi. 32; 1 Tim. v. 10; Heb. xiii. 2). The "strange women" referred to in Proverbs were probably foreigners.

STRAW (Gen. xxiv. 25). The straw wanted by the Jews for bricks (Exod. v. 1-18) was to lay them on when fresh moulded. For want of it their mould fell in pieces, and their work was vain.

STREAM OF EGYPT (Isa. xxvii. 12). (See RIVER OF EGYPT.)

STREET (Gen. xix. 2). The streets of Oriental cities are usually narrow, rough, and unpaved, from 3 to 10 feet in breadth. Herod paved some streets in Jerusalem. Mats are sometimes spread across from roof to roof to shade the streets from the sun. The streets were named as in modern times (Ezra x. 9; Acts ix. 11); but it is supposed that in other passages (2 Chr. xxxii. 6; Neh. viii. 1, 3, 16) the word translated *streets* means squares, or open places around the gates. Wayfarers and the poorer classes lodged in the streets. Streets were also markets or bazaars set apart for different occupations, as the bakers' street (Jer. xxxvii. 21). Modern travellers often mention it as a common custom in the Eastern countries to sit in the streets (1 Sam. iv. 13; Job xxix. 7. (See BAKE, CITY.)

STRIPES. (See SCOURGE.)

SUBURBS. (See CITY.)

SUCCOTH (Josh. xiii. 27; Judg. viii. 15). 1. The place mentioned in Num. xxxiii. 5 was probably a resting-place for caravans to and from Egypt. 2. In other passages Succoth denotes a city or valley on the east of Jordan, between it and Jabbok, where Jacob pitched his tent on his return from Mesopotamia, (Gen. xxxiii. 17). It was allotted to the tribe of Gad; and its inhabitants, for insolent language to Gideon, were severely punished by him (Judg. viii. 15). It is called "the valley of Succoth" (Ps. lx. 6), or *booths*, because of Jacob's building booths there for his cattle.

SUCCOTH-BENOTH (2 Ki. xvii. 30)—said to be made by "the men of Babylon." The word has been supposed to mean "tents of daughters"—booths for religious prostitution. But as Rawlinson suggests, it may be the name of a Babylonian goddess, Zirbanit, wife of Merodach. (See MERODACH.)

SUKKIIMS (2 Chr. xii. 3)—the name of a portion of the allies of Shishak, king of Egypt, in the invasion of Judea. They are supposed to have been a tribe of wandering people from the shores of the Red Sea.

SUMMER. (See SEASONS.)

SUMMER-HOUSE. (See DWELLINGS.)

SUN (Ps. xix. 4)—the centre of the planetary system, and the great source of light and heat. Its diameter is 883,000 miles, and its distance from the earth about 95,000,000 miles. It was supposed by the poets to have a tabernacle from which it came forth in the morning, and to which it returned at its setting (Ps. xix. 4-6). On account of its brightness, it is employed in Scripture as an emblem of beauty (Cant. vi. 10); and from its increasing splendour in its morning ascent, it is taken as an emblem of the good man in his progress onward to perfection (Prov. iv. 18). The sun was the first object of admiration when men began to leave the service of the true God, and was worshipped under a variety of names in different nations. Under the name Baal it was worshipped in Phœnicia, under Chemosh in Moab, and under Moloch by the Ammonites, and also at On in Egypt. The deviations to which the sun has been subjected in the history of man are few, and such as are worthy of "the Father of lights." The arresting of its course on Gibeon enabled Israel to subjugate their enemies. The verses telling this phenomenon are, however, an extract from the book of Jasher (Josh. vii. 12, 13, 14: comp. *vv.* 15 and 43). The turning back of the shadow on the dial of Ahaz confirmed the presence of God, and its supernatural eclipse at the crucifixion of Christ stamped him as its Creator and Lord. The sun's heat, so powerful in Eastern countries, seems not unfrequently to have caused sunstroke, *coup de soleil* (Ps. cxxi. 6; 2 Ki. iv. 19). The same thing gave origin to those beautiful metaphors in which Christ is represented as "a shadow from the heat," and as a "great rock in a weary land." (See DIAL.)

SUPERSCRIPTION. (See CROSS.)

SUPERSTITIOUS (Acts xvii. 22). The term in the original is at best ambiguous. Probably it signifies nothing offensive, but simply that the Athenians were remarkably addicted to worship. They had more gods, more temples, more festivals—in short, more religious observances—than the apostle had seen elsewhere; and he was about to tell them what he thought were errors in these services. (See ATHENS.)

SUPPER. (See LORD'S SUPPER, MEALS.)

SUPPLICATION (1 Tim. ii. 1-5). It is supposed that the distinction made in this passage between prayers and supplications is, that the latter rather respected the averting of threatened or the removal of inflicted judgments, and the former the bestowing of blessings.

SURETY. "By so much was Jesus made a surety of a better testament" (Heb. vii. 22). Some have supposed that the word thus translated means one who draws nigh to God, or brings others nigh. Thus, as in Heb. vii. 19, the apostle had spoken of the introduction of a better hope, "by which we draw nigh" unto God. So (*v.* 22) he speaks of Jesus as "him by whom we draw nigh"—thus denoting the effect of his mediation. The word sponsor, pledge, or surety, is of equal significancy. The better hope had been mentioned. If it were asked what security there is that it will be realized, it might be answered that Jesus is the surety of the dispensation which affords or supports this hope.

The danger of becoming surety for others is strongly represented, Prov. vi. 1; xi. 15; xvii. 18; xx. 16; xxii. 26. The striking or joining of hands was a token of suretiship (Job xvii. 3).

SWALLOW (Prov. xxvi. 2). Two different Hebrew words receive this name in our translation, one of which appears to denote the crane. (See CRANE.) The swallow is a well-known bird of passage, whose instinctive

knowledge of its time of migration is used by the prophet (Jer. viii. 7) to reprove the infidelity of the Jews. Prov. xxvi. 2 probably signifies that the curses uttered against the innocent pass away like the birds in their flight. The short, broken twittering of the swallow is alluded to, Isa. xxxviii. 14; but *sus*, or *sis*, the word used, is said to be the vernacular name of the swift.

SWAN (Deut. xiv. 16)—a beautiful water bird, unclean by the law (Lev. xi. 18), though it is doubtful whether some other bird is not intended in this passage. In the first passage the LXX. render it the *ibis*, and in the latter *the purple bird*, meaning perhaps the flamingo, or rather the purple water-hen.

SWEAR. (See OATH.)

SWEARING, VOICE OF. "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity" (Lev. v. 1). The import of this expression in the Hebrew is, "hear the voice of adjuration, execration, oath, or curse"—*i. e.*, hears this voice when one is adjured or put upon his oath as a witness in court. The precept unquestionably relates, not to the duty of informing against a common swearer, but to the case of one who is summoned to give evidence before the civil magistrate. Judges among the Jews had power to adjure not only the witnesses, but the persons suspected, as appears from the high priest's adjuring our Saviour, who thereupon answered, though he had before been silent (Matt. xxvi. 63). If a person "heard the voice of swearing"—*i. e.*, if he were adjured by an oath of the Lord to testify what he knew in relation to any matter of fact in question, and yet, through fear or favour, refused to give evidence, or gave it but in part, he was to "bear his iniquity." It seems to be implied that such a one should be considered in the sight of God as guilty of the transgression which he has thus endeavoured to conceal. (See OATH.)

SWEAT. (See BLOODY SWEAT.)

SWINE (Deut. xiv. 8), or HOG, was unclean by the ritual law, and an object of utter abhorrence to the Jews. Hence the employment of the prodigal son implies the most contemptible degradation (Luke xv. 15). Eating the flesh of swine is mentioned among the sinful practices of the Jews (Isa. lxv. 4; lxvi. 17). The filthy habits of this animal illustrate one feature in the character of sinners—namely, their fondness to return to the foul practices which they professed to have forsaken (2 Pet. ii. 22).

The herd of swine miraculously destroyed (Matt. viii. 32) perhaps belonged to Jews, and was of course kept in violation of their own law, not for being eaten by themselves, but for being sold to the heathen in the vicinity, or to the troops in the Roman garrisons (Lev. xi. 7).

To "cast pearls before swine" (Matt. vii. 6) is not more vain and wasteful than to offer the words of truth and wisdom to those who are known to despise them, and who would only return the offer with insult and abuse.

SWORD. (See ARMS.)

SYCAMINE (Luke xvii. 6)—a tree common in Egypt, and closely resembling the mulberry tree in its general appearance. Some of the ancient translations render it the mulberry.

SYCAMORE (Luke xix. 4)—a common tree in Judea and the East generally. The name is applied (though improperly) to the plane tree, and also to a species of maple. The sycamore of the Scriptures is the Egyptian fig tree. Its fruit, which closely resembles figs, is much esteemed, and the gathering of it was intrusted to special officers (1 Chr. xxvii. 28; Amos vii. 14). The wood was used for building, and though much less valuable than the cedar (1 Ki. x. 27; Isa. ix. 10), was very durable. Egyptian coffins made of sycamore wood have been found in a sound state after the lapse of 3,000 years. It often grows to a great size—at least in breadth. It has many branches, with large leaves of a green and glossy colour. The meaning of the compound term, sycamore, shows its nature and species: it means a *fig-mulberry*.

SYCHAR. (See SHECHEM.)

SYCHEM. (See SHECHEM.)

SYENE (Ezek. xxix. 10)—a very ancient city, on the southern frontier of Egypt, near the ruins of which is the modern city of *Aswan*, or *Eswan*. The site of Syene shows some granite columns and a confused mixture of monuments. Here the Pharaohs and the Ptolemies raised the temples and the palaces which are found half-buried under the drifting sand. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug; and on the polished surface of some of the native rocks are found hieroglyphic sculptured representations of Egyptian deities. The stone dug from these quarries is a species of granite, and is now generally called, from this region, syenite. It is distinguished from the ordinary granite by having in its composition hornblende instead of mica.

SYLVANUS. (See LUKE, SILAS.)

SYNAGOGUE (Matt. xii. 9). Though from the earliest period places of seclusion or of sacred association were resorted to for the worship of God, yet there is no conclusive evidence that stated meetings of the people for social religious services, or meetings for receiving public instruction, were known among the Jews before the captivity. After that event such meetings became common, and were called synagogues. They were probably held at first in private houses or in the open air. After a time, however, buildings were erected expressly for their use, and these were called synagogues, signifying properly the collection of worshippers, but likewise the place of meeting. Tradition says there were no less than 480 of these buildings in the city of Jerusalem before it was subdued by the Romans. Probably this is an exaggeration. To build a synagogue was considered a deed

of piety and public advantage. Thus the elders of the Jews eulogised the centurion, "For he loveth our nation, and he hath built us a synagogue" (Luke vii. 5). They might be built in any place where there were worshippers enough to associate for the purpose. If not enough, it had a prosenha or praying place (Acts xvi. 13). There was some resemblance between the construction of these synagogues and that of the tabernacle. The centre building, which was called the temple, was furnished with an ark, or chest, containing the copy of the law which was read. A low desk or pulpit was erected about the middle of the synagogue. Some of the seats were higher than others, and were assigned to the elders. They were called chief or "uppermost seats" (Matt. xxiii. 6). Each synagogue had its proper officers. The council, to whom the supreme direction belonged, consisted of elders, or aged and influential men. The president of this council was called the ruler, or "chief ruler of the synagogue" (Mark v. 22; Acts xiii. 15; xviii. 8). Almoners were also attached to the synagogue for the distribution of its funds. One of its officers is said to have been called the angel of the church. The rulers of the synagogue had power to excommunicate and to scourge offenders (Matt. x. 17; John xvi. 2). The putting one out of the synagogue was a punishment greatly dreaded by the Jews—much more than scourging. It would seem also that judicial proceedings were sometimes held in the synagogues, where certain offences were tried, the punishment of which was scourging. The stripes were inflicted under the direction of the tribunal, in the synagogue (Acts xxii. 19; xxvi. 11), by an appointed person.

When the apostles were excluded from the Jewish synagogues, they held their religious meetings in private houses. Hence we repeatedly hear of churches in houses (Acts ii. 46; v. 42; Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15).

The service of the synagogue was as follows:—The people being seated, the minister, or angel of the synagogue, ascended the pulpit, and offered up the public prayers, the people rising from their seats, and standing in a posture of deep devotion (Matt. vi. 5; Mark xi. 25; Luke xviii. 11, 13). Some of the prayers are ascribed to Ezra, and the following is a specimen:—

"Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tremendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham."

The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into fifty-four sections, with which were united corresponding portions from the prophets (see Acts xiii. 15, 27; xv. 21); and these were read through once in the course of the year. According to some, on the day of Pentecost the portion of the prophets that fell in turn to be read was the very passage from Joel which predicted the outpouring of the Spirit on that memorable occasion. After the return from the captivity, an interpreter was employed in reading the law and the prophets (Neh. viii. 2-8), who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers or by some distinguished person who happened to be present. This happened with our Saviour (Luke iv. 17-20), and there are several other instances recorded of himself and his disciples teaching in the synagogues. The presiding officer might call on any person present to deliver an address (Matt. xiii. 54; Mark vi. 2; John xviii. 20; Acts xiii. 5, 15, 42; xiv. 1; xvii. 1-4, 10, 17; xviii. 4, 26; xix. 8). The whole service concluded with a short prayer or benediction.

SYRACUSE (Acts xxviii. 12)—a wealthy and important city on the eastern coast of the island of Sicily. It was founded B. C. 730, and is distinguished as the birthplace of Archimedes. Syracuse was on the direct course from Malta to Rome; and the apostle stopped there two or three days.

SYRIA (2 Sam. viii. 12). The word *Syria*, called in the Hebrew *Aram*, from a son of Shem (Gen. x. 22), in its largest acceptation extended from the Mediterranean and the river Cydnus to the Euphrates, and from mount Taurus on the north to Arabia, and the border of Egypt on the south. It was divided into *Syria Palestina*, including Canaan and Phœnicia, *Cœle-Syria*, between two ridges of mount Lebanon, and *Upper Syria*. The last was known as Syria in a restricted sense. The kings of these provinces were engaged in frequent wars with the children of Israel, sometimes subject to them, sometimes independent, sometimes opposed, and sometimes in alliance with them. Syria was successively subject to the Assyrian, Babylonian, Persian, Macedonian, Seleucidan, Roman, and Mohammedan dominion, to which last it now belongs. Syria and Assyria are names of wholly different derivation—the one allied to Tyre, or Sur, as it is pronounced, and the other being from Asshur.

The leading features in the physical aspect of Syria consist of the great mountainous chains of Lebanon, or Libanus, and Antilibanus, extending from north to south, and the great desert lying on the south-east and east. The valleys are of great fertility, and yield abundance of grain, vines, mulberries, tobacco, olives, excellent fruits, as oranges,

figs, pistachios, &c. The climate in the inhabited parts is exceedingly fine. Syria is inhabited by various descriptions of people, but Turks and Greeks form the basis of the population in the cities. The only tribes that can be considered as peculiar to Syria are the tenants of the heights of Lebanon. The most remarkable of these are the Druses and Maronites. The general language is Arabic: the soldiers and officers of government speak Turkish. Of the old Syriac few traces exist.

No country was more celebrated in antiquity than Syria. In the south-west was the land of promise, the country of the Israelites, and the cradle of Christianity. Phœnicia, particularly its cities of Tyre and Sidon, were famous for commerce. Jobah was its capital first, and then Damascus, long the capital of a powerful kingdom. Antioch was once a royal residence, and accounted the third city in the world in wealth and population. Balbec and Palmyra still exhibit splendid ruins of their ancient greatness. Here have the Assyrians, Jews, Greeks, Parthians, Romans, Saracens, the Crusaders, and the Turks, struggled at different periods for possession. Ninus, Semiramis, Sesostris, Alexander, Pompey, Antony, Cæsar, Titus, Aurelian, &c., at a later period Godfrey of Bouillon, Richard Cœur-de-Lion, Saladin, &c., and still more recently Napoleon and Mehemet Ali, have in turn acted a part on the plains of Syria. Ignorance, superstition, and barbarism now cover the land, and no traces of its civilization remain.

The Nestorians of the present day call themselves *Syrian Christians*, because they use the ancient forms of worship; and they possess the New Testament in this language. At present the Arabic language prevails in Syria, and the Bible is therefore within their power.

Syria is one of the most interesting fields of missionary effort known in our times. Within its limits are to be found nine-tenths of the scenes of the sacred history. It was the only home for the Church for thousands of years; it was the *candlestick* for the only light which shone in a dark world for nearly twenty centuries; all parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles; scarcely a hill or a valley but has resounded with the songs of Moses, of David, and of Isaiah; while, above all, here was shed that blood which "taketh away the sin of the world."

> "When o'er Judea's vales and hills,
> Or by her olive-shaded rills,
> Thy weary footsteps went of old,
> Or walked the lulling waters bold,
> How beauteous were the marks divine
> That in thy meekness used to shine—
> That lit thy lonely pathway trod
> In woudrous love, O Lamb of God!"

The whole country is one vast living commentary on the Word of God, spread out for the perusal of every age, and for the confusion of every sceptic.

And if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of her former greatness; and the remnant of the Jewish nation, once the entire Church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the Word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole tract of revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future; and faith rests assured that

> "These ruins shall be built again,
> And all this dust shall rise."

SYRIA-MAACHAH. The same with Aram-Maachah. (See ARAM.)

SYRO-PHŒNICIAN. (See PHŒNICIA.)

T

TAANACH (Josh. xii. 21), or TANACH (Josh. xxi. 25), was a city of Manasseh. It was not far from Megiddo, in connection with which it is usually mentioned, and is about 14 miles from Lejjûn.

TAANATH-SHILOH (Josh. xvi. 6)—a place on the border of Ephraim.

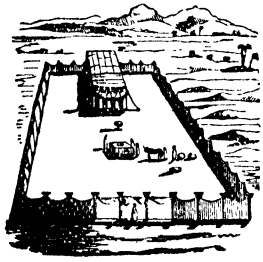
TABERAH—*burning* (Num. xi. 3)—an encampment of the Israelites in the wilderness of Paran. This name was given to it to commemorate the judgment by fire that came on the people for their murmurings at this place (Num. xi. 3-34).

TABERING (Nah. ii. 7). It means here to beat on the breast, as one beats a drum or tambourine.

TABERNACLE (Exod. xxv. 9) properly means a tent, or moveable dwelling-place. In this sense it is used, Num. xxiv. 5; Job xi. 14; xxii. 23; Matt. xvii. 4; but in the Scriptures generally it is applied to the structure which was prepared by Moses, under the divine direction, for the Jews to worship in. The "tabernacle of the congregation" (Exod. xxxiii. 7) was erected by Moses for his own use. In it he gave audience to the people, heard and decided controversies, and sought divine direction. Probably the public offices of religion were also performed here, and hence the name. Another tabernacle was erected by David for the reception of the ark (2 Sam. vi. 17; 1 Chr. xvi. 1).

But the *tabernacle*, pre-eminently so called, was built, as above intimated, by Moses for God, partly to be the palace of his presence as the king of Israel, and partly as the place of the most solemn acts of public worship. It was a tent after the fashion of ordinary tents, constructed with extraordinary magnificence in every part, according to the express in-

struction of Jehovah, and evidently with typical design and use (Heb. ix. 1-8). The means of building it were furnished in superabundance by the voluntary contributions of the people (Exod. xxxv. 4-9; xxxvi. 3-7), who had enriched themselves with the spoils of the Egyptians, which they were directed to take as a remuneration for their labour (Exod. iii. 21, 22). (See BORROW, SPOIL.) The oversight of the work was intrusted to Bezaleel and Aholiab, who were endued with high artistic genius for that purpose (Exod. xxxi. 1-6). The plan, size, materials, furniture, &c., to the most minute particular, were revealed to Moses in mount Sinai (Exod. xxv. 9-40). The whole space enclosed for the tabernacle was 150 feet by 75. This space was surrounded by fine linen curtains, nearly 8 feet in height, and hung from brazen or bronze pillars. They were secured by rods or cords attached to the top, and stretched so as to fasten to pins in the ground, as represented in the annexed cut. The pillars were shod with brass, their capitals were plated with silver, and they had silver hooks, over which silver rods were laid to connect the pillars. Twenty of these pillars or columns were on each side, and ten on each end. The entrance or gate of the court was closed with a curtain of different colour and texture from the rest, stretched on four of the pillars, and so hung as to be drawn up or let down at pleasure (Exod. xxvii. 9-18).



At the upper part of this enclosure, and facing the entrance, was the tabernacle properly so called—represented in its proper place in the above cut. This was 45 by 15 feet, and 15 feet high. The sides and rear were enclosed with boards, and the front was open. Over the top was thrown a rich, gorgeous fabric, of various materials, the connection and disposition of which, as well as of the other parts of the covering, are prescribed with the utmost minuteness (Exod. xxvi. 1-30). There were, in fact, four coverings,—the first and innermost of fine linen or cotton; the second, above it, of goats' hair, or cashmere; the third of rams' skins dyed red, or morocco; and the fourth and last, or weather covering, of badgers' skins, or rather of seals' skins—a species of shagreen, to protect the fabric from sands and storms. The entrance or door of the tabernacle was covered with a beautifully embroidered curtain, suspended on five columns. The interior was subdivided into two apartments, and separated each from the other by a richly-wrought curtain hanging entirely across, and reaching from the top to the bottom. This was called "the veil," or "second veil" (Heb. ix. 3), because the first entrance was also curtained. The outer apartment was called the holy place, or sanctuary, or the first tabernacle, and the inner was the second tabernacle, or the most holy place, or the holiest of all (Heb. ix. 2-8).

In the court there were—1. The altar of burnt offering, which stood near the centre of the enclosure. (See ALTAR.) 2. The brazen laver (Exod. xxx. 18, corresponding to the molten sea, 1 Ki. vii. 23), which stood between the altar and the tabernacle, in its shape resembling an urn. It contained water for washing the hands and feet of the priests when they were about to enter the sanctuary.

As to the furniture of the tabernacle itself, there was—1. The golden candlestick, standing on the left of a person entering the sanctuary (see CANDLESTICK); 2. The table of show-bread, opposite to the candlestick (see BREAD); 3. The altar of incense, between the show-bread and the candlestick, and in front of the ark (see ALTAR); and, 4. Behind the veil, the ark of the covenant (see ARK).

The tabernacle and its court were finished with perfect exactness, according to the pattern or model supernaturally revealed to Moses (Heb. viii. 5). The silver and gold used in its construction (to say nothing of the brass or copper, the wood, the curtains and canopies, the furniture, &c.), must have amounted to a very large sum.

When it was finished it was consecrated, with very solemn and imposing rites, to the service of Jehovah (Exod. xxx. 23-33; xl. 9-11; Heb. ix. 21).

While passing through the wilderness, the tabernacle was always pitched in the midst of the camp. The tents of the priests and Levites surrounded it in appointed order; and at some distance from them, the residue of the tribes, in four great divisions, consisting of three tribes each, and each division with its appropriate name and standard or banner (Num. ii. 2-29). The tabernacle and its furniture were so constructed as to be conveniently taken down, transported, and set up again; and particular individuals or classes had their respective duties assigned to them. Every encampment and removal, and even the order of the march, were directed expressly by Jehovah. On the day the tabernacle was completed God revealed himself in a cloud, which overshadowed and filled it. By this cloud assuming the shape of a pillar or column, their subsequent course was governed. When it rested over the tent, the people always rested; and when it moved, the tabernacle was taken down, and the whole host followed wherever it led. In the night this cloud became bright like a pillar of fire, and preceded them in like manner (Exod. xl. 34-38; Num. ix. 15-23). When the journeyings of the people were ended, and they entered Canaan, the tabernacle was erected at Gilgal (Josh. iv.

19), where it continued until the country was subdued, and then it was removed to Shiloh (1 Sam. i. 3), where it stood between 300 and 400 years. It was thence removed to Nob (1 Sam. xxi. 1-9), and thence, in the reign of David, to Gibeon (1 Chr. xxi. 29), where it was at the commencement of Solomon's reign (2 Chr. i. 1-13); and when the temple was finished, the sacred fabric, with its vessels and furniture, was removed into it. For a time there was a double service: Zadok officiated at Gibeon; and there was another service in Jerusalem, where the ark was.

The tabernacle was a typical erection. Its holy of holies, in which were God's throne and its attendant cherubim, in which, too, was the symbol of the divine presence, represented heaven. The veil that concealed it from public gaze, and which was of a blue colour, was the emblem of that sky through which the Saviour passed when he entered into the presence of God for us. The outer court, where the sacrifice was offered, whose blood was carried into the most holy place, was the type of this world, where the great sacrifice for man was slain. As the high priest, having slain the sacrifice, took its blood and passed beyond the veil into the inmost shrine, so Jesus, with his own blood, has entered into heaven itself, to plead our cause and secure our salvation (Heb. ix. 24). (See TEMPLE.) Other typical points are sometimes found in the form, materials, and colours employed—acacia wood being the symbol of what is indestructible, gold the image of heavenly light, and the colours symbolizing the various divine perfections; blue representing heaven, the throne of God. Jehovah was king, and in another aspect the tabernacle was a magnificent palace—his royal habitation among his people. Its erection implied the possession of considerable wealth, and no small mechanical skill.

The worshippers of the heathen gods had tabernacles (Amos v. 26), the idea of which they probably took from the Jews. These tabernacles were probably portable, carried upon the shoulders, and they contained the idol.

TABERNACLE OF TESTIMONY (Exod. xxxviii. 21), TABERNACLE OF WITNESS (Num. xvii. 7, 8). These terms may refer to the law, which was deposited in the tabernacle, and which testified to God's authority and holiness (Exod. xxv. 21); or they may refer to the revelations which God made of himself in the tabernacle, and by which he testified his presence and majesty in the most sublime and mysterious manner.

TABERNACLES, FEAST OF. (See FEASTS.)

TABITHA—*gazelle*—or DORCAS—a disciple of Jesus Christ, dwelling at Joppa, eminent for good works and Christian benevolence. Her sickness and death were a cause of deep sorrow to the saints dwelling at Joppa, and afforded Peter an opportunity of bringing many to believe on the name of Christ, through the display of the miraculous power vouchsafed to him by his ascended Lord. Sad was the scene that awaited him on his arrival, the widows weeping and showing the garments which Dorcas had made. Peter kneeled down and prayed; and in the assurance of that prayer being answered, commanded Tabitha to arise. At once she opened her eyes, and Peter gave her his hand, and lifted her up, and presented her alive to the saints and widows. The surprise and joy to those around must have been very great, when the life of one so useful and so beloved among them was restored. No wonder that many believed on the name of the Lord. Tabitha's history has afforded a bright example to, and has been followed by, many in the past ages of the Church, and it still stands on record, and will to the end of time, as an ensample of what a Christian's practice ought to be.

TABLE (1 Sam. xx. 29). The table of ancient times was nothing but a circular skin, or piece of leather spread upon the matted or carpeted floor; and this, at home as well as by the way, answers for table and cloth. Near the edges of this leathern tray there are holes or loops, through which, when the meal is completed, a cord is drawn, by means of which the whole affair is compressed into a small compass, and hung upon a nail. Some have thought that this is the *pavilion* mentioned in Jer. xliii. 10. (See BREAD.)

The nearest approach to what we call a table is a mere stool, which is placed in the centre of the leather we have mentioned. This might be intended in Judg. i. 7, where Adoni-bezek speaks of threescore and ten kings who gathered their meat under his table. Its only use is to hold the principal dish, or dishes. There have been seen among the Arabian nobles, and in cities, long tables. These, however, were only a span high, and not a yard wide, and were entirely uncovered, and usually held nothing but the dishes. More frequently all such conveniences are wanting, and the dishes stand on the leather.

Instead of a tablecloth, there is spread round the leathern tray a long cloth, or two such cloths, of a dark colour, which prevent the soiling of the carpet. Among poorer people there is nothing of the kind, and every one uses his handkerchief, by way of napkin. Instead of plates there are set thin round cakes, of a coarse kind.

After the captivity raised tables like ours became common, and the Persian practice of reclining on couches at meals was introduced. (For the manner of sitting, see EAT, SEATS.)

TABLES, TO SERVE, (Acts vi. 2). This expression may denote attention to the pecuniary or secular affairs of the Church (Matt. xxi. 12; xxv. 27), or, more strictly, and more in accordance with the context, it may relate to the oversight of the distribution of the charity of the Church for the relief of the poor in the infant church at Jerusalem.

TABLE, WRITING. (See BOOK.)

TABLET. (See BOOK.)

TABOR, MOUNT (Judg. iv. 6)—a lime-

stone mountain which rises on the north-eastern border of the plain of Esdraelon, about 6 miles almost east from Nazareth. Its shape resembles a cone with the point struck off, the summit presenting a level area a quarter of a mile in length, and the eighth of a mile in breadth. This area was once enclosed, and probably fortified, as there are the ruins of a thick wall of solid masonry and bastions all around the circumference of it, and the foundations of private dwellings within. Its top is about 1,400 feet above the plain, but the plain is 500 feet above the sea. The declivities on every side are covered to the very top with verdure and clumps of trees—oaks, olives, and sycamores—interspersed with a rich variety of plants and flowers. The view from the summit of Tabor is described by all travellers in terms of the highest admiration. It overtops all the neighbouring hills (Jer. xlvi. 18). On the west is the noble expanse of the Mediterranean; beneath are spread the beautiful plains of Esdraelon and Galilee; while in the distance appear Carmel, and the heights of Samaria and Gilboa. Eastward, 5 hours off, is the sea of Tiberias; and north are the snow-covered peaks of Lebanon. The modern name of Tabor is Jebel et Tûr.

On this mountain Barak encamped with 10,000 of the men of Zebulun and Naphtali, on the eve of the battle with Sisera (Judg. iv. 6, 12, 14). The name, occurring in the Old Testament, is not found in the New Testament. But according to tradition, Tabor was the scene of the Transfiguration (Matt. xvii. 1). Yet not only is there no authority for believing Tabor to be the spot, but it has been proved that both before, during, and after Christ's time, the top of the hill was occupied by a town and a Roman garrison, and therefore had neither the requisite space nor seclusion which Jesus enjoyed on "an high mountain apart" (Matt. xvii. 1).

TABOR—a Levitical city in Zebulun (1 Chr. vi. 77), otherwise called Chisloth-Tabor.

TABOR, PLAIN OF (1 Sam. x. 3), should be rendered oak of Tabor.

TABRET (Gen. xxxi. 27)—an instrument of music, and used in the East at the present day, and called *dyf*, was formed and played like the modern tambourine. (See MUSIC).

TACHES (Exod. xxvi. 6, 11)—in modern English, tacks, *ch* and *k* being interchangeable, as in *wake, watch*—were hooks or clasps of gold and copper, used in connecting the curtains of the tabernacle.

TACHMONITE (2 Sam. xxiii. 8). "The Tachmonite that sat in the seat, chief among the captains," is called in 1 Chr. xi. 11 "Jashobeam, an Hachmonite, the chief of the captains," or "son of Hachmoni," in the margin. Some connect the word with the Hebrew Hhakam, and render, "sat in the seat of wisdom;" others again say that the words sat in the seat are in Hebrew a wrong separation of the name Jashobeam. Jashobeam, the Hachmonite, was probably the true name of the hero.

TACKLING (Isa. xxxiii. 23; Acts xxvii. 19). Strictly, in the former passage, it is used for the ropes attached to the mast; in the latter, it is used loosely, and imports the sails, cordage, baggage, and indeed all the instruments of sailing, except the anchors, or what was indispensable to the preservation of the ship. (See SHIPS.)

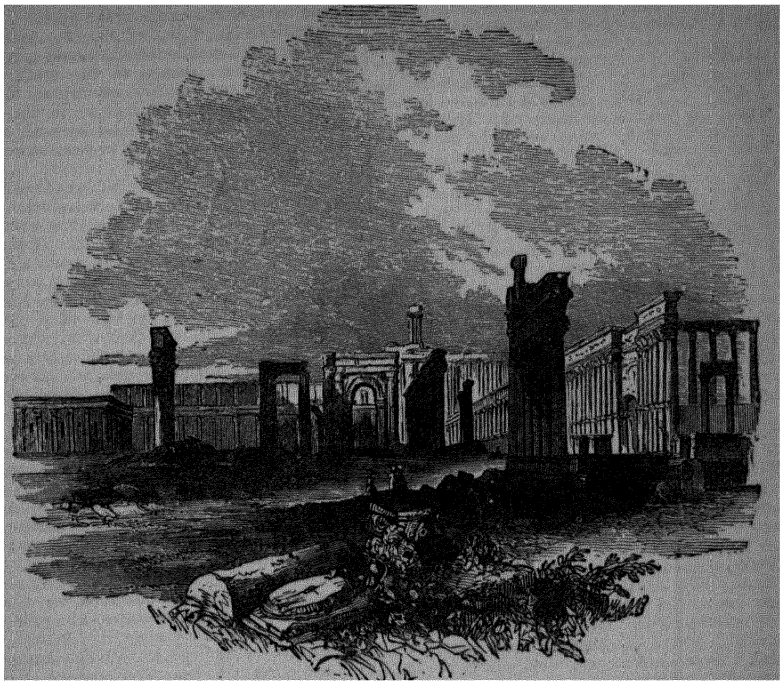
TADMOR (1 Ki. ix. 18)—signifying *palm tree*—an ancient city, said to have been founded by Solomon, and one of the finest and most magnificent cities of the world. It was situated about 100 miles east of Damascus, 20 west of the Euphrates, and 120 from Aleppo, on a kind of island, separated from the habitable earth by an ocean of barren sands. Alexander the Great, who conquered it, gave it the name of Palmyra, or *the city of palms*, because of its position amid palm groves. There is extant a folio volume with fifty plates, illustrating the ruins of this ancient city. Its desolate situation in the midst of a vast and arid plain, its high antiquity, and its almost countless remains of architectural splendour, claim for it the first attention among the famous monuments of past ages. At present it may be said to consist of a forest of Corinthian pillars, erect and fallen. So numerous are they that the spectator is at a loss to reduce them to any order, or to conceive for what purpose they were designed. Of all the ruins those of the temple of the sun are the most magnificent.

Situated on the great commercial thoroughfare between Syria and Mesopotamia, it is probable that Tadmor was a place of importance long before the time of Solomon, and was used by him for purposes of commercial enterprise. Queen Zenobia made it her capital; but Aurelian destroyed it, A. D. 273. It is very obvious that the present ruins belong to different and far-distant ages. The place is now occupied by some twenty or thirty huts, or hovels, which afford shelter to a few wild Arabs.

TAHAPANES (Jer. ii. 16), TEHAPHNEHES (Ezek. xxx. 18), TAHPANHES (Jer. xliii. 7), or HANES (Isa. xxx. 4). These several names were given to an Egyptian city, known to the Greeks as *Daphnæ*, not far from Pelusium. It seems to have been an important place, containing a palace of the king (Jer. xliii. 9). Thither the Jews under Johanan fled from the Chaldeans, after the destruction of Jerusalem; but were pursued by Nebuchadnezzar, king of Babylon, who established his throne there, in accordance with Jeremiah's prophecy. Jeremiah is supposed to have died there.

TAHPENES (1 Ki. xi. 18-20)—the queen of that Pharaoh who gave Hadad of Edom his sister-in-law as wife. She has not been in any way identified.

TAIL—the proper translation of the sacrificial term rendered "rump" in our version, as in Exod. xxix. 22. The tail of some kinds of Syrian sheep is a mass of fat, sometimes



TADMOR—PALMYRA.

twenty pounds in weight. A small vehicle with wheels is put under it to save it and ease the animal. Hence the occurrence of the term in sacrificial statute.

TALENT. (See MEASURES.)

TALITHA-CUMI (Mark v. 41)—a phrase in the Syrian-Chaldaic language, the literal translation of which is given by the evangelist,—"Damsel (or *maiden*), arise."

TAMAR—*palm tree*—wife of Judah's two sons in succession, Er and Onan. She seduced her father-in-law by a wily trick. As his other son Shelah was reckoned too young to be her husband, she was, on discovery, sentenced to be burned alive; but the sentence was remitted, and she bore twin sons, Pharez and Zarah. Also a daughter of David, and full sister of Absalom, violated by her half-brother Ammon. The crime wrought sad havoc in David's household. Another Tamar was daughter of Absalom (2 Sam. xiv. 7).

TAMAR (Ezek. xlvii. 19)—a place on the south-eastern border of Judah, either the place fully named Hazezon-tamar or Engedi, or another place to the south of Hebron.

TAMMUZ, or THE TAMMUZ (Ezek. viii. 14)—probably the same with the Adonis of Grecian mythology; a pagan idol, the rites of whose worship were in the highest degree obscene. The female devotees gave themselves up to the most frenzied grief in consequence of the death of the fabled Adonis, and prostitution was to them a religious duty. The festival was connected with the worship of the sun. Adonis is simply the Hebrew Adonai, or Lord, having the same meaning as Baal. It is thus truly and vividly described by Milton:—

> "Thammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day;
> While smooth Adonis from his native rock
> Ran purple to the sea, supposed with blood
> Of Thammuz yearly wounded; the love-tale
> Infected Sion's daughters with like heat;
> Whose wanton passions in the sacred porch
> Ezekiel saw, when, by the vision led,
> His eye survey'd the dark idolatries
> Of alienated Judah."

(See JEALOUSY, IMAGE OF; MONTH.)

TAPESTRY (Prov. xxxi. 22)—cloth woven or wrought with figures.

TAPPUAH (Josh. xv. 34). There were evidently two cities of this name—one in the Shepelah or low country of Judah, towards the Mediterranean; the other belonging to Ephraim, on the border of Manasseh, and most probably the *En-tappuah* of Josh. xvii. 7.

TARES (Matt. xiii. 25). This term is supposed to mean darnel, still known in eastern countries. Its resemblance to wheat is very exact, but some of its properties are highly pernicious. Because a nice eye only could detect the difference, tares and wheat were suffered both to grow until the harvest. The servants in this parable asked leave to pull the tares; but the master said, "Nay, lest while ye gather up the tares, ye root up also the wheat with them" (Matt. xiii. 29). Travellers describe the process of pulling up this grass, and separating it from the genuine grain, and their descriptions perfectly accord with the language of our Saviour in the parable.

Tares.

TARGET. (See ARMOUR.)

TARSHISH (Isa. xxiii. 1), or THARSHISH (1 Ki. x. 22). It has been imagined that some place of this name existed on the eastern coast of Africa, or among the southern ports of Asia, with which the ships of Hiram and Solomon traded in "gold and silver, ivory and apes, and peacocks" (2 Chr. ix. 21). It is said that once in every three years these ships completed a voyage, and brought home their merchandise. Hence it is inferred the place with which they traded must have been distant from Judea; or, that after visiting Tarshish, and procuring what it furnished, they traded with other and more distant ports, and accomplished the whole in three years.

But Tarshish was a famous city and port in the south of Spain, and was the name also of a river and a territory. The Septuagint renders it by Carthage, the Vulgate often by "sea," and the Targum occasionally by Africa. Jonah fled to Tarshish, in the opposite direction of Nineveh. The navy of Solomon sailed to it along with the fleet of Hiram of Tyre, Tarshish being a Phœnician colony, (Isa. xxxiii.) The voyage through the Mediterranean to Tarshish was made by the largest ships of those days, so that vessels of a large tonnage were called "ships of Tarshish," just as we speak of an Indiaman or a seventy-four (Isa. ii. 16; xxiii. 1, 14; lxvi. 9; Ezek. xxvii. 25). Ships returning from Tarshish heavily laden, and beating up the Mediterranean, were liable to be retarded and "broken" by an east wind (Ps. xlviii. 7; Ezek. xxvii. 26). Tarshish, called Tartesus by the Greeks, was rich in the precious metals—as Ezekiel says, "all riches, silver, iron, tin, and lead." Their opulence is often referred to by classical writers; and in later Roman times 40,000 miners were at work, and 25,000 drachmas of silver was the yield to the Roman republic. The principal difficulty about the locality of Tarshish lies in the comparison of 1 Ki. xxii. 48 with 2 Chr. xx. 36. In the book of Kings the ships which Jehoshaphat built on the Red Sea for sailing to Ophir, are called ships of Tarshish, large, like those that were employed in the Tarshish trade; but in the book of Chronicles they are said to have been built "to go to Tarshish." Similarly 1 Ki. ix. 3, compared with 2 Chr. ix. 21. Various methods of reconciliation have been proposed—even a conjecture that the ships built on the Red Sea were carried across the isthmus of Suez, and launched in the Mediterranean. The probability is that some copyist of Chronicles mistook the meaning of the phrase, "ships of Tarshish," and, thinking that they must be ships intended to sail to Tarshish, so worded the clause. (See SHIPS.)

TARSUS (Acts xxi. 39)—the chief town of the ancient Cilicia, and the birthplace of the apostle Paul—was situated on the river Cydnus, about 6 miles from its mouth, and, like Alexandria, was celebrated both for its commerce and literature. When Cilicia became a Roman province, Tarsus received from the emperor Augustus the privileges of a Roman colony. Hence Paul speaks of himself as *free-born*, and claims the immunities of a Roman citizen (Acts xxii. 28). The privileges of this city made it the resort of many wealthy and learned men, and was the occasion of its rising to great commercial eminence, and to be highly distinguished as a seat of learning. In regard to the latter, profane historians say that in philosophy and polite literature the schools of Tarsus even excelled those of Athens and Alexandria. Paul was indebted to his native city not only for his privileges of Roman citizenship, but for his literary acquirements.

TARTAK (2 Ki. xvii. 31)—a god of the Avites, settled in Samaria, said to be worshipped under the form of an ass.

TARTAN (2 Ki. xviii. 17; Isa. xx. 1) may be, like the other names Rabsaris and Rabshakeh, an official title, and may mean commander-in-chief.

TAVERNS. (See THREE TAVERNS.)

TAXING (Luke ii. 1). For the connection of Cyrenius with this taxing, see CYRENIUS.

Objections have been made to the statement of the evangelist on a variety of grounds. It is said that during the reign of Augustus, history informs us of nothing beyond the censuses of single provinces; that admitting a general census of the empire to have occurred, it could not have been taken in Judea at the time Jesus was born, because Judea during the reign of Herod was not a Roman province; that if such a census were taken in Judea by the Romans, they would not have obliged Joseph to travel to the city of his ancestors, because their rule was to take the census in the place of actual residence; that the journeying of Mary to be enrolled, considering her situation, is doubtful; and that, even if a census was taken at about the time Christ was born, Luke, in affirming that it occurred during the procuratorship of Quirinus, under whom a census was actually taken ten years later, has at least confounded the two.

First, as for a general census, aside from the testimony of Luke, we have the witness of two other writers, Cassiodorus and Suidas. Both indeed were Christians, and lived in a later age. Still, from the fact that Cassiodorus mentions the survey of the empire in addition to the census, and that Suidas relates the appointment of twenty men to take it, and comments upon the wisdom of Augustus in respect to it, it is evident that they must have obtained this information from other sources than Luke's gospel.

In respect to the objection that a Roman census in Judea could not have been taken till Judea was reduced to a Roman province, which did not occur till the year 759, it may be answered, that the impossibility affirmed is a mere assumption. We admit that in the kingdoms of allies a milder and in some instances a very mild form of taking it was observed. Especially would this be the case in the census of Palestine under Herod, and with a people so much inclined to revolt as the Jews. Probably the execution of it was intrusted as much as possible to Herod and his officers. The character of Herod as a *rex Socius* presents no difficulty. The Clitae, although governed by their own princes, were still included in the Roman census. Besides, the relation of Herod to Rome leaves scarcely room for a doubt in respect to the possibility of a Roman census in his kingdom. Pompey had already levied a tribute upon the Jews. Two edicts of Julius Cæsar in respect to taxation are also preserved by Josephus, *Antiq.* xiv. 10. 5, 6. The latter of these is generally misunderstood. It clearly speaks of a double tax; the first, a yearly one, the amount of which is not given, and which not improbably may have been a poll tax; the other a land tax, as appears from the requirement of a fourth part of what was sown.

But why is it not mentioned by Josephus, especially since he has given an account of the census under Quirinus; and the history of the latter shows that the Jews would not be likely, in the time of Herod, to endure quietly a Roman census? The answer is, that there was a great dissimilarity between these two censuses. Both, indeed, in the last instance, were set on foot by Augustus Cæsar. But the former, aside from its probably milder form, was taken under the direction of Herod, while the latter was taken under the direct supervision of the Roman officer, Quirinus. The former appeared to guarantee the relative independence of Judea; while the latter was connected with the subjugation of Judea to the immediate government of Rome. The importance of these two censuses, in respect to the political state of Judea, was therefore widely different; and hence Josephus might very properly mention the more important one under Quirinus, and take no notice of the one under Herod.

The objection that if a Roman census had been taken in Judea, Joseph and Mary would have been enrolled in Nazareth, the place of their residence, instead of Bethlehem, needs but a brief consideration. This was a provincial census, not a census of Roman citizens. Augustus respects as far as possible the Jewish nationality. One of its most prominent features, the ancient division according to lineage, is made the basis on which it is executed. Then, too, the nature of the case is to be regarded. If this was a *census*, taken with reference to the better raising of the poll-tax, what easier or more effective mode of taking it than through the connection of the public genealogical registers? That Joseph should journey to Bethlehem on such an occasion is therefore just what we should expect. Though ordered by Roman authority, it was executed according to Jewish custom. Some little property may have belonged to Joseph or Mary in Bethlehem.

Lastly, the objection based on the account of Luke, that Mary accompanied her husband to Bethlehem, is the most insignificant of all. Even admitting that no legal necessity compelled her to make the journey, who in our day is sufficiently well acquainted with her feelings and relations to be sure it would not be made? It is at least as probable that Mary, in the excitement and disturbance attending a census, would rather prefer to be with her natural protector, Joseph, than to remain at home.

TEARS (Ps. lvi. 8). Allusion is supposed to be made in this passage to an ancient custom, which was preserved among the Romans, of collecting the falling tears of mourners at funerals, and putting them into a bottle or urn, called a *lachrymatory* or *tear-bottle*. These vessels were afterwards fixed upon the sepulchres of the dead—thus seeming to preserve a memorial of the affection and grief of the survivors.

TEBETH. (See MONTH.)

TEETH. (See TOOTH.)

TEHAPHNEHES. (See TAHAPANES.)

TEIL TREE (Isa. vi. 13). Though the original word in this passage is rendered *oak*, it is generally supposed, from the connection, that the *lime* or *linden* is here meant. Perhaps two different species of the oak may be intended.

TEKEL. (See MENE.)

TEKOA (2 Chr. xi. 6), or TEKOAH (2 Sam. xiv. 2)—a city of Judah, south-east of Jerusalem, and a few miles from Bethlehem, and now called Teku'a. It was probably founded by Ashur (1 Chr. ii. 2; iv. 5), and was fortified by Rehoboam (2 Chr. xi. 6). This seems to have been a spot resorted to by herdsmen, among whom was Amos the prophet (Amos i. 1). It was here too that Joab obtained a woman of peculiar skill and address to present a fictitious case to David, in order to force from him a favourable judgment in the parallel case of Absalom. David, however, detected the hand of Joab in the whole device.

TEKOA, WILDERNESS OF, was in the same region, and constituted part of the wilderness

of Judah. Here Jehoshaphat defeated the Ammonites and Moabites (2 Chr. xx. 20).

TELABIB (Ezek. iii. 15)—a town on the river Chebar, where Ezekiel and many of the Jewish exiles dwelt. Its site is supposed by some to be occupied by the modern Thelaban. The Septuagint take it as a common noun, and render it by "in mid air."

TELAIM—*young lambs* (1 Sam. xv. 4)—the gathering-place of Saul's forces previous to his attack on Amalek. It has not been identified.

TELASSAR, or THELASSAR (2 Ki. xix. 12), is a place belonging "to the children of Eden." The Targumists identified it with Resen. It means the hill of Asshur, and points to some site in western Mesopotamia, where he was worshipped.

TELEM (Josh xv. 24)—a town in the south land of Judah (identified by some with Telaim), 20 miles south of Hebron, and occupied by the Dhullam Arabs.

TEMAN, SOUTH (Amos. i. 12)—a city of Edom, not far from Joktheel, supposed to have been settled by Teman, grandson of Esau (Gen. xxxvi. 11). In Hab. iii. 3 allusion is made, in the highest style of poetic imagery, to the removal of the symbols of the divine presence from the land of Teman and Paran to Sinai, (Exod. xix.) (See EDOM.)

TEMPLE (1 Sam. i. 9)—the sacred edifice erected at Jerusalem as a permanent place of worship for the Jewish Church. In its general form it resembled the tabernacle, for which it was substituted, and it was the centre of the same great system of ceremonial worship. (See TABERNACLE.) The temple was built on mount Moriah (2 Chr. iii. 1). This was one summit of a range of hills, the general name of which was mount Zion (Ps. cxxxii. 13, 14). (See JERUSALEM.) The idea of building it was suggested to the mind of David (1 Chr. xvii. 1), and became a subject of his lively and unceasing interest. He collected an enormous quantity of the precious metals, besides immense quantities of brass, iron, stone, timber, &c.; and he secured skilful mechanics and artificers for every branch of the work (1 Chr. xxii. 14; xxix. 4, 7). He also furnished the design, plan, and location of the building, in all which he was divinely instructed (1 Chr. xxi., xxii., xxviii. 11-19). He was not permitted, however, to see a single step taken in its erection (1 Ki. v. 3). The superintendence of the building was committed to Solomon, the son and successor of David, who in the fourth year of his reign commenced the work. There were 183,600 Jews and strangers employed on it; of Jews 30,000, by rotation 10,000 a month; of Canaanites, 153,600, of whom 70,000 were bearers of burdens, 80,000 were hewers of wood and stone, and 3,600 overseers. The parts were all prepared at a distance from the site of the building, and when they were brought together the whole immense structure was erected without the sound of hammer, axe, or any tool of iron (1 Ki. vi. 7); and at the end of seven and a half years it stood complete in all its splendour, the glory of Jerusalem, and one of the most magnificent edifices in the world.

The temple, like the tabernacle, had its front towards the east. Surrounding nations worshipped the sun as he arose in the east; but Jehovah worshippers, as they proceeded to offer him homage, turned their back in contempt on this object of idolatrous homage. The porch, or portico, extended across the whole front, projecting 15 feet from the main building, and rising to the height of 180 feet. Upon the sides and rear of the main building was an additional building of three stories, each nearly 8 feet high. This structure was about half the height of the temple, and though built against the walls, was not fastened into them (1 Ki. vi. 7). It was divided into apartments like chambers, which opened into the gallery that surrounded it. There was a flight of stairs on the south side which led into the second storey, and another leading from the second to the third (1 Ki. vi. 8). The whole building and its environs were entered by two courts. The inner court, called the "court before the temple," or the "court of the priests," corresponded generally with the court of the tabernacle, as did also the sacred apartments, furniture, and utensils. The temple of Solomon was built by Tyrian architects, and in the Tyrian style, the walls within and without being lined with cedar, and the inside all overlaid with gold.

The temple of Solomon stood altogether 424 years; but in the short space of thirty years after its completion it was plundered by Shishak, king of Egypt (1 Ki. xiv. 25, 26). After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon, B. C. 588, and the nation itself carried into captivity. In fifty-two years after these events a number of the Jews returned, and the rebuilding of the temple was commenced under the superintendence of Zerubbabel the Jewish governor, and Jeshua, or Joshua, the high priest. They were permitted and encouraged to undertake it by Cyrus, the Persian emperor, to whom Judea had now become tributary (Isa. xliv. 28; xlv. 13). Much interruption and delay attended the enterprise, of which we have a full account in the book of Ezra. It was completed, however, and dedicated, B. C. 515, or about seventy-three years after the destruction of it; and though inferior in many respects to the first temple, having no ark, no mercy-seat, no visible revelation of the divine glory, no sacred fire, no urim and thummim, and no spirit of prophecy (Ezra iii. 12, 13), still it was in breadth and height twice the size of Solomon's. It furnished a fixed place of worship for the nation, and ultimately became the theatre of far more glorious illustrations of the divine glory than the first temple ever witnessed (Hagg. ii. 6-9; Mal. iii. 1; Col. ii. 9; 1 Tim. iii. 16).

The temple of Zerubbabel had stood nearly 500 years, and was much decayed, when Herod the Great, with a view to secure the favour of the Jews, and obtain to himself a great name,

undertook to rebuild it; so that it was not a new edifice, strictly speaking, but rather a complete repair of the second temple. He began the work only seventeen years before the birth of Christ, and completed the main building in less than ten years, so that it was fit for the service. The whole work occupied forty-six years (John ii. 20). The Jews spoke truly when they said, "Forty and six years has this temple been in building." We shall now describe it as it stood in the days of our Saviour.

The outer wall, which enclosed the buildings, was about one-eighth of a mile square, and nearly 40 feet above the summit of the mount. This wall was built up from the valley beneath, and was some hundred feet high. The excavations going on at present have shown that the south wall of the Haram, which rises to a height of 80 feet above the present surface, descends, through a mass of *débris*, 53 feet below it, and so originally stood upwards of 130 feet in height above its foundation on the rock. It has also been made apparent that on this side the wall must have presented an unbroken front of 1,000 feet in length. The language of Josephus no longer sounds extravagant when he says "that if any one looked down from the top of the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth." (*Antiq.* xv. 2. 5). It is supposed to have been from this height (or pinnacle) that our Saviour was urged to cast himself (Matt. iv. 5-7). In these walls were seven massive and costly gates, each 15 feet wide and 30 feet high. These were in addition to the "beautiful gate" (Acts iii. 2), which was on the east side, and was called beautiful because it was of the finest brass (copper), 75 feet in height, highly polished, and richly adorned. Between the gates, along the inside of the wall, were piazzas, supported partly by the wall itself and partly by a double row of columns, except on the south side, where were three rows of columns. The porch on the east side was called Solomon's (John x. 23), because he built it, or at least the stupendous wall on which it rested. All within the area which these walls enclosed was called *the temple*.

The larger part of the area was vacant ground, completely paved with marble, and was distinguished as the court of the Gentiles, because all classes of persons might enter it. But beyond the wall which separated this from the next court, and which the apostle terms the "middle wall of partition," no uncircumcised person was permitted to pass. A prohibition to that effect was inscribed upon the gate-post. Around this outer court the stock for the supply of the temple service was kept, and the money-changers had their places of business. The second court was enclosed by a wall. It was called the "new court" (2 Chr. xx. 5), the "outer court" (Ezek. xlvi. 21), or "court of the women," because women were not allowed to go beyond it toward the sanctuary, unless when they brought a sacrifice. In this court men and women performed their ordinary worship unaccompanied with sacrifices (Luke xviii. 10-14; Acts iii. 1; xxi. 26-30). Here also was the treasury (Mark xii. 41), where the gifts for the service of the temple were deposited in small chests or coffers, fixed in the surrounding wall; and this was the place where some of our Saviour's most impressive discourses were delivered (John viii. 20).

The next court towards the sanctuary was the court of Israel. The outer half of this court was entered by common Israelites to attend on particular services of religion; but the inner half, next to the sanctuary, was called the court of the priests, and they were separated from each other by a low railing. Our Saviour, being of the tribe of Judah, had no privileges in the temple above any other Israelite. Hence whatever he is said to have done in the temple must be intended of the courts of the temple.

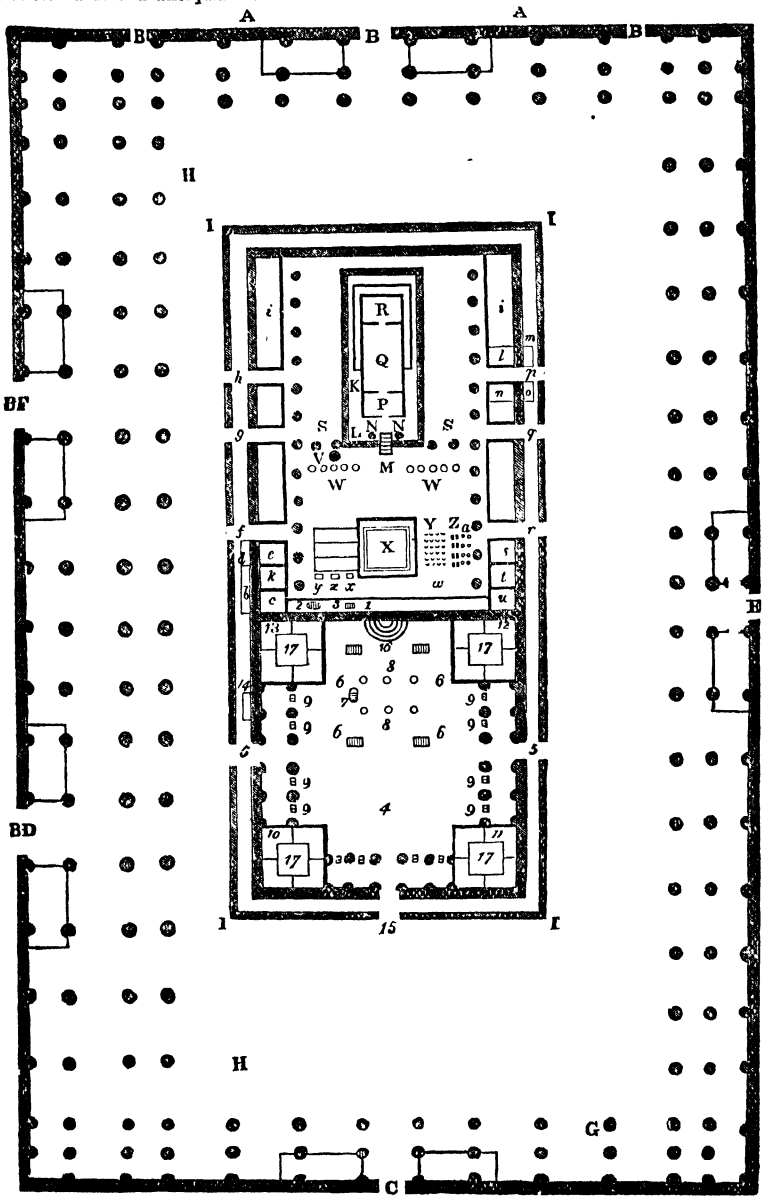
Within the court of the priests stood the altar of burnt offering and the brazen laver; and not even an Israelite could on any condition pass the railing that enclosed them, unless when he came to offer his sacrifice before the altar.

Next came the sanctuary, the materials of which were beautiful and costly beyond description (Mark xiii. 1). The porch extended 150 feet across the front of the main building. It was 30 feet wide, and rose at the highest elevation to nearly 180 feet. The entrance to this porch was 135 feet by 37. It had no door. The sanctuary itself was 90 feet high, 90 feet long, and 30 feet wide. Around it, except in front, was a structure of three stories high, like that attached to the first temple, as before described. The sanctuary had two apartments, separated from each other by a curtain or veil (Matt. xxvii. 51)—viz., the holy place, which occupied 60 feet of the whole length, and in which were the altar of incense, the golden candlestick, and the table of show-bread; and the most holy place, which measured 30 feet every way. It is worthy of remark, that in our translation of the Bible, when these apartments are mentioned by these terms, the word *place*, is generally, if not always, supplied by the translators. The services of the temple must have been very solemn and imposing.

This temple was razed to its foundation by the Romans, A. D. 70, 71, and the site of it was made like a ploughed field (Jer. xxvi. 18; Matt. xxiv. 2). It is now occupied by a Turkish mosque, which neither Jew nor Christian was until lately permitted to enter. Jerusalem is now full of oppression and mourning, "trodden under foot of the Gentile," and the site of her temple shares in the desecration.

"Where is thy temple and thy God?
Where are thy triumphs flown?
All vanished like a fiery cloud
That flashes and is gone!
Alas! thou sitt'st a wasted thing,
All wretched and forlorn;
To thee no joy the sunbeams bring,
But deeper shadows o'er thee fling,
And make thy woes their scorn."

The subjoined engraving represents the temple and its various courts, as described by Jewish historians and antiquaries.



TEMPLE OF JERUSALEM.

A The outer wall.
B The gates in the outer wall.
C The gate Shushan, which is called the gate of the king (1 Chr. ix. 18).

B D Gate of Huldah.
E Another gate of the same name.
F The gate Tedi.
G Solomon's porch (John x. 23).
H Court of the Gentiles.
I The enclosure, or outer verge of the court, within which none but Jews might come, called the outer court, or court of the women.
K The temple itself.
L The foundation of the temple.
M The flight of steps to the temple.
N The columns called Jachin and Boaz.
P The vestibule, or porch of the temple.
Q The holy place.
R The most holy place.
S A court on each side of the temple, which separated the people from the court of the priests.
V The brazen laver.
W Ten brazen vessels, five on each side (1 Ki. vii 38, 39), where the sacrifices were washed before they were brought to the altar.
X The great altar of burnt offerings.
Y Twenty-four rings, to which the animals were fastened that were designed for sacrifice.
Z Eight marble tables, on which the slain animals were laid to be prepared for the altar.

a Eight small marble columns, on which the slain animals were suspended.
b Gazith, the room or court where the great sanhedrim or Jewish court held its sessions.
c Another part of the same court, where the priests' courses were distributed by lot.
d The place where was distributed all the wood required for the use of the temple.
e The court or chamber of the wheels, where the water for the officers of the temple to drink was drawn up by means of a wheel.
f The gate of burnt offering, through which the wood was brought.
g The gate of firstlings, through which the firstlings were brought to be offered up.
h The water gate.
i Barriers to prevent the overlooking of the temple.
k The kitchen, in which that portion of the sacrifices which were designed for the priests was prepared for their use
l The court of the lambs, where eight lambs were kept for the daily sacrifice.
m The court of fire, where fire was constantly preserved.
n The court of showbread, where the showbread was prepared in the evening before the Sabbath.
o The court in which was distributed oil or wine for the sacrifices
p The fire gate, leading to the place where the guards of the priests were, and where was a fire for the priests' use.
q The gate of sacrifices, through which the sacrifices were carried into the inner court.
r The gate of the singers, near to the singing Levites.
s The washing gate, where the sacrifices were washed preparatory to being taken to the altar.
t Parbar, or court gate, where the skins of animals were taken off and salted.
u The chamber of salt.
w The court of the priests, 25 feet wide and 260 long.
x Two tables, one of silver and the other of marble, near the altar of burnt offering, containing ninety-three golden vessels.
y Ash vessels, designed to receive the ashes of the consumed sacrifices.
z A cistern of water.

1 The court of the Israelites.
2 The throne of Solomon (2 Chr. vi. 13).
3 The place where the half-shekel tax was received (Exod. xxx. 13).
4 The outer court of the women.
5 The gate of Nicanor, called the higher gate (2 Ki. xv. 35), and the new gate (Jer. xxxvi. 10).
6 A court for the feast of tabernacles.
7 Pulpit of the high priest, from which a part of the law was read at the feast of propitiation.
8. The great golden candlesticks.
9. Places between the columns for receiving gifts.
10. The court of the Nazarites.
11. The court of wood, where wood was selected for the burnt offerings.
12. The court where the lepers showed themselves to the priests before offering their sacrifices.
13. The court where oil and wine were deposited for the daily sacrifices and for the lamps (Exod. xxvii. 20).
14. Synagogue where the law was explained on the Sabbath and feast days.
15. The beautiful gate of the temple.
16. The flight of steps on which the Levites stood and sung the fifteen psalms, from cxx. to cxxxiv. inclusive, at the feast of tabernacles.
17. Openings for the passage of smoke.

The veneration with which the temple was regarded by the Jews appears from the manner in which they treated any supposed disrespectful allusion to it. In this spirit they brought an accusation against Jesus because he had said, "Destroy this temple, and in three days I will raise it up" (Matt. xxvi. 61; John ii. 19, 20; Acts xxi. 28, 29; xxiv. 6; xxv. 8). (See JERUSALEM.)

But now there is no central spot of worship —the world is summoned to believe. The old and restricted dispensation has ceased to exist. If all men of all nations, under the new economy, are invited to worship the Father of spirits, then there cannot be only one altar on which they shall lay their spiritual oblations, and only one shrine to which the four quarters of the earth shall resort, by a long and dreary pilgrimage, through flood and desert. Through Christ, God may be worshipped on any spot, and at any time. The believer's heart is his holy temple—there the blood of the atonement has been sprinkled, and there He, by his Spirit dwells. Christians are a "royal priesthood." "Prayer arises as incense," praise is a sweet savour of gratitude. Angels are around us to defend the spirit which has been washed in the laver of regeneration. John says concerning heaven, Rev. xxi. 22, "I saw no temple there." In that blessed world there is no spot selected, for *all* is holy—no time set apart, for the Sabbath is *eternal*—and there is no need of symbolic worship, for the Lamb himself in his own humanity is the continuous object of enraptured homage to myriads of myriads of delighted spectators.

TEMPT (Matt. xxii. 18), TEMPTATION (Luke iv. 13). These words are used in various senses by the sacred writers. The ordinary import of them is allurement or enticement to sin. Hence our great adversary the devil is called *the tempter* (Matt. iv. 3). Sometimes they denote the *trial* of a person's faith or obedience (Gen. xxii. 1; Jas. i. 2, 3), or the trial of God's patience and forbearance (Exod. xvii. 2; 1 Cor. x. 9); but generally they signify that which persuades to sin. The prayer, "Lead us not into temptation" (Matt. vi. 13), does not imply that God leads us into temptation (Jas. i. 13, 14), but it is a prayer that we may not be suffered to fall into temptation. When it is said that the lawyer and others tempted our Saviour (Matt. xvi. 1; xix. 3; Mark x. 2;

Luke x. 25), it is meant that they tried to ensnare him, or lead him into the commission of some offence.

Jesus Christ, at the commencement of his ministry, was tempted of the devil. This was a conflict with the prince of darkness. Satan first appealed to his corporeal appetite, for Jesus had fasted forty days—then to the principle of piety, bidding him trust in Divine Providence to guard him from gratuitous hazard and unwarranted exposure—then to the principle of ambition, offering him universal empire, on the condition of homage and fealty to the foul and malignant tempter. The first temptation was an attack upon him as a man, the second was directed against him as a pious man, and the third was constructed to bear upon him as a Jew—for his countrymen held earthly notions of Messiah's person, kingdom, and glory. But Jesus triumphed, and Satan fled abashed. Such thoughts could not spring up of themselves in the pure and holy mind of Jesus. They were suggested by a power from without—they were brought into contact with his soul, but found not a moment's reception. The second Adam was the victor over the might and craft of hell. Paradise was regained. (See CHRIST, DEVIL, JESUS.)

TEN COMMANDMENTS—decalogue, or "ten words," as they are called in Exod. xxxiv. 28; Deut. iv. 13, were spoken by Jehovah from mount Sinai. But as to the division of the "ten words," there have been various opinions—some making the preface the first command. 1. "According to the Talmud, Targum, Jonathan, Maimonides, and others, *v.* 2 of Exod. xx. contains the first commandment; *vv.* 3-6, the second; *v.* 7, the third; *vv.* 8-11, the fourth; *v.* 12, the fifth; *v.* 13, the sixth, seventh, eighth, and ninth; and *v.* 14, the tenth. But polytheism and image-worship are two distinct subjects, and cannot be combined in one precept. 2. Others do not admit that *v.* 2 is a commandment, as it simply asserts that God, who now reveals Himself, has released the Israelites from Egypt; they consider, therefore, this verse merely as an introduction, and believe *v.* 3 to be the first commandment; *vv.* 4-6, the second; and then, farther, as specified above. Thus Origen, Jerome, and the Reformed churches, except the Lutheran. But *v.* 2 evidently belongs to the decalogue; and the simple form of an assertion, in which it is worded, cannot exclude it, for it is an appropriate and authoritative preface. 3. Luther, Pfeiffer, and others, take *vv.* 2-6 together as *one* commandment; but, in order to gain the number ten, they divide *v.* 14 into two commandments: *a.* Thou shalt not covet the house of thy neighbour; *b.* the remaining words of the verse. This is also the Masoretic division in Exodus. But it is unquestionable that *v.* 14 forms one commandment, as the house of the neighbour belongs quite as much to the individual enumeration of the forbidden objects as his wife, his servant, or his cattle. Therefore the opinion of those deserves scarcely to be mentioned who, with regard to Deut. v. 18, take the words: 'Thou shalt not covet the wife of thy neighbour' as the ninth commandment, and the other words of the verse as the tenth precept. So Augustine, Bede, and Peter Lombard. If we carefully examine the contents of these verses we arrive at the conclusion, that the division of Origen is the most suitable and most logical; but, with the necessary modification, that the *second and third* verses form the first commandment. This division is already adopted by Josephus (*Antiq.* iii. 5, 5), who writes: 'The first commandment teaches us, that there is but one God, and that we ought to worship Him only; the second commands us not to make the image of any living thing to worship it.' The objection, which Ebn Ezra and others after him have raised against the separation of the third and fourth verse, namely, that polytheism and worship of images are identical, does not appear tenable; for it is not impossible for a people to believe in one God, and yet to make images of him." (See Kalisch *On Exodus.*) They have also been divided into two tables—some begin the second table with the fifth commandment—others place five commandments on each, their essence being love to God and love to our neighbour, and the transitional precept being veneration for parents, who stand in God's stead to the child. (See LAW, SABBATH, TESTIMONY.)

TENT. (See DWELLINGS.)

TENTH DEAL. (See MEASURES.)

TENT-MAKER (Acts xviii. 3). This is said to have been Paul's trade; and it is supposed to have been the manufacture of tent-cloth. Some conjecture that he made curtains for military tents, the material of which was the goats' hair of Cilicia. (See PAUL.)

TERAH (Gen. xi. 31, 32)—the father of Abraham, who accompanied him to Haran, in Mesopotamia, where he died at the age of two hundred and five, Abraham being then seventy-five years of age. He was an idolater. (See ABRAHAM, HARAN.)

TERAPHIM (Judg. xvii. 5). From comparing Gen. xxxi. 19, 30, it would seem that this word sometimes denotes household idol-gods or images. From Michal's attempts to imitate the form of David's recumbent person by a teraphim (1 Sam. xix. 13), it is plain that they bore some resemblance to the human figure. Perhaps they were also applied to the forms or instruments of astrology, and so might be found in possession of those who were not idolaters. As the word is used by the prophet in relation to the state of the Jews (Hos. iii. 4), it probably means that that unhappy nation should be without any god, true or false; not only without sacrifice and ephod, which belonged to their religious system, but also without images and teraphim, which were parts of their idolatry.

TERTULLUS (Acts xxiv. 1). Probably a Roman lawyer, who acted as prosecutor in the case of Paul before Felix. The Jews, being ignorant of the Roman forms of law, &c.,

would naturally employ a person acquainted with them to manage their causes.

TESTAMENT (Heb. ix. 15). The word testament, when applied to our Scriptures (as the Old and New Testament), is used in the same sense with covenant. The old covenant as spoken of in Exod. xxiv. 8, and the new in Matt. xxvi. 28. The former was ratified by the blood of sacrifices, and the latter (of which the other was a type) was ratified by the blood of Christ.

According to some critics, the word testament is also used by the sacred writers, as it is in modern times, to signify the instrument by which a man directs what disposition shall be made of his property after his death (Heb. ix. 16). It is well known that such an instrument takes effect only at the death of the testator (or he who makes the testament). Hence the apostle, in allusion to this fact, says in substance, that the death of Christ has the same effect on the covenant of redemption, which is the new testament, as the death of the testator has on his last will and testament—viz., gives it force and validity. Others, however, have supposed that the apostle refers to the ancient custom of confirming covenants by sacrifices (Gen. xv. 8, 9), in reference to which it is true that a covenant was of no force so long as the victim by whose death it was to be confirmed was living. (See COVENANT.)

TESTIMONY, TESTIMONIES (Ps. cxix. 88, 99). These terms sometimes denote the whole revelation of God's will. They frequently occur in this sense in the above psalm. They also refer to the tables of stone, which were part of the covenant between God and the people of Israel (Exod. xxv. 16); and hence the ark in which they were deposited is called the "ark of the testimony" (Exod. xxv. 22). (See ARK.) The Gospel is also called the *testimony*, in 1 Cor. i. 6; Rev. i. 2, and elsewhere. (See SCRIPTURE, WITNESS.)

TETRARCH (Matt. xiv. 1). This title was given to a sovereign prince, and strictly denotes one who governs the fourth part of a province or kingdom. In our Scriptures, however, it is applied to any one who governed a province of the Roman empire, whatever portion of the territory might be within his jurisdiction. The tetrarch Herod Antipas had the title of king (Matt. xiv. 9).

THADDAEUS. (See JUDE.)

THAMMUZ. (See TAMMUZ.)

THANK OFFERING. (See OFFERING.)

THARSHISH. (See TARSHISH.)

THEATRE (Acts xix. 29, 31)—a place of public amusement, where popular assemblies, courts, elections, &c., were often held.

THEBEZ (Judg. ix. 50)—a city north-east of Shechem, within the territory of Ephraim, celebrated as the place where Abimelech was slain. It is 13 Roman miles from Nablous, and is now called Tubâs. (See ABIMELECH.)

THEFT (Exod. xx). Predatory excursions characterize the East to the present day, and the Old Testament often records such forays. They are also described in the first chapter of Job, (see Num. xxxi.; Judg. ii. 14; 1 Sam. xxii.) (See SPOIL.) The Mosaic law specially forbad theft, and the principle of punishment was restitution, varying in amount, but rising as the means of detection became more difficult. Thus, if a stolen animal were found alive in a man's possession, he was to restore two-fold; but if it had been killed by him, four-fold or five-fold restitution was exacted of him. A house-breaker found in a dwelling during night might be killed by the owner without his incurring the guilt of murder. (See SLAVERY.)

THEOPHILUS—*lover of God* (Luke i. 3)—a distinguished individual, probably of Greece or Rome, to whom, as his particular friend or patron, Luke addressed both his gospel and his history of the Acts of the Apostles. The title, "most excellent," probably denotes official dignity (Acts xxiii. 26; xxiv. 3; xxvi. 25). (See LUKE.)

THESSALONIANS, EPISTLES TO THE. These constitute the thirteenth and fourteenth in order of the books in the New Testament. They were written by the apostle Paul to the church of the Thessalonians. (See THESSALONICA.) The first epistle was probably written near the close of A. D. 52 or beginning of 53. It is said to be the first in time and order of Paul's epistles. Its design is to establish the followers of Christ there in all those graces for which they were so conspicuous, and to encourage them, by the most affectionate and pointed exhortations, in seeking for higher attainments and richer consolations in the divine life. The fourth chapter is remarkable for the distinctness with which it reveals the order of the general resurrection. It assures believers that their deceased brethren are not lost, but gone before, and it enjoins them to refrain from such bursts of unrelieved sorrow as characterized the heathen under their bereavements. As surely as Jesus rose, so will all believers rise. But some will not die—they will be alive at Christ's second coming; but they shall not *prevent*, that is, go before them, who are asleep. The dead in Christ shall rise first—shall rise before the living are changed. The Lord himself is to descend at the awful period of the resurrection—the armies of heaven shout at his march—a mighty voice is heard—followed by the peal of that trumpet which shall startle all who sleep in their graves, and awaken them to consciousness and life. They who have long lain in their graves shall suffer no disadvantage on that account—they shall enjoy priority of resurrection—"shall rise first."

The second epistle was written soon after the first, and seems to have been designed to correct some misapprehensions which had occurred respecting the first. An epistle also had been forged in Paul's name. The Thessalonian church seems to have supposed from his language that the day of the Lord was at hand, that the period of his advent was very nigh. The apostle corrects the mistaken notion, by declaring that ere that day shall come there must be a great apostasy—the rise and development of the Mystery of Iniquity, presided

over by the Wicked One, whom the Lord shall consume—and assisted by an infernal machinery, consisting of "power and signs and lying wonders, and all deceivableness of unrighteousness." At the same time it is the apostle's object to establish and encourage them in the works of faith and labours of love. The indolent and disorderly are reprimanded—persons perhaps given to idleness because, from a mistaken interpretation of the apostle's words, the last day was imagined to be at hand.

THESSALONICA (Acts xxvii. 2)—the capital of one of the prætorial districts of Macedonia. It is now called *Saloniki*, and is situated in European Turkey, at the northern extremity of the Gulf of Saloniki (formerly the Thermaic Gulf), 272 miles west of Constantinople; and, of the towns of European Turkey, is, in point of commerce, second only to that city. Paul preached the Gospel in this city after being driven from Philippi, but the malice of the Jews soon compelled him to flee. Their enmity was especially fierce against the apostle of the Gentiles. Its population is estimated at 70,000. It was a station on the Via Egnatia; and being a place of commerce, must have attracted many Jews.

Paul and his associates, Timotheus and Silas (1 Thess. i. 1; ii. 1, 2), planted a church here about the year A. D. 52; and Aristarchus and Secundus were among the converts to the faith (Acts xx. 4; xxvii. 2). Two of his letters are addressed to the disciples of Christ in this city.

THEUDAS (Acts v. 36)—an insurgent referred to by Gamaliel, who headed 400 rebels and perished with them. Josephus mentions a Theudas as an insurgent, too, about ten years later. They must have been different persons, or Theudas may be another form of the name of Judas, who revolted at the close of Herod's reign.

THIGH (Gen. xxiv. 2). The practice of putting the hand under the thigh might denote the obedience or subjection of the individual, or it might be connected with the rite of circumcision as a token of God's faithfulness. The inscription upon the thigh (Rev. xix. 16), alludes to the custom of inscribing the names and deeds of conquerors on their garments and weapons. The name might be inscribed on the sword, which was girded on the thigh, or on that part of the dress which covered the thigh. Jacob's thigh was smitten by the angel (Gen. xxxii. 25), to show that he had supernatural power, and that he yielded in mercy, and not from necessity. (See JACOB, UNCOVER.)

THISTLES and THORNS (Gen. iii. 18). It is difficult to identify the species meant. These terms are generally connected in the Scriptures, and probably often denote any kind of useless, noxious, or thorny plants that grow spontaneously, to the annoyance of the husbandman and the great injury of his crops. The figurative use of these terms denotes desolation (Prov. xxiv. 31; Isa. v. 6; Hos. ii. 6; ix. 6; x. 8), the visitations of Providence (Num. xxxiii. 55; Judg. ii. 3; 2 Cor. xii. 7), difficulties and hindrances (Prov. xv. 19), and troubles (Prov. xxii. 5). Thorns and thistles formed a portion of the original curse. The earth was to bring them forth. The fecundity of some of those proofs and remnants of the curse is very extraordinary. Dr. Adam Clarke, in his Commentary, has made the following curious calculation:—

"Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 300 to 400 seeds. Suppose we say that these thistles produce at a medium only 80 heads, and that each contains only 300 seeds, the first crop from these would amount to 24,000. Let *these* be sown, and their crop will amount to 576 millions. Sow these, and their produce will be 13,824,000,000,000, or thirteen billions eight hundred and twenty-four thousand millions; and a single crop from these, which is only the *third* year's growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one thousand seven hundred and seventy-six billions; and the fourth year's growth will amount to 7,962,624,000,000,000,000,000 or seven thousand nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system; so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant."

The "crowning with thorns" (Matt. xxvii. 29) was probably the wanton invention of the Roman soldiery, and made no part of the established punishment. We are not certain as to the kind of thorns used: some suppose the white thorn, which grows in abundance near Jerusalem; some the acacia, and others the acanthus, which blossoms in March. The object of the soldiers was to ridicule the idea of Christ being a king. It was not for torture that they chose to crown him; so that it was impossible for them to have used a *crown of thorns* in the ordinary sense of the terms. It was a chaplet resembling the wreath of a king which they employed to mock him with, just as they put in his hand a reed for a sceptre, and threw over his shoulder a cast-off general's robe.

The passage, "I will fence up thy way with thorns" (Hos. ii. 6), is forcibly illustrated by the remark of a modern traveller in Judea:—"As we rode through Riphah, we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thorn bushes, while a barrier of the same kind encircled the whole of the town. This was one of the most effectual defences which they could have raised against the incursions of Arab horsemen—the only enemies whom they have to dread—as neither will the horse approach to entangle himself in these thickets of brier, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage, without assistance from some one within."

THOMAS (John xx. 24), one of the twelve apostles, was also called *Didymus*, "the twin." We know little of his history: he seems to have been of a singular temperament, occasionally overcome by a dark and morbid melancholy. He was also wayward and slow of belief (John xi. 16; xiv. 5; xx. 20-29), especially in the identity of the risen Saviour. It is supposed he was actively engaged in propagating the Gospel in the East Indies, and suffered martyrdom. There are numbers of Christians in the East who believe that they are the churches which this apostle originally planted, and they call themselves on that account Christians of St. Thomas.

THORN IN THE FLESH (2 Cor. xii. 7-9). In order to understand the meaning of this dark phrase, it is necessary to glance at the context.

The apostle Paul, like every public character whose labours have been crowned with success, excited the envy of many of his contemporaries; and they, jealous of his fame and influence, exerted themselves to detract from his greatness by various mean and malignant insinuations and calumnies. Such opponents were easily refuted, as is evident from the former chapter, in which the apostle, with his usual vehemence and fervour, enumerates the various hardships and dangers which he had encountered in his speedy career. Inferior in no respect to any of his opponents, in those qualities from which they might derive their fancied superiority, Paul enjoyed also many privileges to which they had no pretension. "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord." And yet with what modesty, with what reluctance, is this strange narration introduced—almost as if the apostle were not himself the person intended: "I knew a man in Christ. . . such an one caught up to the third heaven." The time when this revelation was vouchsafed is another proof of the apostle's delicacy. Fourteen years had elapsed since this transcendent favour had been conferred, and yet, during that period, so noble a cause of boasting had not been declared.

In paradise Paul heard unspeakable words, literally, "unutterable utterances," "which it is not lawful for a man to utter." The things which he heard were so far beyond the reach of our present conceptions that no language could be the vehicle of their communication. Even while labouring under common emotions, the mind often can grasp no word of sufficient power to depict its thoughts; how much more when the awful realities of the eternal world, and the conversation and exercises of spirits unclogged with an animal frame, are to be recorded and portrayed? Yet though words and images might have been found, still the utterance of such things would not have been lawful. The vail that covers futurity must not be drawn aside for the gaze of intrusive mortals; the glories which men are to seek must not be exposed to their vision; faith, "the evidence of things not seen," must be exercised. Sufficient information, with the requisite evidence of its origin, has been given on such topics; and now, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Instead, however, of boasting of such honour, the apostle would "rather glory in his infirmities;" and he proceeds to relate what happened to him after these visions:—"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. xii. 7).

In treating of this "thorn," commentators, from Chrysostom to Richard Baxter, have attributed to the apostles those diseases or infirmities under which they laboured themselves.

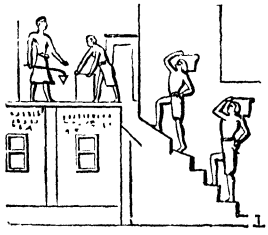
1. Whatever the nature of this infliction, it was not any sinful propensity, as the mediæval divines supposed, "*in the flesh*," and no besetting sin could receive such an appellation, when its origin and promptings must have been in the soul; nor can we conceive that such a punishment would be sent by the God of holiness, to humble the apostle after his exalted privileges. How could the apostle "glory in such an infirmity," or how could it, if restrained, be known to others, and make him appear contemptible? No vicious propensity, such as recluses and celibates dream of, can therefore be meant.

2. Nor could the infliction refer to any adversary, as some have thought, because the Canaanites are said to have been "thorns in the eyes of Israel." Whatever enemy the apostle had, such opposition must have pained his mind, not his *flesh;* nor could he exult in such animosity; nay, from the nature of his work, he could not be freed from it.

3. Being "in the flesh," it could not be any natural defect; for it was not in the flesh from his birth, but was given to him only after these revelations, and "given" to him by God. Nor could the apostle have prayed so fervently for the removal of any native deformity.

4. This "thorn in the flesh," therefore, was a corporeal infliction, and was sent after these visions, and for the purpose of preventing the apostle from being filled with spiritual pride. Twice in the same verse does he repeat the design, "lest I should be exalted above measure." Some, on very trivial grounds, have supposed it to have been a species of ophthalmia, because he says to the Galatians, "Where, then, is the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." The proper translation is not "your own eyes," but simply "your eyes." The apostle was indeed blinded by the glory of the vision, which surpassed in brightness the noon-day sun; but his vision was restored by miracle, and every miracle was a perfect restoration. There is not a proof anywhere that his vision was impaired; and such phraseology appears rather to be an Oriental hyperbole expressive of depth and intensity of affection.

strument, having teeth," is mentioned, which has been thus described:—It is a board about 3 feet wide, 6 or 8 feet long, and 3 inches thick. On the lower side many holes are made, from an inch and a half to 2 inches, in which are fastened pieces of stone, flint, or iron. These project, it may be, from a half to three-quarters of an inch from the face of the board, and serve as teeth to tear the beards of the grain in pieces. Oxen are fastened to the forward end of the boards, and driven round the floor, drawing it after them. The driver of the oxen usually stands or sits on the instrument. The oxen are usually without muzzles, and are often, as they pass around, taking up from time to time a few straws and feeding on them. After the grain is thus threshed out, it is stored, or "gathered into the garner." The following cut represents Egyptians storing up the produce of the field:—



THRESHING-FLOOR OF ORNAN. The apparent discrepancy between 2 Sam. xxiv. 24 and 1 Chr. xxi. 25 is reconciled by the probable supposition, that in the former case nothing is included but the floor, oxen, and threshing machine; and in the latter, the whole hill whereon the temple was afterwards erected. (See ARAUNAH.)

THRONE. (See FOOTSTOOL.)

THUMMIM. (See URIM.)

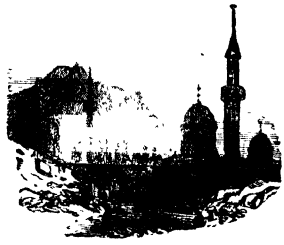
THUNDER (Ps. civ. 7). The sublime sound of thunder is described as the voice of God. In Ps. xxix. is a magnificent description of a thunderstorm:—

> "The voice of Jehovah is upon the floods;
> The God of glory thundereth;
> Jehovah is upon many waters.
> The voice of Jehovah is powerful;
> The voice of Jehovah is in majesty.
> The voice of Jehovah shivereth the cedars;
> Yea, Jehovah shivereth the cedars of Lebanon"

Thunder was a frequent accompaniment and attestation of the divine presence (Ps. xviii. 13; lxxxi. 7; 1 Sam. xii. 17). In Jer. x. 13 occurs a description of an Eastern tornado.

Moffat illustrates this inspired picture in the following paragraph:—"The peals of thunder are such as to make the very earth tremble. The lightning is of three descriptions: one kind passing from cloud to cloud; this is seldom accompanied with any rain. Another kind is the forked, which may be seen passing through a cloud and striking the earth; this is considered the most dangerous. The most common is what we are in the habit of calling stream or chain lightning. This appears to rise from the earth in figures of various shapes, crooked, zig-zag, and oblique, and sometimes like a waterspout at sea. It continues several minutes, while the observer can distinctly see it dissolve in pieces, like a broken chain. The perpetual roar of awful thunder on these occasions may be conceived, when twenty or more of these flashes may be counted in a minute. The lightning may also be seen passing upwards through the dense mass of vapour, and branching out like the limbs of a naked tree in the blue sky above. In such storms the rain frequently falls in torrents, and runs off very rapidly; not moistening the earth, except in sandy plains, more than 6 inches deep. The antelopes flee in consternation; and I have had opportunities of observing the poor Bechuanas start off early on the morning following such a storm in quest of the young who have been cast through terror; thus illustrating the words of the Psalmist, 'The voice of the Lord causeth the hinds to calve.'"—Moffat's *Missionary Labours in Southern Africa*, pp. 335-337.

THYATIRA (Acts xvi. 14)—a city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated in an extensive plain, near a small river, a branch of the Caicus, south-east of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia to which John wrote (Rev. i. 11). Lydia, whom Paul met and baptized at Philippi, belonged to it. Its present population may be 1,000 families, between 300 and 400 of which are composed of nominal Christians of the Greek and Armenian faith. Except the governor's palace,

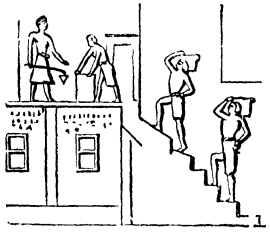


there is scarcely a decent house in the place. Everything indicates poverty, ignorance, and degradation. There was a fane outside the town dedicated to the sibyl Sambatha, perhaps suggesting the allusion, Rev. ii. 20-22.

THYINE WOOD (Rev. xviii. 12) may mean sweet-scented wood generally, or the wood of a particular species of evergreen resembling the cypress, which was prized for its aromatic properties, and for being susceptible of a fine polish. It was called citrus in Latin.

TIBERIAS (John vi. 23). This city was in

strument, having teeth," is mentioned, which has been thus described:—It is a board about 3 feet wide, 6 or 8 feet long, and 3 inches thick. On the lower side many holes are made, from an inch and a half to 2 inches, in which are fastened pieces of stone, flint, or iron. These project, it may be, from a half to three-quarters of an inch from the face of the board, and serve as teeth to tear the beards of the grain in pieces. Oxen are fastened to the forward end of the boards, and driven round the floor, drawing it after them. The driver of the oxen usually stands or sits on the instrument. The oxen are usually without muzzles, and are often, as they pass around, taking up from time to time a few straws and feeding on them. After the grain is thus threshed out, it is stored, or "gathered into the garner." The following cut represents Egyptians storing up the produce of the field:—



THRESHING-FLOOR OF ORNAN. The apparent discrepancy between 2 Sam. xxiv. 24 and 1 Chr. xxi. 25 is reconciled by the probable supposition, that in the former case nothing is included but the floor, oxen, and threshing machine; and in the latter, the whole hill whereon the temple was afterwards erected. (See ARAUNAH.)

THRONE. (See FOOTSTOOL.)

THUMMIM. (See URIM.)

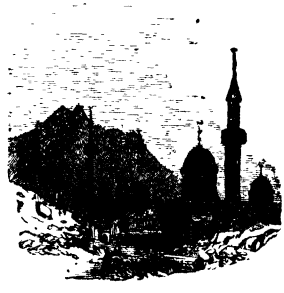
THUNDER (Ps. civ. 7). The sublime sound of thunder is described as the voice of God. In Ps. xxix. is a magnificent description of a thunderstorm:—

> "The voice of Jehovah is upon the floods;
> The God of glory thundereth;
> Jehovah is upon many waters.
> The voice of Jehovah is powerful;
> The voice of Jehovah is in majesty.
> The voice of Jehovah shivereth the cedars;
> Yea, Jehovah shivereth the cedars of Lebanon"

Thunder was a frequent accompaniment and attestation of the divine presence (Ps. xviii. 13; lxxxi. 7; 1 Sam. xii. 17). In Jer. x. 13 occurs a description of an Eastern tornado.

Moffat illustrates this inspired picture in the following paragraph:—"The peals of thunder are such as to make the very earth tremble. The lightning is of three descriptions: one kind passing from cloud to cloud; this is seldom accompanied with any rain. Another kind is the forked, which may be seen passing through a cloud and striking the earth; this is considered the most dangerous. The most common is what we are in the habit of calling stream or chain lightning. This appears to rise from the earth in figures of various shapes, crooked, zig-zag, and oblique, and sometimes like a waterspout at sea. It continues several minutes, while the observer can distinctly see it dissolve in pieces, like a broken chain. The perpetual roar of awful thunder on these occasions may be conceived, when twenty or more of these flashes may be counted in a minute. The lightning may also be seen passing upwards through the dense mass of vapour, and branching out like the limbs of a naked tree in the blue sky above. In such storms the rain frequently falls in torrents, and runs off very rapidly; not moistening the earth, except in sandy plains, more than 6 inches deep. The antelopes flee in consternation; and I have had opportunities of observing the poor Bechuanas start off early on the morning following such a storm in quest of the young who have been cast through terror; thus illustrating the words of the Psalmist, 'The voice of the Lord causeth the hinds to calve.'"—Moffat's *Missionary Labours in Southern Africa*, pp. 335-337.

THYATIRA (Acts xvi. 14)—a city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated in an extensive plain, near a small river, a branch of the Caicus, south-east of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia to which John wrote (Rev. i. 11). Lydia, whom Paul met and baptized at Philippi, belonged to it. Its present population may be 1,000 families, between 300 and 400 of which are composed of nominal Christians of the Greek and Armenian faith. Except the governor's palace,



there is scarcely a decent house in the place. Everything indicates poverty, ignorance, and degradation. There was a fane outside the town dedicated to the sibyl Sambatha, perhaps suggesting the allusion, Rev. ii. 20-22.

THYINE WOOD (Rev. xviii. 12) may mean sweet-scented wood generally, or the wood of a particular species of evergreen resembling the cypress, which was prized for its aromatic properties, and for being susceptible of a fine polish. It was called citrus in Latin.

TIBERIAS (John vi. 23). This city was in

lower Galilee, on the western shore of the sea of Galilee, called from this city the sea of Tiberias, and now named Tubarieh. It was founded by Herod Antipas, and named Tiberias, in honour of his patron, the emperor Tiberius. The following is the account of Josephus:—

"Herod [Antipas] the tetrarch, who was in great favour with Tiberius, built a city, called from him Tiberias, situated in the best part of Galilee, at the lake of Gennesareth. There are warm baths at no great distance from it, in a village named Ammaus. A mixed people dwelt in this city, a great number of them being Galileans; and some brought by force out of the country under his jurisdiction to inhabit it, including some persons of distinction. He also admitted poor people, collected from all parts, to dwell in it, respecting whom it is not evident that they were even freemen; and to many of these he gave great privileges and immunities; and that they might not forsake the city he erected good houses (at his own expense), and gave them land likewise, for he knew that their habitation here was opposed to the Jewish laws and customs, because many sepulchres were to be here taken away, in order to make room for Tiberias, whereas our law declares that the inhabitants of such a place are unclean for seven days."—Josephus, *Antiq. Jud.*, lib. xviii., sects. 2, 3.

A royal palace was also built for the adornment of the new city, which became the virtual capital of Galilee. After the overthrow of Jerusalem it was a famed seat of Jewish learning. The Crusaders subdued Tiberias, and erected a church there, making it also the seat of a Latin bishop. It was wrested from the Christians by Saladin; and after one more reversion for a time into their hands, was again subdued by the Sultan of Egypt, and remained thenceforth under the Mohammedan dominion. In the sixteenth century the inhabitants of Tiberias were Arabs of the worst character; and the ancient church was then used as a stall for cattle, the town being described as in ruins, and scarcely inhabited. About the middle of the eighteenth century Tiberias made part of the domain of the noted Sheikh Dhaher, who erected a fort on a hill outside, and built up walls around the city. The French had possession of Tiberias for a short time during the invasion of Syria by Napoleon. It was visited with a terrible earthquake in 1837.

This city was also famed for its baths,—

"The baths are on a part of the shore a little elevated above the sea, at the southern end of the strip of land above described, and about thirty-five minutes from the city. . . . The water, as it issues from the ground, is too hot to bear the hand in it . . . the taste is excessively salt and bitter, like heated seawater: there is also a strong smell of sulphur. . . . Irby and Mangles speak of a wall beyond the springs, running from the lake to the mountain's side. They regard it as the fortification of Vespasian's camp, which is not improbable."—Robinson's *Researches*, iii., pp. 253-266.

TIBERIAS, SEA OF—same as sea of Galilee, sea of Chinneroth, and lake of Gennesaret (John xxi. 1). The lake is often alluded to in the gospels. Its expanse of waters is formed by the Jordan. It is about 12 miles long and 6 miles broad. The water is pure, and fish are abundant. The scenery around is romantic and beautiful, and hallowed by many time-honoured associations. We subjoin the interesting and accurate account of Dr. Robinson:—"On the southern part of the lake, and along its whole eastern coast, the mountain wall may be estimated as elevated 800 or 1,000 feet above the water, steep, but not precipitous. On the east the mountains spread off into . . . (the) high, uneven table-land of . . . Gaulonitis, and on the west into the large plain north of Tabor, rising indeed very slightly, if at all, above these high plains. Along the north-west part of the lake beyond Magdala, the hills are lower, and the country back of them more broken; they rise with a gradual ascent from the shore, and cannot at first well be more than from 300 to 500 feet in height. The position of this lake, embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of wind, and in winter to tempests. One such storm is recorded during the course of our Lord's ministry. In the other instance, when Jesus followed his disciples, walking on the water, it is only said the wind was contrary, and, as John adds, great. All this would apply to the lake as we saw it, and to the detention of the boat on the other side, which hindered us from hiring it. . . . The extent of the lake has sometimes been greatly overrated. . . . The distance, in a straight line, from the entrance of the Jordan on the north to its exit on the south, cannot be more than 11 or 12 geographical miles, (and) the greatest breadth, opposite to Magdala, is about half the length."—Robinson's *Researches*.

The scene of so many of our Lord's sermons and miracles remains unchanged. (For the depression of the Sea of Tiberias, and its relation to the Dead Sea, see CHINNEROTH, SALT SEA.)

TIBERIUS CÆSAR (Luke iii. 1) was the stepson and successor of Augustus (Luke ii. 1), and though with some apparent virtues, was one of the most infamous tyrants that ever scourged the empire of Rome. He was born in B. C. 45, and began his reign when he was fifty-five years of age, reigned during the eventful period of the succeeding twenty-three years, and was finally murdered by suffocation with pillows. (See CESAR.)

TIGLATH-PILESER. In 2 Chr. xxviii. 20 TILGATH-PILNESER, by a double corruption. The name is written on the monuments Tukult-palzira, or Tiklat-pal-isri. It is the second Assyrian king of this name who is referred to in Scripture, and he was succeeded by Shalmanezer IV. (See AHAZ, NINEVEH.)

TILING. (See DWELLINGS.)

TIMBREL (Exod. xv. 20)—a musical instrument, supposed to have resembled very nearly the instrument of modern days called the tambourine. A skin is stretched over a rim like the end of a drum, around the rim are hung little bells, and the player strikes the skin with the knuckles of one hand, and shakes it with the other hand. It was used in ancient times chiefly by women. (See MUSICAL INSTRUMENTS.)

TIME. (See DAY, HOUR, NUMBER, WATCH.)

TIMNATH (Gen. xxxviii. 12), or TIMNAH (2 Chr. xxviii. 18), situated on the northern border of Judah, was one of the oldest towns of Canaan. In Samson's time it belonged to the Philistines, and he obtained his wife there (Judg. xiv. 1-5). The inhabitants were called *Timnites* (Judg. xv. 6). There were other towns of the same name.

TIMNATH-SERAH (Josh. xix. 50), or TIMNATH-HERES (Judg. ii. 9), was a city on mount Ephraim, given to Joshua at his own request, and the place of his residence and burial.

TIMOTHY (1 Tim. i. 2), or TIMOTHEUS—*honoured of God* (Acts xvi. 1), was a native either of Derbe or Lystra. His mother's name was Eunice, and a woman of distinguished piety, as was also his grandmother Lois (2 Tim. i. 5); and by them he was educated religiously (2 Tim. iii. 15). His father was a Greek. That he was one of the apostle's own converts is highly probable, as he has so fondly named him "son," "my own son," "my beloved son," "my dearly beloved son" (1 Tim. i. 18; i. 2; 1 Cor. iv. 17; 2 Tim. i. 2). The young disciple was "well reported of by the brethren;" had enjoyed an early and sound religious education, the result of maternal and grand-maternal anxiety; and he possessed a "gift;" so that Paul, after circumcising him, in order to allay Jewish prejudice, selected him to be his colleague, fellow-traveller, and work-fellow. At a later period the apostle bore him this high testimony, "he worketh the work of the Lord, as I also do" (1 Cor. xvi. 10); affirms at another time that both of them preached the same Gospel of the Son of God (2 Cor. i. 19); nay, so much of a kindred spirit reigned within them, that he says to the church in Philippi, "I have no man like-minded, who will naturally care for your state" (Phil. ii. 19, 20). Indications of Timothy's busy and ubiquitous career occur again and again; and he received himself, from his spiritual father, two solemn epistolary communications. He was left in charge of the church at Ephesus, and that, probably, when he was very young (1 Tim. vi. 12).

TIMOTHY, EPISTLES OF PAUL TO. These are the fifteenth and sixteenth in order of the books of the New Testament. The first is supposed to have been written about the year 60, and contains special instructions respecting the qualifications and the duties of sundry ecclesiastical officers and other persons, and the most affectionate and pungent exhortations of faithfulness. The second epistle was written a year or two later, and while Paul was in constant expectation of martyrdom (2 Tim. iv. 6-8), and may be regarded as the dying counsel of the venerable apostolic father to his son in the Lord. It contains a variety of injunctions as to the duties of Christians under trials and temptations, and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ, and in all the glorious promises made to his true followers.

These two epistles are full of interesting matter, not only to pastors of churches, but to all members of the Christian community. What peace, harmony, and spirituality would characterize the church if the affectionate counsels of these epistles were fully acted on!

The apostle cautions Timothy against "oppositions of science falsely so called." The term Γνῶσις is a reference to the prevailing philosophy, which seems also to be alluded to in the epistle to the Colossians. Timothy's father was a Greek, and he might be trained in the Gnostic philosophy, which, in various modifications, prevailed over the East. From various hints in both epistles, Timothy seems to have been inclined to such speculations.

In the third chapter of the first epistle there is an appropriateness not always perceived in the last two verses. The church is styled by the apostle the *Pillar* of the Truth, and as inscriptions were written on pillars, so the last verse of the chapter is composed of *stichoi*, to suit such an inscription:—

GREAT IS THE MYSTERY OF GODLINESS:
GOD
WAS MANIFEST IN THE FLESH,
JUSTIFIED IN THE SPIRIT,
SEEN BY THE ANGELS,
PROCLAIMED AMONG THE GENTILES,
BELIEVED ON IN THE WORLD,
RECEIVED UP INTO GLORY.

Ephesus was famous for its pillars and inscriptions. The reading, "God," in the above quotation, has been controverted and often examined. The MSS., versions, and quotations, are in favour of the reading "who." If this reading, "who was manifest," be adopted, the meaning is the same, for the antecedent is "God," in the preceding verse.

TIN (Num. xxxi. 22)—a well-known metal in use at a very early period, and an article of Tyrian commerce (Ezek. xxvii. 12). In Isa. i. 25 the word rendered *tin* probably means a kind of alloy.

TINKLING. (See BELL, CLOTHES.)

TIPHSAH (1 Ki. iv. 24), meaning *a ford*, is the same as Thapsacus, and was situated on the western bank of the Euphrates at Suriyeh. It was the extreme limit of Solomon's dominions in that direction.

TIRES (Isa. iii. 18). This generally denotes an ornamental head-dress, but it may mean other parts of the attire; and in the text cited, the original probably signifies a necklace, the parts of which might have resembled the moon in shape.

TIRHAKAH—a king of Ethiopia (2 Ki. xix. 9). Tirhakah came out to oppose Sennacherib. There is some doubt about the chronology, but he may also have been king of Egypt—perhaps a member of the XXV. or Ethiopian dynasty, the last king of whom was called Teharkah or Tarakos.

Tirhakah.

TIRSHATHA—always THE TIRSHATHA (Neh. vii. 65)—an officer of state. The Persian term signifying *severe* or *august*. The same officer is called in Neh. xii. 26 the "pechah"—pasha.

TIRZAH (1 Ki. xvi. 17)—an old city of the Canaanites—was the residence of the kings of Israel from the time of Jeroboam to that of Zimri, or nearly fifty years. Its site is found in Telluzah, in the hills north of Nablous, within the territory of Ephraim. Some have supposed it to be the same with Shechem.

TISHBITE (1 Ki. xvii. 1). Elijah is called *the Tishbite;* but whether it denotes the place of his nativity or residence, or whether it simply describes his office as a reprover and reformer, is uncertain. (See ELIJAH.)

TISHRI. (See MONTH.)

TITHES (Gen. xiv. 20), or TENTHS—a sort of gift or tax known long before the time of Moses, and practised also under the civil and religious government of heathen nations. It was introduced into the Levitical code, and consisted in rendering a fixed proportion of the produce of the earth, herds, &c., to the service of God their King, whom they were taught to consider as the Proprietor of all. One-tenth of this produce went to the use of the Levites who had no part in the soil, and of course were dependent on their brethren for the means of subsistence. Having given up their land, the tithe was a species of rent paid to them. One-tenth of their tenth they paid in their turn to the priests (Num. xviii. 21-32).

The nine parts were tithed again, and of this second tithe a feast was made in the court of the sanctuary, or in some apartment connected with it. If, however, the Jew could not with convenience carry his tithe thither, he was permitted to sell it, and to take the money, adding one-fifth of the amount; that is to say, if he sold the tithe for a sovereign, he was to bring in money twenty-five shillings, and to purchase therewith what was required at the feast, after they came to the sanctuary (Lev. xxvii. 31; Deut. xii. 17, 18; xiv. 22-27).

At this feast of thanksgiving they entertained their families and friends, and also the Levites. It has been supposed by some, from Deut. xiv. 28, 29, that in every third year a third tithe was required; but it is more probable that in the third year the second tithe above mentioned was consumed at home instead of at the sanctuary, so that the poor neighbours and friends, and especially such as were aged and infirm, might partake of it.

The cattle were tithed by letting them pass out of an enclosure under a rod held by some person, who touched every tenth beast, which thereupon became the property of the Levites, so that if exchanged both were forfeited (Lev. xxvii. 32, 33). (See LEVITES, PRIEST, ROD.)

It does not appear that the tithe of herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor was it for this simply that our Saviour condemned them, but for neglecting weightier things, as mercy, judgment, and faith, while they were so scrupulously exact in matters of inferior moment (Matt. xxiii. 23).

Under the Gospel dispensation the ministers of religion seemed to have relied for their support chiefly on the hospitality of their brethren and friends (Matt. x. 10; Luke x. 7), and it is certainly reasonable that those who give themselves wholly to the ministry of the Word should be exempted from all anxiety respecting their own subsistence. The system of tithes known in modern times has very little, if any, resemblance to that under the Jewish dispensation, either in the collection or disbursement of them.

TITLE. (See CROSS.)

TITTLE (Matt. v. 18)—the least point.

TITUS (Gal. ii. 1)—a Gentile by descent, and probably converted to Christianity under the preaching of Paul (Titus i. 4). He, however, refused to subject him to the rite of circumcision, though, as may be inferred, he was strongly urged so to do (Gal. ii. 3-5). Titus was the companion of Paul in many of his trials and missionary tours (2 Cor. viii. 6, 16, 23), and was intrusted with several impor-

tant commissions (2 Cor. xii. 18; 2 Tim. iv. 10; Titus i. 5).

TITUS, EPISTLE OF PAUL TO, is the seventeenth in order of the books of the New Testament. It was designed to instruct Titus in the right discharge of his ministerial offices in Crete, or rather to furnish the Cretans, through Titus, with a variety of important rules of Christian conduct. The epistle is brief, indeed, and sometimes abrupt, but comprehensive, having in it both broad principles and minute details, suited to the various circumstances and relations of believers. The Cretans, among whom Titus laboured, were licentious and immoral, and Titus needed both to give them sound doctrine and exhibit a pattern of holy conduct. The date of this epistle has been much disputed; some take the year 57, others 64, as the period of its composition.

TOB (Judg. xi. 3, 5)—a district in the south-east of Syria, whither Jephthah fled, and whence he was called to lead the army of Israel against Ammon.

TOBIAH—*the Lord is good* (Neh. ii. 10)—an Ammonite, called a slave, a man of considerable influence, and a leader in the opposition which was made to the rebuilding of the temple by Nehemiah. Being connected by marriage with some important families, he became the head of a formidable party, and maintained a correspondence with the nobles of Judah adverse to the interests of Nehemiah and his party, and even descended to threats, for the purpose of deterring that devoted man from the prosecution of his purpose. During the absence of Nehemiah from Jerusalem, Tobiah obtained apartments in the temple for his private residence; but Nehemiah, as soon as he returned to Jerusalem, expelled him and his furniture from the holy place, and ordered the chamber which had been thus desecrated to be thoroughly cleansed. (See NEHEMIAH.)

TOGARMAH (Ezek. xxvii. 14)—a country deriving its name probably from a descendant of Japheth (Gen. x. 3), and trading with Tyre in horses and mules. The connection in which Togarmah is usually mentioned would place it in Armenia (Ezek. xxxviii. 5, 6).

TOMB. (See BURIAL.)

TONGUE. (See LANGUAGE.)

TONGUES, CONFUSION OF. (See BABEL.)

TONGUES, GIFT OF (1 Cor. xii. 10). This extraordinary gift of the Spirit, which had been foretold by the prophet Isaiah (xxviii. 11, 12), was the power to speak in a language which had never been learned by the usual methods of application. They who possessed it spake "with new tongues." The concourse assembled in Jerusalem at Pentecost, and gathered "from every nation under heaven," heard the apostles speak in the respective dialects of the countries in which they dwelt. The astonished audience are recorded as saying, "And how hear we every man in our own tongue, wherein we were born?" (Acts ii. 8). This exclamation is a natural and correct account of the miracle. It is all in vain, by a forced interpretation, to explain the gift merely as denoting the use of elevated, antique, and obsolete language. But this gift, though often said to be necessary to the early preaching of the Gospel in other countries, is found exercised only in connection with worship. Nay, Paul and Barnabas did not understand the language of the Lycaonians.

The gift of tongues counteracted the curse of Babel, and was also a miracle fitted to impress unbelievers. "They are," says the apostle, "for a sign not to them that believe, but to them that believe not." To hear a man speak with correctness, ease, and fluency in a language he had never studied—to hear him use such a language without effect or premeditation, and under an impulse which he could neither explain nor control—must have been a striking and impressive spectacle to the assembled multitudes. In order to show that there was no fraud nor collusion, it would seem that this gift was occasionally conferred on such as abused it. This was the only gift which could be so dispensed. The abuse of other miraculous endowments must have wrought instantaneous damage. The power of raising the dead or inflicting disease would, if abused, have at once deranged the course of providence. But a man might pour forth in rapid succession all the tongues which have sprung from Babel, he might exhibit his command of universal language on every occasion for mere vanity or ostentation, or other and inferior motives, and yet no injury would result,—the display is harmless, and only proves that all gifts are not graces. The gift of tongues was sadly abused in the church at Corinth, and the apostle issues minute and special regulations. He does not undervalue the gift, but he places prophecy higher (1 Cor. xiv. 4). The gift of interpretation did not always accompany the gift of tongues (1 Cor. xiv. 11). The scene presented by an ostentatious display of this miraculous endowment would indeed be ridiculous in the extreme (1 Cor. xiv. 23). Therefore the apostle cautions the Church, and administers this salutary enactment, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor. xiv. 27, 28). "Whether there be tongues, they shall cease" (1 Cor. xiii. 8). The gift was appropriate to the infant condition of the Church, and has, therefore, in the wisdom of God been withdrawn.

TOOTH (Exod. xxi. 24). The law of retaliation allowed the Jewish magistrate to give to one who had been deprived of a tooth or an eye the tooth or eye of the aggressor in revenge. The Jews construed this law to justify private revenge; but this construction and the whole principle of the law were condemned by our Saviour, and the law of forbearance and forgiveness commended (Matt. v. 39). Cleanness of teeth is a figurative expression for severe famine (Amos iv. 6). Gnashing the

teeth indicates terror, rage, and despair (Matt. viii. 12). The phrase in Ezek. xvii. 2 denotes that the children suffer for the sins of their fathers.

TOPAZ (Exod. xxviii. 17)—a precious stone of various colours, which is supposed by many to have been the ancient chrysolite. A single topaz has been sold for upwards of £208,363. The finest specimens are found in the East Indies. The Scottish cairngorm is a species of it.

The *topaz of Ethiopia* (Job xxviii. 19) or southern Arabia (see ETHIOPIA) was probably distinguished for its beauty and value; and that the most precious stones were once found there, profane history asserts.

TOPHEL (Deut. i. 1)—a place now called Tufileh, in a valley of the same name, running north from Bozra to the south-eastern angle of the Dead Sea.

TOPHET. (See HELL, HINNOM.)

TORMENTORS (Matt. xviii. 34). This probably means the keepers of the prison, who were often employed to torture criminals in various ways.

TORTOISE (Lev. xi. 29). It is generally supposed that this word, in the original, denotes a species of lizard, and not the amphibious animal known to us as the tortoise.

TOWER (Matt. xxi. 33). Towers were built on the walls of cities. (See BABYLON.) Towers were common in vineyards (Isa. v. 2), and are often seen there at the present day. They are sometimes 30 feet square and 60 feet high, and are a kind of pleasure-houses, serving as a shelter for the watchman, and as a summer retreat of the owner, affording an extensive prospect and fresh air.

TOWER IN SILOAM (Luke xiii. 4)—supposed to have been a high structure erected near the fountain or pool of Siloam. To those whom our Saviour addressed, the loss of life occasioned by the falling of this tower was familiar.

TOWER OF BABEL. (See BABEL, LANGUAGE.)

TOWER OF EDAR (Gen. xxxv. 21), or "tower of the flock," as it is called, Mic. iv. 8. This is supposed to have been a particular tower about a mile from Bethlehem, and to have been erected like other towers, for the use of shepherds and herdsmen to superintend their flocks, and descry the approach of danger (2 Chr. xxvi. 10). Some have supposed that the phrase, "tower of the flock," had prophetic reference to Bethlehem as the birthplace of our Saviour.

TOWER OF SHECHEM. This seems to have been a very strong and spacious citadel, in the vicinity of the town of Shechem, to which the inhabitants fled for refuge when the town was besieged by Abimelech. Fearing this would not protect them, they escaped to the temple of one of their idol-gods, which was also fortified, and the supposed sanctity of which they hoped would deter Abimelech from attacking it; but he surrounded it by fire made of green boughs, and burned or suffocated the whole multitude. (See VINES.)

The towers mentioned in Scripture are:—Babel (Gen. xi. 9), Edar (Gen. xxxv. 21), Penuel (Judg. viii. 17), Shechem (Judg. ix. 46), Thebez (Judg. ix. 50, 51), David (Song iv. 4), Lebanon (Song vii. 4), of the furnaces (Neh. iii. 11), Meah (Neh. xii. 39), Jezreel (2 Ki. ix. 17), Hananeel (Jer. xxxi. 38; Zech. xiv. 10), Syene (Ezek. xxix. 10; Ezek. xxx. 6), Siloam (Luke xiii. 4).

TOWN CLERK (Acts xix. 35). The town clerk, or city recorder, was a magistrate at the head of the municipal government, and next in order to the prætor. He got his Greek name, meaning scribe, from the fact that he registered the public laws and acts, and read them in public.

TOWNS. The Hebrews had various names for towns under special aspects, though the names are not carefully distinguished in our version. For village, hamlet,

1. HHATZER—a word meaning village, or an open place rudely fortified—is often found in the Old Testament, belonging especially to the territories of Judah and Simeon. Its other forms are Hazar and Hazor. The term is often joined to other words, as names of places. HAZAR-ADDAR—"village of beauty" (Num. xxxiv. 4)—a place on the southern boundary of the country, called Adar in Josh. xv. 3. HAZAR-ENAN—"village of fountains" (Num. xxxiv. 9)—on the north-eastern boundary, and supposed by Porter to be a place between Damascus and Palmyra. HAZAR-GADDAH—"village of kids or of fortune" (Josh. xv. 27)—in the southern district of Judah. HAZAR-HATTICON—"middle village" (Ezek. xlvii. 16)—on the borders of the Hauran. HAZAR-MAVETH—"village of death" (Gen. x. 26); the word is yet found in the Arabian name of Hadramaut. HAZAR-SHUAL—"village of foxes" (Josh. xv. 28)—a place usually mentioned along with Beersheba. HAZAR-SUSAH, or plural, SUSIM—"village of horses" (Josh. xix. 5; 1 Chr. iv. 31)—mentioned along with Beth-marcaboth—"house of chariots." HAZERIM—"villages." In Deut. ii. 23 the phrase rendered "the Avims which dwelt in Hazerim," should be, "the Avims which dwelt in villages." HAZEROTH—"villages" (Num. xi. 35)—was a station in the desert.

2. CAPHER—"a village or hamlet"—found in the word Capernaum. CEPHIRAH (Josh. ix. 17). CEPHAR-HAAMMONAI—"the village of the Ammonites" (Josh xviii. 24).

3. PERAZOTH—the places unwalled, inhabited by the Perizzites (Deut. iii. 5).

4. HHAVAH, in the plural, HHAVOTH—"villages formed of tents," and variously rendered in our version. Thus, "small towns" (Num. xxxii. 41), "Havoth" (Deut. iii. 14), "towns" (Josh. xiii. 30), "Havoth" (*marg*in, villages), (Judg. x. 4), "towns" (1 Ki. iv. 13), "towns" (1 Chr. ii. 23).

Then, for cities proper:—

I. KIR, KIRIAH, or KIRJATH—a city as something builded, and the word is often incorporated into proper names: 1. KIRJATH—a town of Benjamin (Josh. xviii. 28). 2. KIRJATHAIM—"the double city:" (*a.*) A town of

Moab, on the east of Jordan (Gen. xiv. 5; Num. xxxii. 37; Jer. xlviii. 1, &c.); (*b.*) A town in Naphtali, allotted to the Gershonites (1 Chr. vi. 76). 3. KIRJATH-ARBA—"the city of Arba," Hebron, (Gen. xxiii. 2; Josh. xiv. 15, &c.) 4. KIRJATH-HUZOTH—"the city of streets" (Num. xxii. 39). 5. KIRJATH-JEARIM—"city of forests," on the borders of Judah and Benjamin (Josh. ix. 17; xv. 60). 6. KIRJATH-ARIM (Ezra ii. 25). 7. KIRJATH-BAAL (Josh. xviii. 14). 8. KIRJATH-SEPHER—"the city of the book"—a Canaanite town in the mountains of Judah (Josh. xv. 15; Judg. i. 11). 9. KIRJATH-SANNAH—"the city of the palm" (Josh. xv. 49).

II. IR—probably a city with walls and gates, as it is distinguished from "villages" (Lev. xxv. 29-31). It is also incorporated with proper names, but in our version it is usually rendered "city." Thus we have,—1. IR-HATTEMARIM—"the city of the palm trees" (Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Chr. xxviii. 15). 2. IR-HAM-MELACH—"the city of salt" (Josh. xv. 62). 3. IR-SHEMESH—Beth-shemesh, "the city of the sun" (Josh. xix. 41). 4. IR-NAHASH (1 Chr. iv. 12)—"the city of the serpent." 5. IR-HA-HERES—"the city of destruction," or "of the sun" (Isa. xix. 18). 6. RECHOBOTH-IR—"the city Rehoboth" (Gen. x. 11). It is translated "town" in Deut. iii. 8, and "court" in 2 Ki. xx. 4. (See CITY.)

The various kinds of towns or cities mentioned in Scripture are:—Royal (Num. xxi. 26; Josh. x. 2; 2 Sam. xii. 26), fenced (Josh. x. 20; Isa. xxxvi. 1), treasure (Exod. i. 11), commercial (Isa. xxiii. 11; Ezek. xxvii. 3), chariot (2 Chr. i. 14; 2 Chr ix. 25), store (2 Chr. viii. 4, 6), Levitical (Lev. xxv. 32, 33; Num. xxxv. 7, 8), refuge (Num. xxxv. 6).

TRACHONITIS (Luke iii. 1)—a rocky broken district east of the Jordan—the Argob. (See ARGOB.) It was infested with robbers, and Herod the Great obtained the province on condition that he would extirpate them. At his death his son Philip succeeded to the government of it.

TRADITION (Matt. xv. 2)—a precept or custom not contained in the written law, but handed down from generation to generation. The Jews maintain that God gave Moses, besides the law which we have in the Old Testament, a variety of precepts, which he made known to Joshua, by whom they were communicated to the elders, and by them to the judges, prophets, &c.; that they were finally collected from various sources, and recorded in what is called the *Talmud*. Many of these traditions were in direct opposition to the law of God, a striking example of which is given by our Saviour in connection with the passage above cited. There were, however, a variety of traditions, or doctrines and precepts, which persons divinely inspired taught by word of mouth (2 Thess. ii. 15; iii. 6). The only way in which we can know satisfactorily that any tradition is of divine authority, is by its having a place in those writings which are generally acknowledged to be the genuine productions of inspired men. All traditions which have not such authority are without value, and tend greatly to distract and mislead the minds of men. It is a high dishonour done to Scripture to elevate any tradition to equal authority with it.

TRANCE (Acts x. 10). This word occurs but twice in the Old Testament (Num. xxiv. 4, 16), and in both instances is supplied by the translators, and not found in the original. It denotes a state of mind in which external objects are entirely unnoticed and forgotten, so that the soul seems, for the time, to have passed out of the body, and to be occupied in purely spiritual contemplations. This state may sometimes be the effect of natural causes; but in the case of Peter, it came from supernatural power. (See DREAM, VISION.)

TRANSFIGURE (Matt. xvii. 2). This term denotes a change of aspect or appearance, not of substance or body. The change was seen in the face of the Redeemer and in his apparel. It was exceedingly majestic and glorious, and is particularly described by the evangelists, and alluded to by Peter (2 Pet. i. 16-18). His countenance shone with radiant splendour, and his robes glistened with a snowy whiteness. The design of this miraculous event was manifold, but chiefly to attest, in the most solemn and mysterious manner, the divinity of the Messiah's person and mission; to support the faith of the disciples by evidence of the existence of a separate state, which was furnished by the appearance and conversation of Moses and Elias; and to show by the audible declaration of the Father that there was a broad distinction between this prophet and all others:—"This is my beloved Son, hear him." On the mount, "the law and the prophets," in the person of Moses and Elias, bore witness to the Saviour. Peter, when he said, "Let us make three tabernacles," placed Moses and Elias on a level with Jesus. The "voice from the excellent glory" rebuked the rash apostle, and said, "Hear him;" Moses and Elias have been heard: their instructions were only preparatory. The one great Teacher, God's own Son, is now to be listened to. (See TABOR.)

TRANSGRESSION (Heb. ii. 2). The two words used in this passage are by common usage nearly synonymous. Perhaps the former may be considered as passing over the bounds prescribed by the law, or doing the things we ought not to do; and *disobedience* as a refusal to do what it enjoins, or not doing the things we ought to do.

TREASURE-CITIES (Exod. i. 11), TREASURE-HOUSES (Ezra v. 17). It is asserted by M. Chabas that he has read allusions in Egyptian papyri to the building of those treasure-cities by a slave-people called Aperin, another form of the name Hebrews. The kings of Judah had keepers of the treasures both in city and country (1 Chr. xxvii. 25); and the towns where these treasures were deposited were called *treasure-cities*, and the magazines or houses for their safe keeping were called *treasure-houses*. (See PITHOM.)

TREASURES IN THE FIELD. "We have treasures in the field, of wheat and of barley, and of oil, and of honey" (Jer. xli. 8). "These 'treasures in the field' were doubtless laid up in subterranean pits, like the mattamores in Barbary, in which grain is deposited when winnowed. Two or three hundred pits are sometimes together, the smallest of which will hold 400 bushels."—*Dr. Shaw.*

"Near the town of Bysan (the ancient Bethshan) are the ruins of many subterranean granaries."—*Irby and Mangles,* p. 303.

TREASURY (John viii. 20), TREASURIES (1 Chr. ix. 26)—the place in the temple where gifts were received. (See TEMPLE.)

TREE OF KNOWLEDGE. (See ADAM.)

TREE OF LIFE (Gen. xi. 9). It grew in the garden of Eden. With its special nature and purpose Adam and Eve must have been acquainted. It had the power either in itself or sacramentally of preserving undecaying life, and in the Apocalypse (xxii. 2) it stands again in paradise—the symbol or means of a happy and endless existence.

TREES. The principal trees of Palestine have been described under their respective heads. They are thus grouped together by the author of Ecclesiasticus:—"I was exalted like a cedar in Libanus, and as a cyprus tree upon the mountains of Hermon. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches." The trees mentioned in Scripture, according to our version, are,—Almond (Gen. xliii. 11; Eccl. xii. 5; Jer. i. 11), almug or algum (1 Ki. x. 11, 12; 2 Chr. ix. 10, 11), apple (Song ii. 3; viii. 5; Joel i. 12), ash (Isa. xliv. 14), bay (Ps. xxxvii. 35), box (Isa. xli. 19), cedar (1 Ki. x. 27), chestnut (Ezek. xxxi. 8), cyprus (Isa. xliv. 14), fig (Deut. viii. 8), fir (1 Ki. v. 10; 2 Ki. xix. 23; Ps. civ. 17), juniper (1 Ki. xix. 4, 5), lign-aloes (Num. xxiv. 6), mulberry (2 Sam. v. 23, 24), myrtle (Isa. xli. 19; lv. 13; Zech. i. 8), mustard (Matt. xiii. 32), oak (Isa. i. 30), oil tree (Isa. xli. 19), olive (Deut. vi. 11), palm (Exod. xv. 27), pine (Isa. xli. 19), pomegranate (Deut. viii. 8; Joel i. 12), shittah or shittim (Exod. xxxvi. 20; Isa. xli. 19), sycamore (1 Ki. x. 27; Ps. lxxviii. 47; Amos vii. 14; Luke xix. 4), teil (Isa. vi. 13), vine (Num. vi. 4; Ezek. xv. 2), willow (Isa. xliv. 4; Ezek. xvii. 5).

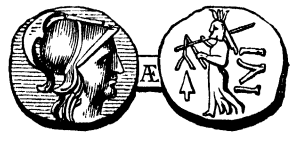
TRESPASS (Lev. vi. 2) usually denotes an offence committed against, or an injury done to, another. It implies a departure from duty in respect to God or man (Matt. vi. 15).

TRESPASS OFFERING. (See OFFERING.)

TRIBE (Num. i. 4). The posterity of each of the twelve sons of Jacob is called a tribe. Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, as his own children (Gen. xlviii. 5), and thus made two tribes of one. In the distribution of the promised land, however, only twelve shares were made; for the tribe of Levi were to minister in the temple, and to be supported by the contributions of the rest. (See LEVITES, TITHES, &c.) The twelve tribes continued to be one people until after the death of Solomon, when ten of them revolted and became a separate monarchy under Jeroboam, and were called the kingdom of Israel, leaving the tribes of Benjamin and Judah under the government of Rehoboam, with the name of the kingdom of Judah. Each of the tribes seems to have had its independent jurisdiction, and the whole of them, in their earlier history, formed a republic, as the cantons of Switzerland, or the United States of America. (See HEBREWS.)

TRIBUTE (Gen. xlix. 15). That which is paid to rulers in token of subjection, and for the support of government. By the Jewish law (Exod. xxx. 13), a tribute or capitation tax was half a shekel, or one shilling and a halfpenny sterling, which was expended in the temple service. There had been party conflicts on the point whether this payment should be voluntary or whether it should be a compulsory tax. The conversation of our Saviour with Peter, on the subject of paying this tribute money, was designed to show him that, being himself the Son of God, the King for whose service the tribute was paid, he might justly be exempted from paying it; but to prevent any needless irritation on the part of the officers or nation, he by miraculous power provided the means of paying the required tribute, which amounted to two shillings and a penny sterling for both (Matt. xvii. 24).

TROAS (Acts xvi. 8) or ALEXANDRIA TROAS—a maritime city of Mysia, on the Mediterranean, near the site of ancient Troy,



Coin of Ilium, in the Troad.

so celebrated in Grecian history. Paul visited it repeatedly (Acts xx. 5-12; 2 Cor. ii. 12; 2 Tim. iv. 13).

TROGYLLIUM (Acts xx. 15)—a town at the base of mount Mycale, in Ionia, opposite to Samos, where Paul tarried one night on his way from Troas to Miletus.

TROPHIMUS (Acts xx. 4)—a native of Ephesus (Acts xxi. 29), and a convert to the faith of the Gospel, probably under Paul's ministry. He became one of the apostle's companions and helpers in missionary travels and labours (2 Tim. iv. 20).

TRUMPET (Exod. xix. 16). The trumpet differed little from the horn, and in particulars which are no longer discoverable. The silver trumpets were used by the priests alone in

[redacted] the appr[redacted]ey also foretold the certainty of [redacted]
iving signals of war. (See FEASTS.)

TUBAL (Gen. x. 2)—fifth son of Japheth, whose descendants probably peopled a country lying south of the Caucasus, between the Black Sea and the Caspian, whose inhabitants were the Tibareni of the Greeks. The Circassians, who inhabit this region, are slave-dealers, and they of Tubal traded in the "persons of men" (Ezek. xxvii. 13; xxxviii. 2: comp. Rev. xviii. 13).

TUBAL-CAIN (Gen. iv. 22) is said, according to a correct translation, to be a "sharpener of all instruments in brass and iron."

TURBAN. (See CLOTHES.)

TURTLE-DOVE (Lev. i. 14)—a species of pigeon. By the Jewish law, the poor who could not afford a more costly sacrifice were permitted to bring two turtle-doves, or two young pigeons (Lev. xii. 6-8). By this the outward circumstances of Mary, the mother of Christ, are known (Luke ii. 24). The turtle is a bird of passage (Jer. viii. 7), and hence the allusion, Song ii. 12. Our translation of Ps. lxxiv. 19 would be more conformable to some ancient versions, if it should read, "O deliver not the soul of him that confesseth thee," &c. And this variation can easily be accounted for, only by supposing that, in the Hebrew, one letter has been substituted for another very much like it—the resh for a daleth. The Septuagint and the Syriac have preserved such a reading in this place.

TYCHICUS (Acts xx. 4)—a companion of Paul, and evidently a devoted and faithful disciple (Eph. vi. 21, 22; Col. iv. 7, 8).

TYPE. The English form of the Greek *τύπος*, and the same as *shadow* (Heb. x. 1), and *figure* (Rom. v. 14). The doctrine of types is confessedly one of the most difficult in the whole compass of biblical interpretation—at least, if we are to judge of its difficulty by the numerous and conflicting views which have been held as to its nature and proper modes of treatment and application. Typology has, however, greatly more reason to complain of its friends than of its enemies. The *bizarreries* of typical exposition have long been the amusement of the sceptic—the scourge of evangelical truth. The efforts on the part of rabbinical authors to find awful and mysterious meanings "packed in the bend of a Samech or a Koph" have been too often imitated, if not outdone, by Christian writers on the types—men who have written on the subject without a glimmering conception of what a type really is, and so have confounded it with all things like it, and identified it with many things to which it bore no resemblance.

The typical character of the old dispensation is its distinctive feature. But what is a type? It is not merely a symbol of some future person or event; it is also a prediction of it: it is a prophetic symbol. The sacrifices under the law not merely symbolized or exemplified the great atonement, in so far as they showed that guilt deserving death could only be pardoned through an innocent and vicarious death; but "whose blood cleanseth from all sin." Every sacrifice laid on the Jewish altar was thus a symbol and a prophecy; or, in other words, it was a type. Now, who has power to ordain such types? Only He who can found religious observances for his fallen creatures. And how shall those creatures know when He creates types, and what lessons those types convey? Their knowledge must depend on God's declarations. If Jehovah form a type, he will reveal it to us. We cannot understand it till he disclose it. Nothing, then, can be a type to us, unless the Bible says it is. (See SHADOW.)

TYRANNUS (Acts xxx. 9)—a teacher, probably of Greek philosophy, in whose school at Ephesus the apostle taught for two years; or it may have been a private synagogue, which occupied the school at certain times in the day. One MS. says that the apostle taught "from four till ten o'clock."

TYRE (Josh. xix. 29; Ezek. xxvi. 2)—rendered TYRUS in several of the prophetical books—was situated in latitude 33° 17' N., on the eastern shore of the Mediterranean. It was an ancient city, but the legends about its origin cannot be credited. A portion of the city was on the mainland, and the more famous portion on an island. Old Tyre, on the mainland, stretched along the shore for 7 miles; and the island town was 22 stadia in circumference. Tyre means "rock," and the name specially belongs to the city on the island; yet Tyre on the shore is perhaps the older city.

It is mentioned in Joshua as the "strong city" Tyre, and evidently as a place on the mainland. Some, however, maintain that the island city is the older; and the language of some early writers would seem to imply such a priority. Space being of necessity limited on the "rock," room was obtained by building the houses of many stories; and by several substructures on the eastern and southern sides of the island the area was greatly enlarged. There were two harbours—the one on the north side, called the Sidonian, formed out of a natural indentation, was 900 feet long and 700 broad; and the other on the south, called the Egyptian, was constructed by means of a great breakwater. A canal, running through the city, connected the two harbours, each of which was shut by a boom.

It is in the reign of David that Tyre comes into special notice in Scripture. Hiram, its king, was in alliance with David and Solomon, and contributed timber and artisans to the erection and adornment of the temple and palace in the Jewish capital. This Hiram was succeeded by his son Baleazar, who reigned seven years, and he by his son Adrastus, who after a reign of nine years was assassinated. His assassins were the sons of his nurse, and the eldest of them held the throne for twelve years. After an insurrection, probably a servile one, the dynasty of Hiram was restored in the person of Abdastratus, who was king for nine years. His successor, Aserymus, was put to death by his brother Phales, who, after a usurpation of eight months, fell by the hand of Ithobaal, priest of Astarte, and father of Jezebel, queen of Ahab. Ithobaal reigned thirty-two years; and during his reign the native historians make mention of a famine, which seems to correspond with that recorded in 1 Ki. xviii. 1. Ithobaal's successor was Badizor, who reigned six years; his son Matgen, reigned thirty-two; and his successor, Pygmalion, forty-seven. In the seventh year of his reign he murdered Acerbas, priest of Hercules, and husband of his sister Elissa or Dido, who, along with many of his nobles, fled from his kingdom, and founded Carthage, on the African coast. A blank follows, till the reign of Eluleus and the invasion by Shalmaneser. Josephus, out of Menander, tells the story. "The name of this king, Shalmaneser, is also set down in the archives of Tyre, for he made an expedition against Tyre in the reign of Eluleus; and Menander attests to it, who, when he wrote his Chronology, and translated the archives of Tyre into the Greek language, gives us the following history:—'One whose name was Eluleus reigned thirty-six years: this king, upon the revolt of the Citteans, sailed to them, and reduced them again to a submission. Against these did the king of Assyria send an army, and in a hostile manner overrun all Phœnicia, but soon made peace with them all, and returned back; but Sidon, and Ace, and Palætyrus revolted; and many other cities there were which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned, and fell upon them again, while the Phœnicians had furnished him with threescore ships, and 800 men to row them; and when the Tyrians had come upon them in twelve ships, and the enemies' ships were dispersed, they took 500 men prisoners, and the reputation of all the citizens of Tyre was thereby increased; but the king of Assyria returned, and placed guards at their river and aqueducts, who should hinder the Tyrians from drawing water. This continued for five years, and still the Tyrians bore the siege, and drank of the water they had out of the wells they dug.'"

Tyre was in its glory during the period of the Hebrew prophets. But Nebuchadnezzar, after having vanquished Pharaoh-necho, laid siege to it, Sidon having already fallen. The siege lasted thirteen years, and the result is still matter of discussion; many, like Gesenius, Winer, Heeren, and Kenrick, affirming that the blockade was unsuccessful. Certainly there is no distinct record of the fall of Tyre in any ancient writer. The siege, however, is thus pictured by Ezekiel: "Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God" (Ezek. xxix. 18-20). This prophecy would seem to indicate failure, and that the Babylonian conqueror, disappointed of booty in Tyre, would find ample compensation in the pillage of Egypt—"wages" for his army. But then we have on the other the distinct statement,—"For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God" (Ezek. xxvi. 7-14). The purport of this oracle last quoted cannot be mistaken: the city of the shore was to be beaten down by battering-rams and engines of war; and the other on the rock, "strong in the sea," was to be shaken to rubbish, and shot into the water—was to be so desolate that fishers should spread their nets upon it. The author or collector of the oracles of Ezekiel could not surely so contradict himself as to say, and then to unsay—to affirm the overthrow of Tyre, and then cast doubts

upon it. Probably the meaning of the first oracle is, that Nebuchadnezzar was not sufficiently rewarded for the long and weary siege, during which every soldier's head was made "bald" by the constant wearing of the helmet; and "every shoulder was peeled" by the perpetual siege-work. Perhaps the inhabitants had time to remove, through their ships, large portions of their property. Besides, Tyrian hostages are found after this date at the court of Babylon, and those being of royal blood were occasionally asked to assume the Tyrian sovereignty. These circumstances imply capitulation, if not overthrow. After the death of Baal, who was king at the end of this siege, the monarchic form of government was superseded, and Tyre was ruled by suffetes (judges), another form of the Hebrew shophetim. Tyre became an easy prey to Persia, and again suffered a terrible siege under Alexander the Great. He constructed, with immense toil, ingenuity, and perseverance, a mole from the mainland to the rock-city; and after a warfare of seven months, Tyre fell in conflagration and massacre, 332 B. C.; 10,000 of the population being put to death, and 40,000 sold into captivity. The mole constructed by Alexander out of the ruins of old Tyre remained, and the island thus became a peninsula. After being under the Seleucidæ, the city fell under Roman dominion. The Crusaders laid successful siege to it; and Venice held it for a time. It is now a poor place, with 3,000 inhabitants—desolate, solitary, "the deserted," as Ezekiel describes it, "in the midst of the sea."

The allusions to Tyre in the Hebrew prophets are numerous and graphic. In Ezek. xxvii. is a vivid panorama, in which pass in succession her ships and her merchandise, her fairs and exchanges, her imports and exports, her motley population gathered from so many lands, and her wealth and luxury, her stately ships and warriors bright in armour, &c. Ezekiel's catalogue has been paraphrased by Dr. Vincent in the following way:—

Tyre produced from Hermon and the mountains near it fir for planking; and from Libanus, cedars for masts. From Bashan, oaks for oars. From Greece, or the Grecian isles, ivory to adorn the benches or the waists of the galleys. From Egypt, linen, ornamented with different colours, for sails or ensigns. From Peloponnesus, blue and purple cloths for awnings. From Sidon and Aradus, mariners; but Tyre itself furnished pilots and commanders. From Gebal, or Biblos, on the coast between Tripolis and Berytus, caulkers. From Persia and Africa, mercenary troops. From Aradus, the troops that garrisoned Tyre with the Gammadim. Tin came from Britain or Spain. From Greece and the countries bordering on Pontus, slaves and brass-ware. From Armenia, horses, horsemen, and mules. From the Gulf of Persia, and the isles within that gulf, tusks of ivory, and ebony. From Syria, emeralds, purple, broidered work, fine linen, coral, and agate. From Judah and Israel, wheat, honey, oil, and balsam. From Damascus, wine of Hebbor, and wool. From the tribe of Dan, situated nearest to the Philistines, the produce of Arabia, bright or wrought iron, cassia or cinnamon, and the calamus aromaticus. In conducting the transport of these articles, Dan went to and fro—that is, formed or conducted the caravans. From the Gulf of Persia, rich cloth for the decoration of chariots or horsemen. From Arabia Petræa, lambs and rams and goats. From Sabea and Oman, the best of spices. From India, gold and precious stones. From Mesopotamia, from Carrhæ, and Babylonia, the Assyrians brought all sorts of exquisite manufactures.

Other oracles dwell on the doom of that city, which was "a merchant of the people, and sat on the seat of God in the midst of the seas." Her pride was great; "I am," said she, "of perfect beauty." Joel denounces Tyre for selling Jews into slavery; and Amos, because she broke the "brotherly covenant." On the other hand, the daughter of Tyre is to be present at the royal nuptials, as foretold in Ps. lxv.

U

ULAI. The Ulai was a river near Shushan, probably the same as the Eulæus. The river Kherkah bifurcated at one point. The eastern branch, passing east of Shushan, is the Eulæus, and flowing south, and meeting with the Shapur, it fell into the Kuran. The western branch, or the Choasper proper, ran from Paipul, the place of bifurcation, down to the Tigris. Ezekiel heard a man's voice between the banks of Ulai—literally, "between Ulai," —that is, the river and some of its principal channels. (See SHUSHAN.)

UNCIRCUMCISION. (See CIRCUMCISION.)

UNCLEAN. (See CLEAN AND UNCLEAN, FAT.)

UNCOVER (Lev. x. 6). Uncovering the head was a token of mourning and captivity (Isa. xlvii. 2). Uncovering the thigh was removing the garments from it, preparatory to passing through the water. Uncovering the arm (Ezek. iv. 7) was a preparation for the siege, by removing every encumbrance.

UNCTION (1 John ii. 20) denotes the grace of God's Spirit bestowed on believers, and used figuratively (in reference to the ceremony of anointing) to signify either health or purity, or as a token of rejoicing. (See ANOINT.)

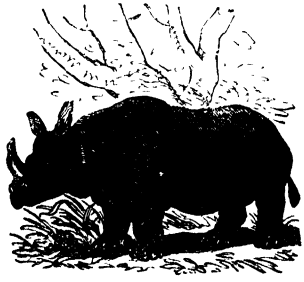
UNDERGIRDING (Acts xxvii. 17)—encircling the vessel with four or five twines of stout cable. Lord Anson mentions a Spanish man-of-war that was saved by throwing overboard one tier of guns, and taking six turns of a cable around the ship, by which she was prevented from opening. A Russian ship was in 1815 taken in this way from England to the Baltic. The "Albion," 74, coming

from India in 1840, was undergirded; and Sir George Back, returning from his arctic voyage in 1837, was obliged to use a similar precaution with his shattered vessel. The operation was thus effected by him:—"A length of the stream chain-cable was passed under the bottom of the ship 4 feet before the mizzen mast, hove tight by the capstan, and finally immovably fixed to six ringbolts on the quarter-deck. The effect was at once manifested by a great diminution in the working of the parts already mentioned; and in a less agreeable way, by impeding her rate of sailing—a trifling consideration, however, when compared with the benefit received." Subsequent to this he met with a gale:—"The water rushed in violently below, more especially about the stern-post and heel-hook, and oozing through different parts higher up, fell like a cascade into the bread-room and run. . . . While apprehensive that further injury had been sustained about the keel, another length of chain was passed under the bottom and set well tight to a part of itself, across the after-part of the quarter-deck."—See Smith's *Voyage and Shipwreck of St. Paul*, pp. 66, 67.

UNDERSETTERS (1 Ki. vii. 30)—projections by which the brazen laver was ornamented and supported.

UNDERSTANDING. (See MIND).

UNICORN (Deut. xxxiii. 17), or *one horned*. The animal designated by this name was evidently distinguished for its ferocity (Isa. xxxiv. 7), strength (Num. xxiii. 22; xxiv. 8), agility (Ps. xxix. 6), wildness (Job xxxix. 9), and the prominency of its horn (Deut. xxxiii. 17· Ps. xcii. 10). But the unicorn, though found in legends, and though it be a heraldic supporter on the royal arms, is only a fabulous creature. One-horned animals are found, however, in Africa. That it was not the rhinoceros seems generally agreed by modern critics.



Rhinoceros.

The *reem*, or unicorn, was an animal well known to the writers of Scripture, as may be seen in their frequent allusions to it. It was not a one-horned quadruped—as may be learned from Deut. xxxiii. 17, where the Hebrew reads, "his horns are the horns of an unicorn;" but our version, not to stultify the name it had chosen, makes the singular into plural, without warrant, and reads "unicorns." The name unicorn came from the word employed for the Hebrew *reem* in the Vulgate and Septuagint. It seems to have been reckoned as belonging to the bovine species, with the tame and domesticated members of which it is sometimes contrasted. The wild buffalo seems therefore to be intended. This animal is ferocious and untameable. Pliny says of it,—"He is of a size little inferior to the elephant; in appearance, colour, and figure he resembles the bull; his strength and velocity are great; and he spares neither man nor beast that comes in his way."

UNITY OF THE SPIRIT (Eph. iv. 3) signifies a union of judgment, affection, and feeling among those who constitute the one body of Christ. It is the gift of God (Jer. xxvii. 39). It was remarkably enjoyed in the early ages of the Church (John xvii. 21; Acts iv. 32), and is to be desired and sought after as among the chief of Christian graces (2 Cor. xiii. 11). (See CHARITY; CHURCH, UNITY OF THE.)

UNRIGHTEOUS MAMMON. (See MAMMON.)

UPHARSIN. (See MENE.)

UPPERMOST SEATS. (See ROOM, SYNAGOGUE.)

UPPER ROOM. (See DWELLINGS.)

UR (Gen. xi. 28), called UR OF THE CHALDEES, was the birthplace of Abraham. Its connection with the history of Abraham and Jacob, and the position of the only Haran now known, have induced many modern geographers to place Ur in the north-west part of Mesopotamia, which was the "land of the Chaldeans" (Ezek. i. 3), where *Orfah*—formerly Edessa—now stands; but is too near Haran to have been the real site. Orfah is known in modern history as the seat of war between the emperor Julian and the Persians. Some also contend for Warka, the ancient Erech. The probability is that the site of Ur is at Mugheir, in Chaldea proper, near the head of the Persian Gulf, and near the junction of the Euphrates with the Shat-el-Hie. On its own inscriptions, and by the natives, it is called Hur or Ur, and is the oldest city in Chaldæa. Many speculations, derived from the meaning of Ur, as signifying *light* or *heat*, have been interwoven with the early history of Abraham, all of which appear to be legendary and groundless.

URBANE (Rom. xvi. 9) ought to have been rendered Urban, for it is the name of a man.

URIAH—*fire of Jehovah* (2 Sam. xi. 3)—or URIAS (Matt. i. 6)—the husband of Bathsheba, and an officer in David's army. His death was purposely brought about by an understanding between Joab and David, in order that David's guilt in the case of Bathsheba might be concealed, and that he might obtain her for his wife. The brave soldier was cruelly betrayed, and allowed to fall in battle unconscious of his wife's dishonour. Another Uriah was an unprincipled priest in the time of Ahaz (2 Ki. xvi. 10). He was a witness to

an oracle of Isaiah. Another of the same name was a priest also (Ezra viii. 33).

URIJAH (Jer. xxvi. 20)—another form of the same name. A prophet of this name was arrested in Egypt, and put to death by Jehoiakin.

URIM AND THUMMIM (Exod. xxviii. 30). These words literally signify *lights and perfections*. Whether they denote some divine manifestation made in or upon the breastplate itself, or whether it was a visible appendage to the breastplate, indicating its peculiar and sacred use in this respect, has been keenly disputed. The utmost that can be satisfactorily known respecting the subject is, that it was the manner or thing through which a knowledge of the divine will was sought and conveyed, or rather the breastplate which the high priest wore when God spoke by him (Deut. xxxiii. 8; 1 Sam. xxviii. 6).

To recount the various theories of Spencer and others would serve little purpose. Perhaps the Urim and Thummim are only a spiritual description of the sacred gems in the high priest's breastplate (comp. Exod. xxviii. 29 with Exod. xxxix. 8 and Lev. viii. 8). The high priest wore the ephod when he consulted Jehovah; and this name, given to a distinctive portion of his dress, may denote the clearness and precision of those responses which in God's name he issued to the people. Like the cherubim, the Urim and Thummim are not described; the people seem to have been already familiar with them. Something similar may have existed among the Egyptians. Ancient authors say that the Egyptian pontiff wore around his neck an image of sapphire, which was called TRUTH.

USURY (Matt. xxv. 27). The word *usury*, in modern phrase, means exorbitant or unlawful interest; but in the Scriptures it means any interest. The law of Moses prohibited the Jews from taking any interest of each other for the loan of money, or anything else, though they were allowed to take it of foreigners. The exchangers of money were in the habit of receiving it at low interest, and loaning it at high interest, taking the difference for their gain (Ezek. xxii. 12). The practice of usury is severely denounced in the Scriptures (Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8). Rich and avaricious persons took the advantage of the poor and prodigal, and fleeced them. The Hebrew word for usury is very significant—it signifies "biting." (See DEBT, PLEDGE)

UZ (Lam. iv. 21)—a district of Arabia which was probably settled by the posterity of Uz, or Huz, a descendant of Shem (Gen. x. 23; xxii. 21), and distinguished as the dwelling-place of Job, whose estate was like that of a modern Bedouin Sheikh. It was probably an extensive district (Jer. xxv. 20), and lay between Syria on the north and Edom on the south. Old tradition places it in the Hauran.

UZZAH—*strength* (2 Sam. vi. 3)—a son of Abinadab, who was instantly killed, by the immediate interposition of God, for laying his hands upon the ark, in violation of the express provisions of the Divine law. The ark ought to have been carried on the shoulders of priests, as the law enacted (2 Sam. iv. 3, 18).

UZZIAH—*strength of Jehovah*. Uzziah, king of Judah, was a famous warrior. He conquered both Philistines and Arabians, fortified Jerusalem, and was successful in the common pursuits of agriculture and rearing of cattle. The kingdom of Judah had not been so prosperous since the days of Solomon. His reign lasted fifty-two years. With the one exception of his venturing to offer incense, he conformed to the Mosaic code. In his reign happened a remarkable earthquake, alluded to by Amos, ch. i. 1, and by Zechariah, ch. xiv. 5. (See AZARIAH.)

V

VAIL or VEIL (Gen. xxiv. 65). The veil is an indispensable portion of Oriental female dress. It entirely conceals the face. To lift her veil is the grossest insult that can be done to a woman. Courtezans are known in many places by their want of the veil. In very remote times the veil does not seem to have been so commonly employed as in more recent periods. Lane's description of an Egyptian lady's veil will apply to the same portion of dress generally over the East:—

"A long piece of white muslin, embroidered at each end with coloured silks and gold, or of coloured crape ornamented with gold thread and spangles, rests upon the head and hangs down behind, nearly or quite to the ground. This is called 'tarhah:' it is the 'head veil,' and can be drawn forward to cover the face at pleasure. This veil is always worn in the house. The riding or walking attire of an Egyptian lady is called 'tezyureh.' Whenever she leaves the house, she wears a large loose gown, the sleeves of which are nearly equal in width to the whole length of the gown: it is of silk, generally of a pink, or rose, or violet colour. Next is put on the 'burko,' or 'face-veil,' which is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet; it is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a 'habarah,' which for a married lady is composed of two breadths of glossy black silk, each ell-wide, and 3 yards long (according to the height of the person), the seam running horizontally. With respect to the manner in which it is worn, a piece of narrow black ribband is sewed inside the upper part, about 6 inches from the edge, to tie round the head." (See CLOTHES.)

VAIL OF TEMPLE or TABERNACLE. (See TABERNACLE, TEMPLE.)

VALLEY. (See PLAIN.) Besides the Hebrew terms there referred to, may be mentioned Gai, which denotes a ravine (2 Ki. xxiii. 10); Metzullah, a dell (Zech. i. 8); Shaveh, a level spot. (See ABEL, ARABAH, PLAIN.) The valleys mentioned in Scripture, and so named in our version, are Achor (Josh. vii. 24; Isa. lxv. 10; Hos. ii. 15), Ajalon (Josh. x. 12), Baca (Ps. lxxxiv. 6), Beracha (2 Chr. xx. 26), Bochim (Judg. ii. 5), Charashim (1 Chr. iv. 14), Elah (1 Sam. xvii. 2; xxi. 9), Eshcol (Num. xxxii. 9; Deut. i. 24), Gad (2 Sam. xxiv. 5, margin), Gerar (Gen. xxvi. 17), Gibeon (Isa. xxviii. 21), Hebron (Gen. xxxvii. 14), Hinnom or Tophet (Josh. xviii. 16; 2 Ki. xxiii. 10; 2 Chr. xxviii. 3; Jer. vii. 32), Jehoshaphat or decision (Joel iii. 2, 14), Jericho (Deut. xxxiv. 3), Jezreel (Hos. i. 5), Jiphthah-el (Josh. xix. 14, 27), Keziz (Josh. xviii. 21), Lebanon (Josh. xi. 17), Megiddo (2 Chr. xxxv. 22; Zech. xii. 11), Moab, where Moses was buried (Deut. xxxiv. 6), Passengers or Hamon-gog (Ezek. xxxiv. 11), Rephaim or giants (Josh. xv. 8; Josh. xviii. 16; 2 Sam. v. 18; Isa. xvii. 5), Salt (2 Sam. viii. 13; 2 Ki. xiv. 17), Shaveh or king's dale (Gen. xiv. 17; 2 Sam. xviii. 18), Shittim (Joel iii. 18), Siddim (Gen. xiv. 3, 8), Sorek (Judg. xvi. 4), Succoth (Ps. lx. 6), Zared (Num. xxi. 12), Zeboim (1 Sam. xiii. 18), Zephathah (2 Chr. xiv. 10).

VALLEY OF SALT. (See SALT.)

VANITY, VANITIES (Ps. xxiv. 4). Besides the ordinary meaning of these terms, they seem to refer occasionally to idol-gods and idol-worship. Thus, Jer. xviii. 15, "My people have forgotten me; they have burned incense to vanity." So also in Jer. ii. 5, "What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?" So too in Jonah ii. 8, and in other places. Idolatry is a delusive practice, and disappoints those who are addicted to it.

VASHTI (Esth. i. 9)—queen of Persia, and repudiated wife of Ahasuerus. She has not been identified with any name in Persian history.

VEIL. (See VAIL.)

VENGEANCE (Rom. xii. 19). This word often denotes merely punishment, without any reference to the state of the mind in which it is inflicted. In the passage cited, and elsewhere (Deut. xxxii. 35), the exclusive right of God to punish wrong-doers, and to vindicate the right, is plainly asserted. Hence every act of revenge is an interference with the divine prerogative. The word is applied to God in the same manner in which anger, hatred, &c., are applied; not as denoting a state or temper of mind, but as implying an act or course of proceeding such as usually indicates a particular state of mind when done or pursued by man.

VERMILION (Ezek. xxiii. 14)—a chemical substance used for colouring red, and much valued for ornamenting dwellings (Jer. xxii. 14) and painting images (Ezek. xxiii. 14). Pliny describes it as a reddish sand found in silver mines, and much used as a paint. Modern travellers mention that the custom of painting and sometimes gilding the ceilings of Eastern houses is still prevalent.

VIAL. (See CENSER, CUP, GOBLET.)

VILLAGES. (See HAZAR, TOWNS.)

VINEGAR (Prov. x. 26). The Hebrews seem to have had two kinds of vinegar—one of which they used as a drink (Num. vi. 3), which was probably a weak red wine; and the other as an acid diluted with water. Bread and cider formerly made a common article of food among the labouring men in some parts of England (Ruth ii. 14). The first kind was probably provided for the Roman soldiers on the occasion of the crucifixion (John xix. 29). The unpleasant sensation produced upon the teeth by vinegar illustrates the offensiveness of a sluggard to those who employ him (Prov. x. 26). And the effervescence occasioned when vinegar is poured upon nitre or soda, represents the opposition or incongruity of mirth and sorrow, and the effect of attempting to mingle them (Prov. xxv. 20).

VINE, WILD (2 Ki. iv. 39). (See GOURD.)

VINES (Num. xx. 5) and VINEYARDS (Ezek. xxviii. 26) have been highly prized in every country. We first read of a vineyard in the history of Noah (Gen. ix. 20). This incident seems to prove that the culture of the vine was not unknown before the deluge. The vine plant yet grows wild in Armenia, in the district of Ararat. The cultivation of the vine had arrived at some perfection in very early times. In the accounts of Melchizedek, who set bread and wine before Abraham; of Lot, who was drunken; of aged Isaac, when regaled by his sons; in the prophecy of dying Jacob; and in the book of Job, we have the earliest allusions to wine as a common drink (Gen. xiv. 18; xix. 32; xvii. 25; xlix. 12; Job i. 18; Prov. xxiii. 30, 31; Isa. v. 11).

It is said that the vine was not cultivated to any extent in Egypt. The assertion is so far erroneous; and the statement of Herodotus appears to have been misunderstood. It is true that the vine cannot live if laid under water, as so large a portion of Egypt is for months every year. The rich mud of the Nile did not therefore produce vines; and this seems to be all that Herodotus asserts when he speaks of it not being planted among those who inhabit "the sowed land." But the great valley of the Nile seems to have been bordered with vineyards. The dream of the chief butler also implies its cultivation (Gen. xl. 11). The monuments prove it. According to Champollion, there are found in the grottoes of Beni Hassan "representations of the culture of the vine, the vintage, the bearing away, and the stripping off of the grapes; two kinds of presses, the one moved merely by the strength of the arms, the other by mechanical power; the putting up of the wine in bottles or jars, the transportation into the cellar, the preparation of boiled wine, &c."

"Numerous," says Rosellini, "are the re-

presentations in the tombs which relate to the cultivation of the vine; and these are found, not merely in the tombs of the time of the eighteenth and some later dynasties, but also in those which belong to the time of the most ancient dynasties. The described pictures, it is said, show more decidedly than any ancient written testimony that in Egypt, even in the most ancient times, the vine was cultivated and wine made." In the inscriptions of the time of the Pharaohs at least seven different kinds of wine are represented. But the Egyptian vine does not appear to have been nearly so productive as that of Palestine. The spies, therefore, were afraid that their report would not be credited, and so, "they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff" (Num. xiii. 23).

The vineyard is commonly mentioned in the Bible in contradistinction from the field, and is occasionally used in speaking of ordinary gardens. Vines were usually planted upon heights and precipitous crags (Jer. xxxi. 5), where it was sometimes necessary to build walls in order to retain the soil. The whole process of preparing a vineyard is described by Isaiah (ch. v. 1). The vine dresser selects a propitious spot with a southern exposure, builds a wall round it, loosens the soil, and gathers out the stones, erects a tower and digs a press. Then he may truly say, "What could have been done more to my vineyard, that I have not done in it?" (Isa. v. 4.) What must be his disappointment, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. v. 4.) His disappointment is in proportion to the care and number of his preparations. The prophet then describes the reverse process. The failure being so decided, the husbandman destroys it (Isa. v. 5, 6). The menace has been sadly fulfilled on Israel, both on its soil and on its people.

The methods of planting the vine were various. They were usually propagated by suckers. The branches were sometimes suffered to creep upon the earth; or the vine stood upright without support; or a post was erected with a cross-piece; or a trellis or arbour was set up, with four or more upright pillars, over which the boughs spread. We are told that the vines in Africa, Syria, and all Asia were left to trail upon the ground; and this method is observed in the region of Lebanon, and about Joppa (Ezek. xvii. 6). Very often, however, the Syrian vines are trained upon trellis or framework, in straight rows; sometimes upon trees, and particularly the fig tree, whence the proverbial expression, to repose under one's own vine and fig tree, as an emblem of peace and security (Mic. iv. 4; Zech. iii. 10). Vines are found at Hebron trained in this manner, and bearing clusters of ten pounds' weight. Sometimes they run up upon the sides of the house (Ps. cxxviii. 3). (See WALLS.) Vines were sometimes very large, the stem of some being a foot and a half in diameter. Many vine plants are very prolific.

Vineyards were enclosed with a hedge or a wall, to defend them from the ravages of beasts, to which they are often exposed. A *tower* was also built as the station of a watchman (Num. xxii. 24; Ps. lxxx. 8-13; Prov. xxiv. 31; Song ii. 15; Matt. xxi. 33). (See TOWER.)

The Hebrews devoted as much care to their vineyards as to their agriculture. When Isaiah predicts the invasion of the Assyrians, he declares that the vineyard where there were 1,000 vines valued at 1,000 silverlings shall be even for briers and thorns (Isa. vii. 23). When he would represent sorrow, he says, "The new wine mourneth, the vine languisheth, and all the merry-hearted do sigh" (Isa. xxiv. 7). So Zechariah (viii. 12) foretells future prosperity thus,—"The seed shall be prosperous, the vine shall give her fruit" (see also Hab. iii. 17; Mal. iii. 11).

The *pruning* of the vine is a familiar operation, which we all know to be necessary in order to its fruitfulness. The law which forbade the Israelites to gather the grapes of the first three years (Lev. xix. 23) gave occasion to the more careful and unsparing use of the pruning knife; hence the young stock came to much greater strength. A traveller mentions a custom with the vine-dressers, of pruning their vines thrice in the year,—the first time in March; and when clusters begin to form, they again lop off those twigs which have no fruit; the stock puts out new twigs in April, some of which form clusters, and those which have none are again cut off in May; the vine shoots a third time, and the new branches have a third set of clusters. (See John xv. 2, in which passage the word *purgeth* may be rendered *pruneth*,—"Every branch that beareth fruit he pruneth it, that it may bring forth more fruit."

What remains of the culture of the vine is very simple. Once or twice in the season the plough was run through the vineyard, to loosen the earth, and free it from weeds; the stones were gathered out, and a proper direction was given to the growing branches (Isa. v. 2). The *vine-dressers*, or keepers of the vineyard, formed a distinct branch of labourers (2 Ki. xxv. 12).

The regular *vintage* begins in Syria about the middle of September, and lasts about two months (Lev. xxvi. 5; Amos ix. 13). Ripe clusters, however, are found in Palestine as early as June and July, although the regular vintage begins in September. This difference may arise from the threefold growth of the vine already mentioned. The first gathered in Canaan is probably meant in Num. xiii. 20.

The vintage was celebrated by the Hebrews with still more festivity than the harvest (Isa. xvi. 9), and was sometimes a season of wicked mirth (Judg. ix. 27).

The vine thus became a familiar and frequent symbol among the Hebrew writers. "I

in," said our Lord, "the true vine." (See FUEL, GRAPES.) Ps. lxxx. contains a beautiful allegory founded on the vine:—

"Thou hast transplanted a vine out of Egypt:
Thou hast rooted out the heathen and planted it.
Thou preparedst space before it,
And didst cause it to take deep root,
And it filled the land.
The hills were veiled with its shadow.
And with its boughs the cedars of God.
It shot out its branches to the sea,
And its tendrils unto the river."

How true and touching a description of God's peculiar care of his chosen people, and of their prosperity under his favour! The vineyards were fenced for protection, though sometimes the boar intruded. How appropriate the description and prayer!—"The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine" (Ps. lxxx. 13, 15).

Josephus speaks of a magnificent vine sculptured on the eastern end of the temple. The branches and tendrils were formed of gold, and its fruits were precious jewels. This vine was carried to Rome, and exhibited among the spoils of Titus on his triumph.

VINTAGE. (See VINES, WINE.)

VIOL (Amos vi. 5). This was an instrument of music, and supposed to be the same with the psaltery. (See MUSIC.) Chanting to the sound of it was to make like sounds with the voice, modulating the tones so as to correspond with the sounds of the instrument.

VIPER (Job xx. 16)—a venomous serpent, from 2 to 5 feet in length. Its bite is extremely painful, and in many species quickly and certainly fatal; so that it was anciently regarded as a special judgment from heaven to be bitten by one (Acts xxviii. 1, 6). No wonder that the inhabitants of Malta took Paul for a god when they saw him uninjured by the viper which clung to his arm. Hence the viper is an emblem of whatever is deceitful and destructive. Our Lord names many of his contemporaries a horde of vipers (Matt. iii. 7; xii. 34; xxiii. 33; Luke iii. 7). (See ADDER, ASP, CHARM, COCKATRICE, SERPENT.)

VIRGIN. (See AHAZ, IMMANUEL.)

VISION (Num. xxiv. 4). In former times God was pleased to reveal himself and communicate his will in what were called visions, which were caused either in the night in ordinary sleep (Dan. vii. 1), or by day in a temporary trance (Acts xxvi. 13). Balaam enjoyed some of those revelations. The visions mentioned in Scripture are,—To Abraham (Gen. xv. 1), to Jacob (Gen. xlvi. 2), to Moses (Exod. iii. 2, 3; Acts vii. 30-32), to Samuel (1 Sam. iii. 2-15), to Nathan (2 Sam. vii. 4, 17), to Eliphaz (Job iv. 12-16), to Isaiah (Isa. vi. 1-8), to Ezekiel (Ezek. i. 4-14; viii. 2-14; x.; xi. 24, 25; xxxvii. 1-10; xl.-xlviii.), to Nebuchadnezzar (Dan. ii. 28; iv. 5), to Daniel (Dan. ii. 19; vii., viii., x.), to Amos (Amos vii. 1-9; viii. 1-6; ix. 1), to Zechariah (Zech. i. 8; iii. 1; iv. 2; v. 2; vi. 1), to Paul (Acts ix. 3, 6, 12; xvi. 9, 10; xviii. 9; xxii. 18; xxvii. 23; 2 Cor. xii. 1-4), to Ananias (Acts ix. 10, 11, 12; to Cornelius (Acts x. 3), to Peter (Acts x. 9-17), to John (Rev. i. 12, &c.; iv.-xxii.) (See DREAM, INTERPRETATION, TRANCE.)

VOW (Num. vi. 2). In the Scripture use, this word means a solemn religious promise, or covenant, by which one binds himself to do or suffer certain things depending on God for power to accomplish it. Hence vows were made with prayer, and paid with thanksgiving (Num. vi. 2-21; Judg. xi. 30, 31; Ps. lxi. 5; Acts xviii. 18). (See NAZARITES.) Thus we read of Jacob pledging himself to devote the tenth of his property to God,—"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" (Gen. xxviii. 20, 21). Vows were placed in certain regulations by the Mosaic law. When made, they were to be strictly kept. The worshipper was not forced to make the vow; but if he made it, no excuse could be taken for its non-performance. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth" (Deut. xxiii. 21-23). Those members of a family who were in a certain sense minors could not make irrevocable vows. The wife and daughters were so far amenable to the husband or father (Num. xxx. 3-8). (See CORBAN.)

VULTURE (Lev. xi. 14)—a filthy, rapacious bird, unclean by the ceremonial law (Deut. xiv. 13), but useful for destroying substances which might otherwise produce pestilence.

They flock to fields of battle to satiate themselves upon the unburied (Isa. xxxiv. 6, 15). The extreme acuteness of the sense of sight in the vulture enables it to discern its prey at a great distance; and it is a striking instance in the accuracy of the Scripture writers, that while common sentiment attributes to the sense of smelling the peculiar faculties of this

bird, its Hebrew name means *seeing*, according to the spelling in the Samaritan Pentateuch. And in the recital of God's wonders in the animal creation, in the book of Job, the characteristic of the eagle (one of the same tribe with the vulture) is, that "her eyes behold afar off." The same peculiarity is referred to, Job xxviii. 7, "There is a path which the vulture's eye hath not seen;" implying that its vision is most acute and penetrating. This bird may be a kite or buzzard. (See EAGLE.)

W

WAFER (Exod. xvi. 31)—a thin cake of fine flour, used in various offerings anointed with oil. (See MANNA.)

WAGES (Gen. xxix. 15) seem originally to have been paid in kind, as in the case of Laban and Jacob. Money is mentioned in the parable, Matt. xx. 2—a penny or 7½d. a day. Victuals were also sometimes allowed in addition to money. (See HIRELING.)

WAGGON (Gen. xlv. 19). Waggons and similar wheeled vehicles, which are considered by us so indispensable in transportation, are scarcely ever used at this day in the East or in Egypt. Niebuhr states that he saw nothing of the kind either in Arabia or Egypt. In ancient times, however, they were well known and frequently employed (Num. vii. 3; Amos ii. 13). We have figures of rude vehicles of this kind on monuments, supposed to be as ancient as the age succeeding that of Joseph. (See CHARIOT.)

WAIL (Ezek. xxxii. 18)—to mourn with loud and violent expressions of distress and despair.

WAIT, LIERS IN. "And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them" (Judg. ix. 25). This nefarious practice is common in the East to the present day. A city was thus oftentimes taken by surprise. Such an ambush, as an old trick in warfare, is described by Homer:—

"A place for ambush fit they found, and stood
Covered with shields beside a silver flood;
Two spies at distance lurk, and watchful seem,
If sheep or oxen seek the winding stream.
Soon the white flocks proceeded o'er the plains,
And steers, slow-moving, and two shepherd swains
Behind them; piping on their reeds they go,
Nor fear an ambush, nor suspect a foe.
In arms the glittering squadron rising round,
Rush sudden; hills of slaughter heap the ground;
Whole flocks and herds lie bleeding on the plains,
And all amidst them, dead, the shepherd swains."

WALK (Gen. v. 24). This verb is often employed to represent the whole course of a man's conduct. "Enoch walked with God"—pleased God—held intimate and endearing fellowship with the Father of Spirits. To "walk by faith" is to have the whole conduct guided by its influence—by the influence of invisible realities. To "walk after the Spirit" is so to live as the Spirit of God dictates to us by His Word.

WALLS (Gen. xlix. 6). The walls of ancient times were generally built of earth or clay, mixed with straw, and hardened in the sun. Hence it was necessary to build them of great thickness, in order to ensure their permanency. When any breach took place in such a mass of earth, either by heavy rains or some defect in the foundation, the consequences were very serious (Ps. lxii. 3; Isa. xxx. 13). The fact that bricks were made in such a rude and perishable manner gives force to the contrast presented in Isa. ix. 10,—"The bricks are fallen down, but we will build with hewn stones;" and as a portion of straw entered into their composition, and the earth of which they were made was dry and porous, it is not surprising that they could be destroyed by fire (Amos i. 7, 10, 14). Walls were built up, as in modern engineering, to support terraces. (See TEMPLE.) Immense stones are sometimes found in old walls.

The expression in Job xxiv. 11 is supposed by some to refer to the low walls which were built in vineyards for the vines to run upon; and they maintain that the passage should read thus, "They work at mid-day among their walls on rows of vines." It may be that oliveyards were enclosed with walls, as we know vineyards were, and then the passage would be plain as it stands.

The walls of vineyards were temporary, being probably designed chiefly to guard the enclosure against the jackals, which were numerous in Palestine, especially during the vintage, often destroying whole vineyards and fields of cucumbers. Hence the bitterness of the sarcasm of Tobiah (Neh. iv. 3), as if the wall the Jews were building for the protection of their capital was scarcely better or stronger than a temporary vineyard wall to bar out jackals or foxes.

A "fenced wall" (Isa. ii. 15) is a fortified wall. (See CITY, DWELLINGS, TOWNS.)

WAR (Gen. xiv. 2). We read of vast armies in the land of Palestine; for every citizen was a soldier (2 Chr. xiii. 3; xiv. 8, 9; xvii. 14-18; xxv. 5-7; xxvi. 11-15).

The following cut represents soldiers in the characteristic garb and armour of three different nations of antiquity.

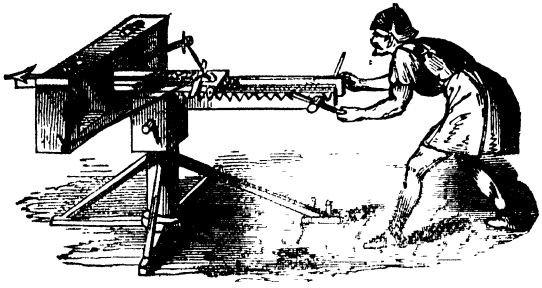
From the nature of the arms and the customs of the ancients, their battles were truly murderous, for they fought hand to hand. In those times heroes sought through the whole field for their personal enemies. Scarcely ever was any quarter given, except where the vanquished was retained as a slave, and consequently the number of killed was often immense (2 Chr. xiii. 17).

Although the military art was comparatively simple, yet ingenious stratagems of various kinds were practised. Enemies were then, as now, surprised and overcome by unexpected divisions of the forces, by ambushes, and by

false retreats (Gen. xiv. 15; Josh. viii. 12; Judg. xx. 36-39; 2 Ki. vii. 12). (See WAIT, LIERS IN.)

Egyptian. Roman. Grecian.

Previously to the invention of fire-arms, it was found necessary to resort to many complicated and unwieldy machines for casting heavy stones and other destructive missiles. We find, however, little allusion to these in the Bible. About the end of the ninth or the beginning of the eighth century before Christ, Uzziah "made in Jerusalem engines invented by cunning men, to be on the towers and bulwarks, to shoot arrows and great stones withal" (2 Chr. xxvi. 15). These were obviously similar to those in use by the Greeks and Romans.



The Catapulta, for discharging Arrows.

Among these was the battering-ram (Ezek. iv. 1, 2; xxi. 22). This was nothing more than a long beam of strong wood, usually oak. It was intended to batter down walls; and the end with which the assault was made was armed with a mass of heavy metal, in the shape of a *ram's* head. Occasionally they were sharply pointed at this end. These great beams were at first carried by the soldiers, and driven against the walls; afterwards they were placed upon wheels; but in process of time they were suspended by heavy chains, so that a comparatively small force would impel them with vast effect against a fortification. The men who worked the battering-ram were protected by a covering or roof, spread with something damp and tough (as wet hides), to resist the fire and the weapons of the besieged.

The *crow* was also another instrument of war. It is supposed that Hushai (2 Sam. xvii. 13) alluded to a machine like the crow when he said to Absalom, "If David be in a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." The crow could only be effective where the walls of a town were not in good condition, or not well defended; and then, if the besiegers were sufficiently numerous to work it, by applying a great number of ropes to the same beam, they could soon open a way for the besieging army. There certainly is reason to conclude that Hushai's proposition arose from his knowing that king David was almost deserted, and that the hearts of the men of Israel "were after Absalom;" and that the plan, though injudicious in itself, alluded to the use of some weapon of attack similar to the crow, which was worked by means of ropes, so pointedly mentioned in this otherwise obscure passage. (See BATTERING-RAM.)

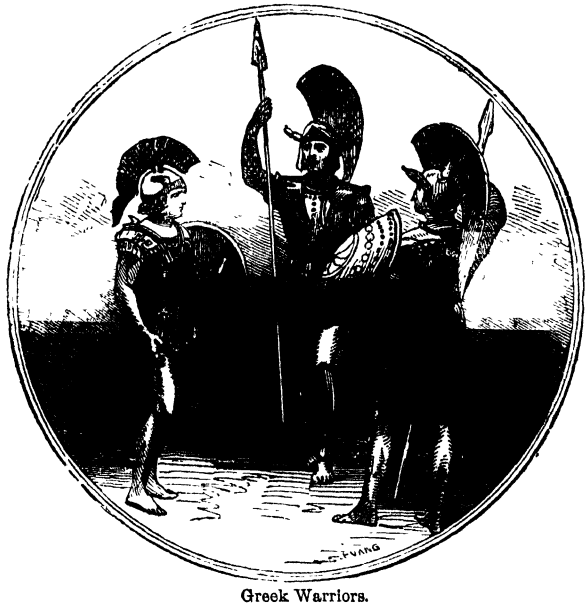
In order to give a true delineation of a siege, and to show how such engines of war were employed, we shall give a brief account of the blockade of Jotapata, from Josephus. The historian himself was an eye-witness and a principal actor.

Jotapata was almost all of it built on a precipice, having on all the other sides of it every way valleys immensely deep and steep, insomuch that those who would look down would have their sight fail them before it reached to the bottom. It was only to be come at on the north side, where the utmost part of the city was built on the mountain, as it ends obliquely at a plain. This mountain Josephus had encompassed with a wall when he fortified the city, that its top might not be capable of being seized upon by the enemies. The city was covered all round with other mountains, and could in no way be seen till a man came just upon it. Vespasian, therefore, in order to try how he might overcome the natural strength of the place, as well as the bold defence of the Jews, made a resolution to prosecute the siege with vigour. To that end he called the commanders that were under him to a council of war, and consulted with them which way the assault might be managed to the best advantage. And when the resolution was there taken to raise a bank against that part of the wall which was practicable, he sent his whole army abroad to get the materials together. So when they had cut down all the trees on the mountains that adjoined the city, and had gathered together a vast heap of stones, besides the wood they had cut down, some of them brought hurdles, in order to avoid the effects of the darts that

were shot from above them. These hurdles they spread over their banks, under cover of which they formed their works, and so were little or nothing hurt by the darts that were thrown upon them from the wall; while others pulled the neighbouring hillocks to pieces, and perpetually brought earth to them; so that while they were busy three sorts of way, nobody was idle. However, the Jews cast great stones from the walls upon the hurdles which protected the men, with all sorts of darts.

Vespasian then erected, round about the city, engines for throwing stones and darts. The number of these engines was in all 160. He ordered them to fall to work, and dislodge those that were upon the wall. These engines threw at once lances upon them with a great noise, and stones of the weight of a talent were darted by other machines differently constructed, together with fire, and a vast multitude of arrows, which made the wall so dangerous, that the Jews durst not only not come upon it, but durst not come to those parts within the walls which were reached by the engines; for the multitude of the Arabian archers, as well also as all those that threw darts and flung stones, fell to work at the same tim with the engines. Yet did not the others lie still when they could not throw at the Romans from a higher place; for they then made sallies out of the city, like private robbers, by parties, and pulled away the hurdles that covered the workmen, and killed them when they were thus naked. When those workmen gave way, the Jews cast away the earth that composed the bank, and burnt the wooden parts of it, together with the hurdles, till at length Vespasian perceived that the intervals between the works were of disadvantage to him; for those spaces of ground afforded the Jews a place for assaulting the Romans. So he united the hurdles and at the same time joined one part of the army to the other, which prevented the private excursions of the besieged.

The bank being raised, and brought nearer than ever to the battlements that belonged to the walls, Josephus thought it would be entirely wrong in him if he could make no contrivance in opposition to theirs, and that might be for the city's preservation. He got together his workmen, and ordered them to build the wall higher. When they said that this was impossible to be done while so many darts were thrown at them, he invented this sort of cover for them. He bade them fix piles and expand before them the raw hides of oxen, newly killed, that these hides, by yielding and hollowing themselves when the stones struck them, might protect them, that the other darts would slide off them, and the fire that was thrown would be quenched by the moisture that was in them. These he set before the workmen, and under them these workmen went on with their works in safety, and raised the wall higher, and that both by day and by night, till 20 cubits were added to it. He also built a good number of towers upon the wall, and fitted to it strong battlements. This greatly discouraged the Romans, who in their own opinions were already gotten within the walls, while they were now at once astonished at Josephus's contrivance, and at the fortitude of the citizens that were in the beleagured town.



Greek Warriors.

The besieged had plenty of corn within the city, and, indeed, of all other necessaries; but they wanted water, because there was no fountain in the city, the people being there usually satisfied with rain-water preserved in cisterns. It is a rare thing in that country to have rain in summer; and at this season, during the siege, they were in great distress for some contrivance to satisfy their thirst. Vespasian fondly hoped that their receptacles of water would in no long time be emptied, and that they would be forced to deliver up the city to him; but Josephus being resolved to blast such hopes, gave command that they should wet a

great many of their clothes, and hang them out about the battlements, till the entire wall was of a sudden all wet with the running down of the water. At this sight the Romans were discouraged and under consternation, when they saw them able to throw away in sport so much water, for they had supposed them not to have enough to drink themselves.

Josephus contrived another stratagem besides the foregoing, to get plenty of what they wanted. There was a certain rough and uneven place that could hardly be ascended, and on that account was not guarded by the soldiers; so Josephus sent out certain persons along the western parts of the valley, and by them sent letters to whom he pleased of the Jews that were out of the city, and procured from them what necessaries soever they wanted in the city in abundance; he enjoined them also to creep generally along by the watch as they came into the city, and to cover their backs with such sheep-skins as had their wool upon them, that if any one should spy them out in the night time they might be believed to be dogs. This was done till the watch perceived their contrivance, and set sentinels around the precipitous defile.

Vespasian, annoyed by these sallies of the Jews, and when his banks were now not far from the walls, determined to make use of his

Greek Warrior setting out for the Wars.

battering-ram. This battering-ram is a vast beam of wood like the mast of a ship; its forepart is armed with a thick piece of iron, at the head of it, which is so carved as to be like the head of a ram, whence its name is taken. This ram is slung in the air by ropes passing over its middle, and is hung like the balance in a pair of scales from another beam, and braced by strong planks that pass on both sides of it, in the nature of a cross. When this ram is pulled backward by a great number of men with united force, and then thrust forward by the same men, with a mighty noise, it batters the walls with that iron part which projects. Nor is there any tower so strong or walls so broad that can resist much more than its first assaults, but all are forced to yield to it at last. This was the experiment to which the Roman general betook himself when he was eagerly bent upon taking the city. So the Romans brought the several engines for galling an enemy nearer to the walls, that they might reach such as were upon it and endeavoured to frustrate their attempts. They threw stones and javelins at them, in the like manner did the archers and slingers come both together closer to the wall. This brought matters to such a pass that none of the Jews durst mount the walls, and then it was that the other Romans brought the battering-ram that was cased with hurdles all over, and in the upper part was secured by skins that covered it, and this both for the security of the workers and of the engine. Now, at the very first stroke of this engine the wall was shaken, and a terrible clamour was raised by the people within the city, as if they were already taken. When Josephus saw this ram still battering the same place, and that the wall would quickly be thrown down by it, he resolved to break for awhile the force of the engine. With this design he gave orders to fill sacks with chaff, and to lower them down before that place where they saw the ram always battering, that the stroke might be turned aside, or that the place might feel less of the strokes by the yielding nature of the chaff. This contrivance very much delayed the attempts of the Romans; because, let them remove their engine to what part they pleased, those that were above it removed their sacks, and placed them over against the strokes it made, insomuch that the wall was no way hurt, till the Romans made an opposite contrivance of long poles, and by tying hooks at their ends, cut off the sacks. Now when the battering ram had thus recovered its force, and the wall, having been but newly built, was giving way, Josephus and those about him had afterward immediate recourse to fire, as a means of desperate defence. They took what materials soever they had that were but dry, and made a sally three ways, and set fire to the machines and the hurdles, and the banks of the Romans themselves; nor did the Romans well know how to come to their assistance, being at once under consternation from the Jews' boldness, and being prevented by the flames from rendering any help; for the materials being dry, with the bitumen and pitch that were among them, as was brimstone also, the fire caught hold of everything immediately; and what cost the Romans a great deal of pains was in one hour consumed.

But still Josephus and those with him, although they fell in rapid and appalling succession by the darts and stones which the engines threw upon them, yet did they not desert the wall, but attacked those who managed the ram under the protection of the hurdles, with fire, and iron weapons, and stones. These could do little or nothing, but fell themselves perpetually, while they were seen by those whom they could not see, for the light of their

own flame shone about them, and made them a most visible mark to the enemy as they were in the day time. The engines could not be seen at a great distance, and so what was thrown by them was hard to be avoided, for the force with which they threw stones and darts often wounded several at a time; and the violent force of the stones that were cast by them was so great, that they carried away the pinnacles of the wall, and broke off the corners of the towers; for no body of men could be so strong as not to be overthrown to the last rank by the largeness of the stones. And any one may learn the force of these machines by what happened on one occasion; for as one of those that stood round about Josephus was near the wall, his head was carried away by such a stone, and his skull flung as far as 3 furlongs.

Josephus at length took necessity for his counsellor in this utmost distress, and gave orders to pour scalding oil upon those whose shields protected them. Whereupon they soon got it ready, for many assisted to bring it, and what they brought was a great quantity, and poured it on all sides upon the Romans, and threw down upon them their vessels as they were still hissing from the heat of the fire. This so burnt the Romans that it dispersed that united band, who now tumbled down from the wall with horrid pains, for the oil did easily run down the whole body from head to foot, under their entire armour, and fed upon their flesh like flame itself, its fat and unctuous nature rendering it soon heated and slowly cooled; and as the men were cooped up in their head-pieces and breastplates, they could no way get free from this burning oil—they could only leap and roll about in their pains, as they fell down from the bridges they had laid. And as they thus were beaten back, and retired to their own party, who still pressed them forward, they were easily wounded by those that were behind them.

Such is an account of the horrors of a siege as conducted in ancient times, and how the formidable weapons of attack were both managed and repelled. The siege of Jerusalem was somewhat similar, though its defence was not so well conducted.

But there was no part of the ancient military preparations which was more terrible than the chariot (Exod. xiv. 7; Deut. xx. 1; Josh. xvii. 16; Judg. iv. 3). They were in common use wherever there was any cavalry. The office of charioteer was one of honour and importance. So sings Homer:—

> "Nestor, skilled in war,
> Approves his counsel, and ascends the car;
> The steeds he left their trusty servants hold,
> Eurymedon and Sthenelus the bold;
> The reverend charioteer directs his course,
> And strains his aged arms to lash the horse.
> Hector they face, unknowing how to fear;
> Fierce he drove on, Tydides whirled his spear."

(2 Sam. x. 18; 1 Chr. xviii. 4; 2 Chr. xii. 3; xiv. 9.) (See CHARIOTS OF WAR.)

Walls and towers were used in fortifications; and the latter were guarded by soldiers, and are called garrisons (2 Sam. viii. 6; Ezek. xxvi. 11). (See WARD.)

In conducting a siege, the Hebrew army was not to cut down fruit trees: that would have been useless and wanton destruction (Deut. xx. 19).

As to the order of battle, we have no certain knowledge. The prophet alludes to it, Jer. xlvi. 3, 4. Among all ancient nations it was customary to take previous refreshment of food, in order to give strength to the army. The soldiers, and especially the commanders, arrayed themselves in their costliest garments and fairest armour, except in cases where disguise was attempted (1 Ki. xxii. 30).

Various passages lead to the opinion that divisions of the army were common, as in modern times (Gen. xiv. 15; Judg. vii. 16; 1 Sam. xi. 11). The most frequent divisions of the host was into tens, hundreds, and thousands; and each of these had its commander or captain (Judg. xx. 10; 1 Sam. viii. 12; 2 Ki. xi. 4). This is an ancient method, and is still common in Persia. Among the Hebrews these divisions had some reference to the several families, and were under the heads of families as their officers (2 Chr. xxv. 5; xxvi. 12). The captains of hundreds and of thousands were of high rank, or (so to speak) staff-officers, who were admitted to share in the councils of war (1 Chr. xiii. 1). The whole army had its commander-in-chief or captain, "who was over the host," and its scribe, or keeper of the muster-roll (1 Ki. iv. 4; 1 Chr. xviii. 15, 16; xxvii. 32-34; 2 Chr. xvii. 14; xxvi. 11). In Isa. xxxiii. 18 the words translated, "he that counted the towers," probably indicate what we should call a chief engineer.

Persian Officer.

Under David, the army of 288,000 men was divided into twelve corps, each of which was consequently 24,000 strong, and had its own general, (1 Chr. xxvii.) Under Jehoshaphat this was altered, and there were five unequal corps, under as many commanders (2 Chr. xvii. 14-19). The cohort had 500 or 600 men, and the legion embraced ten cohorts. The light troops were provided with arms which they used at some distance from the enemy. They are designated, 2 Chr. xiv. 8; while the heavy armed were those who "bore shield and spear" (1 Chr. xii. 24). The light troops were taken principally from the tribe of Benjamin, as appears from the last-cited texts.

Kings and generals had armour-bearers, selected from the bravest of their favourites, and who not only carried their armour, which was in those days a necessary service, but stood by them in the hour of danger, carried

their orders, and were not unlike modern adjutants (1 Sam. xxxi. 4).

The troops were excited to ardour and bravery by addresses from their priests, who were commanded to appeal to them. Such was the command of Moses: "And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people" (Deut. xx. 2). In later times kings themselves were accustomed to harangue their armies (2 Chr. xiii. 4). Finally (perhaps after the sacrifices had been offered), the summons was given by the holy trumpets (Num. x. 9, 10; 2 Chr. xiii. 12-14).

It was the practice of the Greeks, when they were within half a mile of the enemy, to sing their war-song. A similar custom probably prevailed among the Jews. Such, at least, was the practice of Jehoshaphat: "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever" (2 Chr. xx. 21). Next followed the shout, or war-cry, which the Romans accompanied with the noise of shields and spears struck violently together. One famous war-cry is familiar to all the readers of Scripture,—"The sword of the Lord and of Gideon." The war-cry was common in the East, as it is to this day among the Turks. It was the *alarm* or *shout* so often mentioned in Scripture (1 Sam. xvii. 52; 2 Chr. xiii. 15; Job xxxix. 25; Jer. iv. 19).

The victors on returning home were saluted with the song and dance. The song of Deborah is a fine specimen of the triumphal ode. Elegies were composed for the slain, of which David's lament over Jonathan is an example. So when the wounded Josiah was brought to Jerusalem, and died of his wounds, there was universal mourning, and elegies were composed by Jeremiah on the melancholy occasion. "And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations" (2 Chr. xxxv. 25). Monuments to commemorate a victory were sometimes erected (2 Sam. viii. 13).

Bedouin Battle.

The frequent figurative allusions to the art and weapons of war used by the sacred writers are obvious without explanation.

Josephus represents Moses as thus laying down the principles on which the Jews were to conduct a warlike campaign:—"If it shall be the fortune of yourselves or your posterity to undertake a war, God grant that it may happen without the confines of your country; but if the matter must be decided by the sword, you shall first send heralds to your enemies; for before you engage in battle it will be necessary to parley, and to inform them that you have a great army, that you are furnished with numbers of horses, that you have military weapons and stores, and, above all this, that you fight under the favour and assistance of God. If they condescend to reasonable conditions, accept them; but if they offer to injure you, lead your army against them, having God for your general, and for your lieutenant him whom yourselves shall choose, on the account of his conduct and courage. When the battle is over, and the day your own, kill those enemies that resisted you in the fight, the rest reserve as tributaries, except the people of the land of Canaan, for they and all their families are to be destroyed; give your enemies burial by night; take heed, but especially in war, that no woman use a man's apparel, nor man a woman's habit. Forget not the injuries you suffered by the Amalekites; lead out your armies against them, and take vengeance of them for the wrongs they did you when you were in the desert." Yet while the Hebrews might be merciful in their battles, and not so ferocious as the nations around them, their wars were scenes of fearful horror and bloodshed. The triumph of Christianity is peace. It will be a happy era for the world when "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

The practice of offensive war in modern times cannot be defended by reference to sacred history. We have a new and better dispensation, which breathes forgiveness and forbearance; and the tendency and promised fruit of which is to banish wars and fightings from the earth, and make it the abode of peace and love. (For further information on this subject, see ARMIES, ARMOUR, ARMS, SIEGE.)

WARS OF THE LORD, BOOK OF (Num. xxi. 14). This ancient book was some record of military achievements. It seems to have been a poetical composition, and to have celebrated those victories which Jehovah achieved for his people. Its various odes might be sung by the nation in the seasons of warlike enterprises.

WARD (Gen. xl. 3; Acts xii. 10)—a prison, or an apartment thereof. Also a garrison or military post (Neh. xii. 25), or a class or detachment of persons for any particular service (1 Chr. ix. 23; xxv. 8; Neh. xiii. 30).

WARDROBE (2 Ki. xxii. 14)—the place where the royal robes of priests' vestments were deposited.

WASH, WASHING (Mark vii. 3). The Jews, as we learn from this passage, laid great stress on frequent ablutions in the time of Christ. They supposed that such washing had in it a religious merit, and proudly reproved others who were not so rigid in such transactions as themselves. As knives and forks did not exist, the eaters plunged their naked hands into the morsels: washing was therefore indispensable. It is not the mere physical ablution, but the ritualistic merit attached to it, that our Lord condemned. The absurd stress laid upon the ceremony may be seen in the following rabbinical extracts:—"Every one who washes his hands must attend to four things: 1st. To the water, that it be not unlawful for the washing of hands; 2d. To the measure, that there be a quartern for the two hands; 3d. To the vessel, that the water wherewith the washing is performed be in a vessel; 4th. To the washer, that the water come with force from him that pours" (*Hilchoth Berachoth*, vi. 6). "Every one who eats that sort of bread for which the benediction is, 'Blessed art thou, O Lord our God, King of the universe! who bringeth forth bread from the earth,' is bound to wash his hands at the beginning and end. And although the bread be common, and although his hands have not been defiled, and he is not aware of any uncleanness upon them, he is not to eat until he wash both his hands. And thus, also, with regard to anything that is dipped in fluid, the washing of hands is necessary at the beginning" (*Ibid*, vi. 1). "All bread that has salt in it requires washing of hands after it; lest perhaps it might be the salt of Sodom, or salt of the same nature, and a man might pass his hand over his eyes and become blind. On this account all are bound to wash their hands at the end of every meal, because of the salt. But in a camp they are exempt from washing at the beginning, because they are oppressed with the fatigues of war, and are bound to wash after meal on account of the danger" (*Ibid*, 3). "A man must be very careful in pouring water on his hands three times, for an evil spirit rests upon the hands before washing, and does not depart until water be poured on them three times. Therefore it is necessary, before washing, to abstain from touching the hand to the mouth, and the nose, and the ears, and the eyes, because an evil spirit rests upon them" (*Orach Chaiim.*, § 4). "Though he should only have enough water to drink, he is to wash his hands with a part of it, and then to eat, and to drink the remainder" (*Hilchoth Berachoth*, vi. 19). And not content with this harsh requirement, they sentence the despiser of their commands to excommunication. "It is necessary to be very careful in the washing of hands, for every one who despises the washing of hands is guilty of excommunication" (*Orach Chaiim.*, § 158). "Every one who despises washing of hands sinks into poverty. R. Zerika says, in the name of R. Eliezer, Every one that despises the washing of hands is rooted out of the world" (*Ibid.*) "Every one who eats bread without washing of hands is as guilty as if he had committed fornication" (*Sotah*, fol. iv., col. 2).

It was the duty of the servant to attend to his master in this particular service, and the manner of its performance may be learned from the phrase, "Elisha, who poured water on the hands of Elijah" (2 Ki. iii. 11). The same practice is still continued. Nowhere is water previously poured into a basin; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended. The washing of the feet was and is a universal practice in the East (see FEET); and, corroborative of what has been said under that article, we may give the following illustrations:—

"Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise; for I was not aware that the custom still existed here. . . . We gladly accepted the proposal, both for the sake of the refreshment and of the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin."—Robinson's *Researches*, iii., p. 26.

". . . A slave in my bed-room washed my feet. I was struck with the degree of abasement expressed in the act; and as he held the foot in the towel, with his head bowed down towards it, I remembered the condescension of the blessed Lord. May I have grace to follow such humility!"—*Life of Henry Martin*, p. 137.

Washing the hands in water was on some occasions a solemn protestation of innocence:—"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it" (Matt. xxvii. 24). The meaning of the ceremonial is very obvious (see also Deut. xxi. 6). (See FEET.)

WASH-POT (Ps. lx. 8). The word in this connection signifies that the Moabites should be reduced to the most abject and degrading servitude. The wash-pot, or vessel in which the feet were washed, was deemed base and ignoble.

WATCH (Exod. xiv. 24). The original division of the night was into the first, middle, and morning watch; but after the captivity the Jews adopted the custom of Rome and Greece, which divided the twelve hours of the night into four watches, beginning with six in the afternoon (Matt. xiii. 35). (See COCK-CROWING.) The time that passed between the watches seems to a person that sleeps soundly as but a single moment (Ps. xc. 4). (See DAY.)

WATCHER (Dan. iv. 17, 23). This word is supposed to denote either the Divine Being himself (*v.* 24), or his holy messengers (*v.* 13). It imports the special universal providence of God, by which the affairs of the universe are ordered, and the rise and fall of kings and empires are controlled. The twelve superior gods of the Chaldeans were called counsellor gods, and were supposed to watch over and interest themselves in the minutest affairs of men.

WATCHMEN (Song v. 7; Isa. xxi. 11). In Persia the watchmen were required to indemnify those who were robbed in the streets; and hence they were extremely vigilant to give the alarm, and protect the city and its inhabitants from violence (Ezek. xxxiii. 2-6). In time of danger the watchmen were posted in towers over the gates of the city (Isa. xxi. 8; lxii. 6). (See CITY, TOWER.)

The post and vigilance of a watchman are well pictured in 2 Sam. xviii. 24-26.

WATER (Gen. xviii. 4). The scarcity of water is one of the calamities of the Eastern world; and the distress which is often experienced by man and beast for want of it is indescribable. Park, the African traveller, tells us that when, after several days of privation, he had fallen asleep, his fancy would carry him to the banks of some clear and beautiful river, which he surveyed with transport, and eagerly hastened to quench his parching thirst; and the fancied effort would wake him to the dreadful disappointment. How admirably does this illustrate Isa. xxix. 8!

Water being of such value, and often of such scarcity in the East, the Hebrew is rich in terms expressive of different collections and forms of water, which are not preserved with special distinctness in the English version. Thus they had *Nahar*, a river, in our sense, rendered sometimes flood, and with the article, meaning the river Euphrates; *Nachal*, a torrent-bed or Wady, sometimes rendered valley, sometimes brook, and occasionally river; *Peleg*, a stream or rivulet, or burn; *Mical*, a brook; *Talah*, a conduit; *Jubal*, a flood; *Aphek*, a channel; *Zerem*, a flood; *Nazal*, running waters; *Shibboleth*, a channel; *Eshed*, rapids; *Sheteph*, floods.

Then, again, the Hebrews had *Ain*, a spring (see AIN, EN); *Maan*, a collection of springs; *Motza*, a fountain-head; *Makor*, a spring; *Gulloth*, springs bubbling out; *Mabbua*, gushing water; *Beer*, a well; *Agam*, a pond; *Mikveh*, a reservoir; *Berecah*, a tank or pool; *Ceroth*, cisterns; *Mashabim*, troughs; *Bor*, a pool or cistern, generally rendered "well;" *Geb*, a ditch. Jor is the special name of the Nile; and another name is Shihor, or the black river, and sometimes meaning the Wady Arish, or river of Egypt.

In Prov. xxi. 1 the original term rendered rivers signifies divisions, partitions, sections, and refers to the ancient Oriental methods of conveying water to orchards and gardens. This was by means of canals or rivulets flowing in artificial channels, called in Hebrew, divisions—*i. e.*, cuts or trenches, which distributed the water in every direction—to irrigate abundantly their otherwise parched and barren soil. With a similar allusion, the Psalmist (Ps. i. 3) says of the godly man, the lover of the Divine law, that "he shall be like a tree planted by the rivers of water (divisions or sections of water), that bringeth forth his fruit in his season, and his leaf shall not wither." The reference is doubtless to trees nourished by artificial irrigation, like those in the neighbourhood of Damascus. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of the Barady. This river, as soon as it issues out from the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and largest runs directly to Damascus, through a large open field, called the *Ager Damascenus*, and is distributed to all the cisterns and fountains in the city. The other two, which are taken to be the work of art, are drawn round, the one to the right hand, and the other to the left, on the borders of the gardens, into which they are let out as they pass by little currents (divisions), and so dispersed all over the vast wood; insomuch that there is not a garden but has a fine quick stream running through it. A traveller describing the orange garden of the Emir of Beyroot, observes, that "it contains a large quadrangular plot of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree for the stream, as it passed by, to flow out and water it." With these items of Oriental custom before us, we perceive at once the point of the comparison in the passage, Prov. xxi. 1, "The

king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." In Deut. xi. 10 it is said of the land of promise, "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." The phrase, "watering with the foot," may refer to the construction of channels and water-courses, like those above mentioned, which was accomplished by the action of the foot in digging. So also in 2 Ki. xix. 24, "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places"—*i. e.*, I have digged new channels by the labours of the spade, have turned the rivers out of their ancient courses, which consequently were dried up, and thus have made my army to drink of strange waters, flowing in channels to which they had never before been accustomed. It would with us be a very bold figure to say that Cyrus dried up the Euphrates, the river of Babylon, with his foot; but when understood, as now explained, of digging a new channel, which was done with proper implements by the agency of many thousand feet, the expression would be by no means highwrought to the imagination of an Oriental. Another, and, as some think, a much more natural opinion is, that allusion is made to the machinery for drawing up water, by means of a rope or string of buckets attached to a wheel, which was turned like a modern treadmill. (See FOOT.)

In the hot countries of the East the assuaging of thirst is one of the most delightful sensations that can be felt; and hence the frequent allusions to it in the sacred writings, (Ps. cxliii. 6; Prov. xxv. 25, &c.) Every attention which humanity and hospitality can suggest is paid at the present day to furnishing travellers with water. We are told that public reservoirs or pools are opened in Arabia and Egypt; and in the Mohammedan villages of Palestine bread and water are furnished by the inhabitants gratuitously. In India at this day the natives offer water to weary travellers, in honour of their gods. Hence the force and beauty of the allusion, Matt. x. 42. Water was commonly drawn out of wells by females, and transported, upon the shoulder or head, in large leathern or earthen vessels. (See CONDUIT.) This is still the practice in the East. Almost all travellers allude to it.

"Nothing distresses the Bedouin women so much as fetching water. The tents are but seldom pitched very close to a well; and if this be only at half an hour's distance from the camp, the Bedouins do not think it necessary that the water should be brought upon camels; and when asses are not to be procured, the women must carry the water every evening on their backs, in long water-skins; and they are sometimes obliged to seek a second supply at the well."—Burckhardt's *Notes*, i., p. 351.

Water is a common emblem in Scripture, and its general significance is apparent. To be in "deep waters" is to suffer; the "troubled sea" represents the restless wicked. Water refreshes and revives the thirsty traveller; salvation is a "pure river of water of life." (See CISTERN, FOUNTAINS, POOLS OF WATER, WELLS.)

WATER OF JEALOUSY. (See JEALOUSY.)

WATER OF PURIFYING—that in which the priest washed at his consecration (Num. viii. 7).

WATER OF SEPARATION (Num. xix. 2)—that used in the ceremony of offering a red heifer. (See HEIFER.)

WATERSPOUTS. "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me (Ps. xlii. 7). This surprising phenomenon was not unfrequently seen on the Syriac and Jewish coasts. It is forcibly alluded to by the Psalmist in the passage above cited. He represents the calamities that came upon him, according to the prediction (2 Sam. xii. 11), as like a violent storm at sea, where the torrents that pour down from above meet the columns of water that ascend from the depths beneath; the clouds above calling to the waters below, and exciting each other to join their force, and overwhelm the despairing sufferer in hopeless destruction.

WAVE OFFERING (Exod. xxix. 24). Portions of certain sacrifices, and also a sheaf of first-fruits, were to be waved, apparently toward the four quarters of the heavens, as if to denote that Jehovah was no local divinity, but Lord of all. (See OFFERING.)

WAX—a well-known substance, easily softened and dissolved by heat (Ps. xxii. 14; lxviii. 2; xcvii. 5; Mic. i. 4).

WAYFARING MAN (Isa. xxxv. 8; Jer. xiv. 8). In the latter passage cited allusion is made to the brief stay of a traveller in the place where he enjoys a night's repose. There being no places of public entertainment in the East, the wayfaring man depends on the hospitality of his entertainer, and his sojourn is brief. In the first passage quoted there is a reference to the breadth and levelness of the "path of return"—a stranger on his journey could not mistake it, for it was a "highway," a raised and built causeway, where one needed no guide, and could not easily blunder.

WEASEL (Lev. xi. 29)—generally agreed to mean the mole. (See MOLE.)

WEATHER (Job xxxvii. 22). "Fair weather" might be rendered golden splendour, meaning the dayspring; or the clause may signify that the north is the place of gold.

WEAVER (Exod. xxxv. 35). The art of weaving was known in very ancient times, and especially in Egypt, where the process, with the necessary implements of the craft, is depicted on the monuments. There the Hebrews learned it, and applied it to the formation of the curtains, &c., of the tabernacle. Thompson, in his interesting book *On the Mummy Cloth of Egypt*, says of a specimen of it, "It was free from gum, or resin, or impregnation of any kind, and had evidently been originall white. It was close and firm, yet very elast The yarn of both warp and woof was rema

ably even and well spun. The thread of the warp was double, consisting of two fine threads twisted together. The woof was single. The warp contained 90 threads in an inch; the woof or weft only 44. The fineness of these materials, estimated after the manner of cotton-yarn, was about thirty hanks in the pound. My first impression on seeing these cloths was, that the finest kinds were *muslin*, and of Indian manufacture; . . . but this suspicion of their being cotton was soon removed by the microscope of Mr. Bauer, which showed that they were all, without exception, linen. Some were thin and transparent, and of very delicate texture. The finest appeared to be made of yarns of near 100 hanks in the pound, with 140 threads in the inch in the warp, and about 64 in the woof. A specimen of muslin in the museum of the East India House, the finest production of the Dacca loom, has only 100 threads in an inch in the warp, and 84 in the woof; but the surprising fineness of the yarns, which, though spun by hand, is not less than 250 hanks in the pound, gives to this fabric its unrivalled tenuity and lightness."

But even these yield in fineness to specimens mentioned by Sir J. G. Wilkinson, one of which had 152 threads in the warp, and 71 in the woof to each inch, while another displayed the astonishing number of 540 (or 270 double threads) in the warp, and 110 in the woof, per inch; the texture of which may be imagined by a comparison of it with our cambric, which has about 160 threads per inch in the warp, and 140 in the woof.

Weaving was a common occupation for females.

"Alcandra, consort of his high command,
A golden distaff gave to Helen's hand.
And that rich vase with living sculpture wrought,
Which, heap'd with wool, the beauteous Phyle brought;
The silken fleece, empurpled for the loom,
Rivalled the hyacinth in vernal bloom."
Odyssey, iv.

"The Arab women use a very simple loom. It consists of two short sticks, which are stuck into the ground at a certain distance, according to the desired breadth of the piece to be worked. A third stick is placed across over them; about 4 yards from them three sticks are placed in the same manner; and over the two horizontal cross-sticks, the woof. To keep the upper and under woof at a proper distance from each other a flat stick is placed between them. A piece of wood serves as the weaver's shuttle, and a short gazelle's horn is used in beating back the thread of the shuttle. The loom is placed before the harem, or women's apartment, and worked by the mother and her daughters. The distaff is in general use." - Burckhardt's *Notes*, &c., pp. 67, 68.

In Isa. xxxviii. 12 our version reads, "I have cut off like a weaver my life; he will cut me off with pining sickness." The marginal reading of the second clause is preferable,—"he will cut me off from the thrum;" that is, the ends of thread by which the web is fastened to the beam. This the weaver does when the web is finished and his work is completed. (See SHUTTLE.) When Delilah practised upon Samson, in order to induce him to discover the secret of his strength, he bade her weave the seven locks of his hair with the web. "And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web." (Judg. xvi. 14). The loom was not only simple, but the web was narrow; the hair of Samson was inwoven; and when he awoke he carried away almost the whole apparatus. (See DISTAFF.)

WEDDING. (See MARRIAGE.)

WEDDING GARMENT (Matt. xxii. 11). The wedding garments were furnished by the host, and were required to be worn by those who were admitted as guests at marriage-suppers. It is still customary for Oriental princes to provide dresses for their guests; and each guest must appear wearing the royal gift. Ignominious expulsion would be the fate of any one who should refuse it, or be so audacious as appear without it. So holiness and righteousness are called the garments in which the guests must appear at the marriage-supper of the Lamb. (See MARRIAGE.)

WEEK (Gen. xxix. 27). The word in this passage means the seven days of the marriage festival; as if Laban had said, "Attend to the ceremonies of the present marriage first, and then I will give thee Rachel, the gift to be followed by another term of seven years' service." The division of time into portions of seven days had its origin at the creation (Gen. vii. 4-10; viii. 10, 12), and traces of it are found in every quarter of the world. It is to be observed that this is not a division of time suggested, like the day, month, or year, by the revolutions of the heavenly bodies. It is perfectly arbitrary; and yet in all the countries of the East, among ancient nations, before they had any knowledge of the sacred history, or even in the uncultivated tribes of Africa, this division is recognized, and the days of the week named. (See SABBATH.)

The Jews gave no names for the days of the week, but simply the number, as the first, second, or third day; and this practice is adopted by many persons at the present day, especially by the Society of Friends. The names of the days in modern use are derived from the Saxon language, in which they have a mythological signification.

Besides weeks of seven days, which were rendered from one Sabbath to another, they had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth or jubilee year.

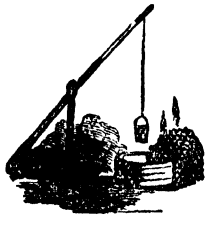
WEEKS, FEAST OF. (See FEASTS.)

WEIGHTS. (See MEASURES.)

WELL OF JACOB (John iv. 6). The origin of the name is apparent from the question which the woman of Samaria put to Jesus,—"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

(John iv. 12.) The identification of this spot in modern times seems to be complete. The well is dug in the rock, and is about 75 feet deep, and perhaps 9 feet in diameter. There is a low vault built over it, which has a very narrow aperture. At some seasons it is dry, at others there are 10 and 12 feet of water in it. It is distant from the city about thirty-five minutes' walk. The fields around are no doubt that "parcel of ground which Jacob gave to his son Joseph." There are many fountains round about the city, and nearer to it than Jacob's well; but perhaps it was held in peculiar veneration, so that women came to it from the town to draw water. At this spot did our Saviour convince the Samaritan woman, thrilled her by his omniscience, declared to her the spirituality of God, and acknowledged himself the Messiah. He had been fatigued with the journey, and he reclined upon the well; but at once did he embrace the opportunity of doing good to a blinded and perishing sinner.

WELLS (Exod. xv. 27). These were very essential in a country of flocks and herds, and were generally provided at each place of pasturage. They were deep (John iv. 11), and expensive to dig and preserve, and hence were a valuable part of the husbandman's property (Num. xx. 17-19). They were sometimes owned in common (Gen. xxix. 2, 3). To protect them from the sand, and from being used by others, they were covered usually with a stone (Gen. xxix. 2, 8). To stop them up was, and still is, regarded as an act of hostility (Gen. xxvi. 15); and to invade the right of property in them was often the cause of sore contention (Gen. xxi. 25). To such wells the women repair in the evening, and in great numbers, to draw water. The water is drawn up in a bucket by means of a rope and pulley, or by the simpler process represented in the cut. Oxen are sometimes used in turning the simple machine for raising the water. If the well be deep, and the traveller "have nothing to draw with," the refreshing draught cannot be enjoyed. In a country where water was so valuable and so difficult to be procured, it was an appropriate emblem of rich blessings (Jer. ii. 13; xvii. 13). The wells referred to in Scripture, so rendered in our version, are—Beer-lahai-roi (Gen. xvi. 14), Bethlehem (2 Sam. xxiii. 15; 1 Chr. xi. 17, 18), Beer (east of Jordan) (Num. xxi. 16-18), Beer-sheba (Gen. xxi. 30, 31), Elim (Exod. xv. 27), Esek (Gen. xxvi. 20), Hagar (Gen. xxi. 19), Haran (Gen. xxix. 3, 4), Jacob (John iv. 6), Marah (Exod. xv. 23), Rehoboth (Gen. xxvi. 22), Sitnah (Gen. xxvi. 21). (See CISTERN, EN, FOUNTAINS, POOLS OF WATER, WATER.)



WHALE (Job vii. 12). In the Mosaic account of the creation, we are told that on the fifth day God created great whales (Gen. i. 21). The word perhaps means no particular species of animals, but the largest class of creeping things, whether inhabiting the land or the water. The geological investigations of the present day determine such to have existed, of a character different from any now known; and comparative anatomy proves their nature to be most accurately described by the term great creeping things. This use of a general word to denote some huge monster is supposed by some to occur in Ps. civ. 26; Ezek. xxxii. 2, compared with Matt. xii. 40, and also Job vii. 12. (See JONAH.)

WHEAT (Judg. vi. 11). This most useful and important of all grains was produced abundantly in the land of Canaan. In our translation it is often mentioned under the general name of corn. (See CORN.) Such is the peculiar nature of Egyptian wheat, that Pharaoh's dream about seven ears of corn coming up upon one stalk (Gen. xli. 5), was according to the common appearance of the grain. Two or three kinds of wheat are still cultivated in Palestine. (See FAN, HARVEST, SEASONS, SEED, THRESHING-FLOOR, WINNOW.)

The figurative allusions to this grain, Ps. lxxxi. 16; Jer. xii. 13; Joel ii. 24; Matt. iii. 12, are sufficiently obvious.

WHIRLWIND (Isa. xvii. 13). The fearful and resistless effect of a whirlwind in tropical countries has often been described by travellers. Its march is ruin, devastation, and death. Trees and houses are no impediment to its progress. Especially in the desert does it stir up the sand and form it into moving pillars.

"Whilst we were encamped at the village of Hassanabad," writes Mr. Morier, "a violent wind arose from the eastward. It prevailed from the morning to about two o'clock P.M., when it changed about to the westward. At the time of the change, whirlwinds were to be seen in different parts of the plain, sweeping along the country in different directions, in a manner that was quite frightful to behold. They carried away in their vortex, sands, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah, xvii. 13, when he alludes to this phenomenon, is very striking to the Eastern traveller; and when we read in the Psalms, 'Make them like a wheel, as the stubble before the wind;' this also is happily illustrated by the rotatory action of the whirlwind, which frequently impels a bit of stubble over a waste, just like a wheel set into rapid motion."—Morier's *Second Journey through Persia, &c.*, p. 202.

WHISPERERS (Rom. i. 29). Such as secretly excite suspicions against others, and propagate an evil report with an affected desire to speak of it only under their breath.

WHITED SEPULCHRES (Matt. xxiii 27). It was customary to whitewash th Jewish sepulchres annually, that they mig be distinctly seen and avoided, inasmuch

coming in contact with them was the occasion of ceremonial defilement (Num. xix. 16). This practice gave them a neat and beautiful appearance, and presented a striking contrast to the dark and offensive mass of putrefaction within.

WIDOW (1 Tim. v. 4). By the Jewish law (Deut. xxv. 5), if a married man died leaving no children, his brother was required to marry the widow, in order, first, that the estate might be kept in the family; and second, that he might in their descendents perpetuate the name. The conditions of such a marriage were, that the families be living together, that the land be belonging to the family, and that the widow be not past the age of child-bearing. More distant relatives were permitted to enter into the same relation for like purposes, as in the case of Boaz and Ruth. The Mosaic law made no provision for widows, but they were specially invited to the great national festivals. Their clothing could not be taken in pledge (Deut. xxiv. 17). The oppression of them was often severely rebuked. Thus in Job certain persons are thus stigmatized,—"They drive away the ass of the fatherless, they take the widow's ox for a pledge. He evil entreateth the barren that beareth not: and doeth not good to the widow" (Job xxiv. 3, 21). So we read in Ps. xciv. 6,—"They slay the widow and the stranger, and murder the fatherless." The command is, "Judge the fatherless, plead for the widow" (Isa. i. 17). It is a special sin "to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. x. 2.) "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Matt. xxiii. 14). Widows were under God's special protection. "The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down" (Ps. cxlvi. 9). "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Ps. lxviii. 5). "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. xlix. 11). The high priest could not marry a widow. At the beginning of the Christian Church widows were maintained at the expense of the Church (Acts vi. 1, 6). The apostle allowed such support only to those who were "widows indeed," poor and friendless. Some of them were "taken into the number" of those supported, or perhaps enrolled as deaconesses; but they must have been only once married, sixty years of age, and have led a holy and useful life—"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry" (1 Tim. v. 10, 11). Some suppose that a widow indeed is contrasted with one who was a widow only in form—that is, one who had been one of the many wives of a man—she, on being converted, having left him, or he having put her away.

WIFE. (See MARRIAGE.)

Hunting.—*From Sculptures at Persepolis.*

WILD BEAST (Lev. xxvi. 22; Mark i. 13). Beasts of prey were often threatened as a national judgment, and they are usually mentioned in prophetic pictures of desolation (Isa. xiii. 21, 22). They are named "beasts of the field" (Exod. xxiii. 11). It was wisely said by Moses in reference to the settlement in Canaan, "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee" (Deut. vii. 22). Those beasts were often hunted. During the journeyings in the desert, every sheep or ox killed for food was to have its blood poured out at the door of the tabernacle of the congregation, but an exception was made in regard to game, "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust" (Lev. xvii. 13). The sluggard is described as one that "roasteth not that which he took in hunting" (Prov. xii. 27). Hunting is often used in a figurative sense. Thus the fugitive David said to Saul his pursuer, "Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains" (1 Sam. xxvi. 20). The advice of the wise man is, "Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler" (Prov. vi. 5). The complaint of the prophet Micah is, "They hunt every man his brother with a net" (Mic. vii. 2). The kings of Assyria and Persia were passionately fond of hunting. (See BEAST, FOWL, NET.)

WILDERNESS (Exod. xiv. 3) and DESERT. These words do not necessarily import a mere waste, but rather extensive tracts not under cultivation, yet affording rich and abundant pasturage (Josh. xv. 61; Isa. xlii. 11). The principal tracts of this description were the wilderness of Jericho, Judah, Engedi, Ziph, Maon, Beer-sheba, Tekoa, Gibeon, and Bethaven. (See these under their respective heads.) (See DESERT, JOURNEYINGS.)

WILD HONEY. (See HONEY.)

WILL OF GOD (Mark iii. 35) signifies either his purpose or pleasure (Eph. i. 11), or his laws (Matt. vii. 21), or his revealed will contained in the Scriptures of the Old and New Testament (Rom. xii. 2).

WILLOW (Lev. xxiii. 40)—a well-known tree which flourishes best in marshy ground, and on the borders of water-courses (Job xl. 22; Isa. xv. 7; xliv. 4; Ezek. xvii. 5). The beautiful species known to us as the weeping willow is called the Babylonian willow, in allusion to Ps. cxxxvii. 2, "We hanged our harps on the willows in the midst thereof." Perhaps some other species may be referred to in Scripture, for it is not common in Palestine at the present day.

WILLOWS, BROOK OF, in margin, "valley of the Arabians" (Isa. xv. 7), the Hebrew being *nahal ha-arabim*. There is a Wady called Suf-saf, or Willow, not far from Kerah, south of the Dead Sea. It is mentioned by Isaiah in "the burden of Moab."

WILL WORSHIP (Col. ii. 23) means the practice of such expedients for serving and pleasing God as are not required nor sanctioned by divine authority; but are such as man chooses for himself, independently of revelation, such as deism, and the whole system of idolatry.

WIMPLES (Isa. iii. 22)—supposed by some to mean a broad full mantle or shawl, like the veil which Ruth had (Ruth iii. 15), and by others a veil, coif, or hood, and this last is its German signification at the present day. (See CLOTHES, VAIL.)

WIND (Exod. xv. 10). The *east wind* was injurious to vegetation and dangerous at sea (Ps. xlviii. 7). The north wind was cooling, and the south wind brought heat (Luke xii. 55), the south-west and the north fair weather (Job xxxvii. 9, 22; Prov. xxv. 23). The character of the east wind may be inferred from Gen. xli. 6; Job i. 19; Ps. xi. 6; Isa. xxvii. 8; Jer. iv. 11-13; Ezek. xvii. 10; xix. 12; xxvii. 26; Hos. xiii. 15. (See EUROCLYDON.)

In some passages, such as in Ps. ciii. 16, "for the wind passeth over it and it is gone," a peculiar withering and fatal power is ascribed to the wind. The hot winds of the East seem to be alluded to—the sirocco, and its more appalling form, the simoom. This gale is as hot as a burning oven, and the atmosphere is loaded with minute particles of sand. The simoom is yet more intense, and carries the poison of death on its wings. The traveller buries his face in the sand that he may not breathe it. Perhaps this was the agent that destroyed the army of Sennacherib, for Jehovah says, "Behold, I will send a blast upon him." Allusions to the word are numerous (John iii. 8). (See CLOUD, RAIN, SEASONS, WHIRLWIND.)

WINDOW (Gen. vi. 16). In Eastern houses the windows open upon the court within, and not upon the street without. (See DWELLINGS.) One of the objects in view is to escape the dust of the narrow Eastern streets. This gives a melancholy aspect to the streets, as nothing but an unbroken line of blind walls is seen on either side. There is sometimes a projecting balcony, or porch, in front of the house, carefully closed by lattices of what is called Venetian work, and opened principally upon some festival. From such a place Jezebel is supposed to have been looking out when she was seized and put to death by Jehu (2 Ki. ix. 30). And this was probably called the casement (Prov. vii. 6; Song ii. 9). Glazed windows were entirely unknown among the Hebrews, and are scarcely ever seen in the East at the present day. This is not wonderful: it was not until long after the Christian era that glass windows were used these countries to any extent.

WINE (Gen. xiv. 18). The word wine

allied to a corresponding term in many other languages—the Hebrew *yayin*, the Greek *οἶνος*, the Latin *vinum*, the French *vin*, and the German *wein*. There has been some controversy as to the nature and qualities of the liquor which is called wine in our Scriptures. The plain reader of the Bible will be satisfied, however, that whatever be the precise meaning of several Hebrew terms rendered, and perhaps erroneously, by wine, the liquor commonly known by that appellation was unquestionably an intoxicating drink (Lev. x. 9; Eph. v. 18; 1 Pet. iv. 3). The severe denunciations against intemperance which abound in Scripture, imply the use and prevalence of an inebriating beverage.

Like all other countries, Canaan had wines of various strength; and a distinguished writer on Jewish antiquities observes, "the wines in those countries cannot easily be used without water." Another ancient author says, that "the wine at Aleppo resembles that of Cyprus, and is so fiery that when drunk unmixed it causes great inconvenience." It is very clear, moreover, that intemperance prevailed among the Jews (Isa. v. 11; xxviii. 1-8; lvi. 12), and it is not inconsistent with any known facts to suppose that their wines generally had the intoxicating principle. Whether the wine into which our Saviour miraculously changed the water at Cana (John ii. 3), possessed this principle or not we cannot know, nor would a decision of the question in the least degree affect the character of the transaction, any more than it would affect the prescription of the apostle to Timothy (1 Tim. v. 23). At the same time, the word employed has no epithet attached to it, to note any difference between it and the liquor commonly known by the same designation. And the process by which the juice of grapes, apples, pears, &c., preserves itself by fermentation, is as kindly and benevolently provided as the process by which those fruits themselves come to maturity. "The simplest case of fermentation," says Mr. Brande, in his *Dictionary of Science*, "is that of must, or the expressed juice of the grape, which, when exposed, either in close or open vessels, to a temperature of about 70°, soon begins to give off carbonic acid, and to become turbid and frothy. After a time a scum collects on the surface, and a sediment is deposited; the liquor, which had grown warm, gradually *cools* and clears, loses its sweet taste, and is converted into *wine*." So far as the use of the liquid, after this process has taken place, tends directly or indirectly to the injury of body or soul, so far are we forbidden to use it on any pretence or consideration whatever. The inquiry, therefore, what the wine of the Bible was in this respect, seems to be without any practical advantage, inasmuch as the injurious use of wh is forbidden in a thousand forms; and when inst possesses the intoxicating quality, the uncessary use of it is inexpedient, if not ful.

Eastern travellers tell us that the first vintage usually begins in the latter part of August; that they often see the black grapes spread on the ground in beds, exposed to the sun to dry for raisins. While at a little distance, one or two, and sometimes as many as five men, are seen, with feet and legs bare, treading the fruit in a kind of cistern, or vat, usually about 8 feet square, and 4 feet high, with a grated aperture near the bottom, through which the expressed juice runs into a vessel beneath (Isa. lxiii. 3; Hag. ii. 16). The treaders sung and shouted (Isa. xvi. 10), while the red blood of the grape flowed around them, and thoroughly stained their garments (Isa. lxiii. 1-3; Jer. xxv. 30; xlviii. 33; Lam. i. 15; Rev. xix. 13-15).

It is admitted on all hands that our English translation has not been very precise in defining the meaning of the Hebrew words usually rendered by the general term wine. The Hebrew language is unusually rich in vocables denoting the fruit of the vine in the various forms in which it was preserved or used. No less than eight Hebrew terms are in our version rendered wine, either simply or with some adjunct.

1. *Yayin* was a generic name, and occurs 141 times in the Old Testament. In the majority of these instances it denotes a fermented and intoxicating liquid. It sometimes seems to signify the growing fruit of the vineyard (Deut. xxviii. 39; Jer. xl. 10-12). Such a use of the term is common in other wine countries. In Germany the vine-dresser will say in spring or summer, "the wine" blooms or flourishes well; "the wine" will be good this season.

2. *Tirosh* is also a general term, and occurs thirty-eight times in the Old Testament. Some derive it from a Hebrew word signifying *to possess;* supposing that it receives such a name from the fact that the vineyard was esteemed an excellent *possession* or inheritance, while others affirm that it receives this appellation because it takes so decided a possession of the head, or, in other words, has intoxicating qualities. The latter is the opinion of Gesenius. The term appears often to mean the solid produce of the wine, and is frequently used along with the word *corn*, or field-produce, and *oil*, or orchard-produce. It has been said that *Tirosh* means always the solid produce of the vine, because it was a titheable article. But the argument is without foundation. In the Tract on Tithes, part i. of the Mishna, it is said "that wine" is subject to tithe "from the time it is purged," and this phrase is explained by Bartenora to signify "from the time that the wine shall have cast off the kernels *during its effervescence*." Maimonides gives a similar explanation. (See Surenhusius, i. p. 248). It seems to have been of this tithe of the wine that the Jews were to drink at the feast mentioned in Deut. xiv. 26, unless the distance was so great that they could not conveniently carry it with them to the place where the tabernacle was reared.

In some of the passages where it occurs, it means the fruit of the vine, irrespective of its character, the preparation it has gone through, or the change which has been made upon its appearance or nature. Our translators have in eleven instances rendered it by "new wine," and in one case "sweet wine;" the Septuagint, Chaldee, Syriac, and Vulgate generally make it "wine." In one instance (Isa. lxv. 8) the Septuagint renders it "berry," and in another place (Hos. iv. 11), they translate it by "intoxication," and so does the Vulgate in the same verse. In Mic. vi. 15, the Vulgate has *mustum*, must, while in four other places it has *vindemia*, vintage. This variation of rendering shows that the word has a wide or generic signification. It seems to denote the juice in the growing grapes in Isa. lxv. 8—the *tirosh* is found in the cluster. It appears to signify "new wine" also in Prov. iii. 10; Joel ii. 24; Hos. iv. 11; Isa. xxiv. 7-12; lxii. 8; Judg. ix. 13, comp. with Ps. civ. 15. Of the *tirosh* in Isa. lxii. 8, 9, it is said,—"They that have brought it together shall drink it in the courts of my holiness." The following table shows how Tirosh is used in the Old Testament, and how it has been translated in our version:—

BOOK.	CHAP.	VER.	ASSOCIATED WITH	TRANSLATED
Genesis	xxvii.	28	Plenty of Corn and "the Fatness of the Earth,"	Wine.
.....	xxvii.	37	Corn,	.....
Numbers	xviii.	12	Corn, Orchard-fruit, and First-fruits,	.....
Deuteronomy	vii.	13	Corn, Orchard-fruit, and Flocks,	.....
.....	xi.	14	Corn and Orchard-fruit,	.....
.....	xii.	17	Tithes, Corn, Orchard-fruit, Herds, and Flocks,	.....
.....	xiv.	23	Tithes, Corn, Orchard-fruit, Herds, and Flocks,	.....
.....	xviii.	4	First-fruits, Corn, and Orchard-fruit,	.....
.....	xxviii.	51	Corn, Orchard-fruit, Herds, and Flocks,	.....
.....	xxxiii.	28	Corn and Dew,	.....
Judges	ix.	13	The Vine,	.....
2 Kings	xviii.	32	Corn and Vineyards,	.....
2 Chronicles	xxxi.	5	First-fruits, Corn, Orchard-fruit, and Dates,	.....
.....	xxxii.	28	Corn and Orchard-fruit,	.....
Nehemiah	v.	11	Corn and Orchard-fruit,	.....
.....	x.	37	First-fruits, Corn, and Orchard-fruit,	.....
.....	x.	39	Corn and Orchard-fruit,	New Wine.
.....	xiii.	5	Tithes, Corn, and Orchard-fruit,	.....
.....	xiii.	12	Tithes, Corn, and Orchard-fruit,	.....
Psalm	iv.	7	Corn,	Wine.
Proverbs	iii.	10	Barns and Presses,	New Wine.
Isaiah	xxiv.	7	The Vine,	.....
.....	xxxvi.	17	Vineyards and Corn,	Wine.
.....	lxii.	8	Corn, Harvest, and Vintage,	.....
.....	lxv.	8	The Cluster,	New Wine.
Jeremiah	xxxi.	12	Corn and Orchard-fruit,	Wine.
Hosea	ii.	8	Corn and Orchard-fruit,	.....
.....	ii.	9	Corn and "the Seasons,"	.....
.....	ii.	22	Corn, Orchard-fruit, and the Soil,	.....
.....	iv.	11	Wine and Whoredom,	New Wine.
.....	vii.	14	Corn,	Wine.
.....	ix.	2	Wine-press and Threshing-floor,	New Wine.
Joel	i.	10	Corn and Orchard-fruit,	.....
.....	ii.	19	Corn and Orchard-fruit,	Wine.
.....	ii.	24	Wheat and Orchard-fruit,	.....
Micah	vi.	15	Treading in the Press,	Sweet Wine.
Haggai	i.	11	Corn, Orchard-fruit, and Famine,	New Wine.
Zechariah	ix.	17	Corn,	.....

3. The other terms rendered "wine" are more specific in their nature. One of these is *hamer*,—the word is spelt in different ways,—which denotes *fermentation*. *Hamr* is yet the chief word in Arabic for wine. This word, or some of its forms, occurs nine times in the Old Testament. Four of these are in the book of Daniel, and two in Ezra, in all of which both the simple term and the Chaldee emphatic *hamra*, are rendered in our version "wine." In the other places, our translation once (Deut. xxxii. 14), renders it "pure," in the rest, "red wine." Red wine is more esteemed in Eastern countries than white.

4. Another term, *sobe*, is used thrice in the Old Testament, and various parts of the verb frequently occur. In Isa. i. 22 it refers to wine of a rich quality, which had been made weak, or diluted with water. In Hos. iv. 18, the meaning is somewhat similar,—"their *sobe* is sour,"—their fine wine has become acid and undrinkable. In Nah. i. 10, the prophet says, "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry"—the phrase referring to such as drink themselves to utter drunkenness. *Sobe* has been supposed to be a species of wine inspissated or boiled down, similar to the *sapa* and *defrutum* of the Latins. When the must was reduced to two-thirds of its original bulk by this process, it was called by the Latins *carenum;* when one

half, it was called *defrutum;* when only one-third remained, it was named *sapa.* Similar preparations are yet called in France *sabe.* These preparations do not seem to have been called wines, neither do they appear to have been much used by themselves; they were employed principally to give sweetness and flavour and strength to the weaker wines. Perhaps the Hebrew *sobe* may have been similarly employed; the sobe in Isaïah, so far from being mixed with wine, was circumcised * with water.

In reference to this liquor, Pliny says, b. xxiii. c. 30,—"Sapa is a thing allied to wine, the must having been boiled, until a third part remains." In book xiv. c. 24 he treats of the different condiments used in the preparation of wine:—"And also from must itself medicaments are made: it is boiled in order that it may wax sweet by a portion of its strength. In some places they boil the must to sapa, and having poured it into the wine, they allay its harshness." "Cato," according to Pliny, "directs wines to be prepared with the fortieth part of the lye of ashes boiled with defrutum, for a culeus," a Roman measure containing about 140 gallons. The two passages last quoted show what use was made by the ancient Romans of sapa and defrutum as condiments for their wines.

Columella, treating of the preparing of defrutum, and of its uses, more at large than Pliny, says,—"Some boil away a fourth, and some a third of the must, nor does it admit of a doubt, that should one reduce it to a half, he would make the better sapa, and on that account more fit for use, so that must from old vineyards may be cured with sapa instead of defrutum." "Although carefully made, defrutum, like wine, is wont to become sour; we should therefore recollect to season wine with defrutum of a year old, whose good quality has been ascertained."—c. 20. Then, after giving some directions as to the mode of preparing the defrutum, he says, "of this defrutum, thus boiled, a single sextarius is sufficient for a single amphora."—c. 20. He adds more fully—Ch. xxi.,—"Let must of the sweetest taste be reduced by boiling, to the third part, and when boiled, it is called, as I said above, defrutum, which, when it has become cool, is transferred into vessels, and set aside, that it may be used at the end of a year. It can, however, in nine days after it has cooled, be put into wine, yet it is better not to be used for a year. One sextarius is sufficient for two ounces of must, if the must be from vineyards on a hill, but if from vineyards in the plain, three heminae must be added. When the must is taken from the vat, we allow it to cool for two days, and to become clear; and on the third day we add the defrutum."

5. The Hebrew had also a term signifying mixed wine, *Mesech* (Prov. xxiii. 20, 30; Ps. lxxv. 8; Isa. lxv. 11). The practice of mixing wine was a common one among the ancients. This *mixed wine,* often mentioned by the sacred writers (Ps. lxxv. 8; Prov. xxiii. 30), was not diluted with water, but on the contrary was increased in strength, or improved in flavour and colour, by a mixture of drugs, herbs, and spices (Song. viii. 2). Saffron is used at this day among the Persians to give a deep colour to their wines. Some suppose, however, that the phrase *mixed wine* denotes wine rendered stronger by being shaken up and mingled with the lees.

6. Another term employed is *asis,* rendered in our version three times by "sweet wine," and twice by "new wine." In Song viii. 2 it is applied to the juice of pomegranates. It is associated with drunkenness in Joel i. 5; and asis in Isa. xlix. 26 is evidently supposed to possess an intoxicating quality,—"I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine" (*asis*).

For the meaning of *ashishah,* rendered sometimes "flagons of wine," see FLAGONS; for the meaning of *shemarim,* or "wines on the lees," see LEES. The reader is also referred to the Articles DRINK, STRONG; GRAPES, VINES.

Wine is also referred to in the New Testament, where the general term *oινος* is employed, and we have also in Acts ii. 12, 13, "new wine," or rather "sweet wine." The wine here referred to possessed intoxicating qualities, as the impious mockers asserted that the apostles were under the influence of inebriety. *New wine* (Joel i. 5) seems also to mean sweet wine, which was purer and stronger, more capable of preservation, and of course much more inebriating (Isa. xlix. 26). Of such a "sweet wine" Columella says, book xii. 27, "Gather the grapes and expose them for three days to the sun; on the fourth, at mid-day, tread them; take the *mustum lixivum* (that is, the juice) which flows into the lake before you, and when it has ceased to ferment, add one ounce of pounded iris; strain the wine from its feces, and pour it into a vessel. This wine will be *sweet,* firm or durable, and healthy to the body." The Hebrew term *tirosh* is said by high Jewish authority to be the correct rendering into that language of the Greek word *gleukos,* used in Acts ii. 12. *Gleukos* stands correctly in the Septuagint, Job xxxii. 19, for the ordinary Hebrew term *yayin.*

Christ speaks of wine as "the fruit of the vine;" and the apostle exhorts Timothy to use a "little wine" for his stomach's sake. The nature of the wines referred to in the New Testament may be learned from Luke v. 37, 38, compared with the correspondent passages of Matt. and Mark; from Luke v. 39, comp. with John ii. 10. The term is also used figuratively in the Apocalypse.

Thus the Hebrews had a great variety of wines, and as great a variety of articles yielded by the vine. They had many kinds of syrups

* A similar term is used by some of the Latin writers.

and molasses, but none of these seem to have been called wine. Mr. Homes, missionary at Constantinople, and one well qualified to judge, says,—

"All that which is now called wine in the East is as truly wine as that which is called

Wine Bearers.

wine in France. Whether boiled or not, whether sweet or sour, all the known wines are intoxicating. The boiling which the people of certain districts choose to give to their must, for the purpose of securing a wine that will keep better, should not be confounded with the boiling of the same must for the purpose of making sugar and molasses. In the former case it is boiled perhaps half an hour and not reduced one-twentieth in bulk; in the latter case it is reduced more than three-fourths in quantity. And hence an 'inspissated wine' should never be confounded with inspissated grape juice. The former gives us an intoxicating liquor and the latter a syrup or molasses. We might say the same of the sweet wines, that although by drying the grapes in the sun, or by boiling the must, the wine is preserved sweeter than it would otherwise be, such wines are still intoxicating, and some of them extremely so. In some districts the people regard the boiled wines as stronger than the simple fermented ones. Those of mount Lebanon are stronger than the majority of the wines of France.

"Among the uses of the grape which we have not enumerated as existing at the present day, is that of pressing the juice from the fresh ripe clusters into vessels to be drank immediately. All persons deny that any such prevailing custom exists, although it is admitted that it is sometimes done for amusement and variety, and for the children of a family. However, no evidence that I have seen appealed to, of the usages of antiquity would seem to be sufficient to lead us to suppose that it was ever a standing usage. We cannot affirm that the butler of Pharaoh was ever in the habit of performing such an operation. He performed it in a dream, but when he was set at liberty, we simply read that he gave the cup into Pharaoh's hand (Gen. xl. 21). Nor does the language of Greek or Roman poets, when describing the luxury of drinking the 'blood of the grape' from its fresh clusters, when treated by the rules of ordinary criticism, imply that the voluptuaries of those days were satisfied with any such abstemiousness.

"Travellers from northern countries unaccustomed to any product of the grape but wine, whenever they have met with some of these liquid and almost solid products of it, have spoken of them as kinds of wine, as if every liquor of grape must necessarily have that name. Thus one traveller states that 'the Turks carry with them on their journeys unfermented wine,' which we have seen from our descriptions could only be some kind of grape syrup. Dr. Duff, of Scotland, travelling in France, misleads his readers in a contrary direction by speaking of wine as mere grape juice. He speaks with delight of his having seen 'the peasants carrying along, instead of milk, bowls of the pure unadulterated blood of the grape.' Now although this was wine, with his old English habits, he would feel no prejudice against the use of it, whether in the form of weak claret or strong Madeira."—*Bibliotheca Sacra*, pp. 292, 294, 295. The same missionary describes a peculiar kind of drink, called *Nardenk*, sometimes made of the grape, and sometimes of apples and pomegranates. It is fresh juice boiled down so as to reduce it to one-fourth of the quantity put in. When not properly taken care of, it occasionally ferments. Mr. Homes adds—"Although in the present use of language unfermented wine is an impossibility, here is a cooling grape liquor which is not intoxicating, and yet the manner of making and preserving it seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation wine. It has never to my knowledge been described by any traveller."

The nature of the wines used at the Jewish feasts does not seem to admit of much dispute. Leaven was forbidden at the passover, and some suppose the prohibition extended also to fermented drinks. But there is no proof that the Hebrew term *seor*, the word used in the Mosaic law, was applied to wine as well as bread. The same is true of the other Hebrew term, *hametz*. The law itself speaks only of unleavened bread. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread" (Exod. xii. 15, 20). The Jews, however, understand the prohibition to extend to the use of fermented liquors made from grain. Herschel, himself a Jew, says, that one of these terms referred to, *hametz*, signifies the "fermentation of *corn* in any shape, and applies to *beer*, and to all spirituous liquors distilled from corn." These are strictly interdicted at the passover. The Mishna (ch. iii.) says, "This is the common law—whatever is made of any species of grain violates the passover." Maimonides understood the pas-

sover wine to be fermented, and capable of intoxication, for he says, "The reason that we do not permit him [that is, the guest at the passover] to drink between the third and fourth cups is, that he may not become intoxicated: for wine drunk while eating does not inebriate, but without food it does inebriate." Bartenora makes a similar remark, and assigns as the reason why he may not drink between the third and fourth cups, that he may not become drunk and be rendered unable to finish the hymn, viz., a portion of cxv. cxvi. and cxviii. Psalms, which were always sung at the Paschal Feast. (See *Lightfoot*, i. 967.)

The late Eli Smith, American missionary in Syria, has told us,—"Even in the house of the chief Rabbi of the Spanish Jews at Hebron I was once treated with fermented wine during the feast of unleavened bread. I knew it was fermented, not merely from its taste, but because I had a discussion with him respecting the inconsistency of having it in his house at a time when he had professedly banished every thing that was leavened." The reply of the Rabbi was—"that as the vinous fermentation was completed, and there was no tendency to the acetous, it did not come within the prohibition of the law; and that if any wine was found at the beginning of the feast, in danger of running into the acetous fermentation, it was in that case removed."

The Jews, indeed, refuse Gentile wine at their sacred feasts, as they cannot tell whether it has been carefully prepared. Leaven may have been mixed with it in the process of manufacture. In Catholic countries, too, the Jews are aware that the Popish priest is often employed to sprinkle holy water on the vineyard—a practice which they conscientiously detest—so that they are obliged to prepare various species of wine for themselves. They sometimes use raisin wine, which is thus made:—Four parts of warm water by weight to one of raisins are left to soak two days. Then the raisins are taken out, bruised, and again put in, till the fermentation has been sufficient. The result is a mild liquor, of exhilarating qualities. It is called in Arabic *Nèbidh*, in distinction from *Khamr*, the name for ordinary fermented wine.

The early Church entertained no doubt, as to the law of the Lord's Supper, that wine was the liquid which Christ authorized, and they had no doubt either as to the nature of the liquid which was to be employed. It was not till the conclusion of the seventh century that some churches began to use *must*, and at an earlier period some violent ascetics drank only water at the Eucharist; but neither of those parties professed to plead the authority or example of Christ.

Mr. Smith, the learned missionary referred to, made it a point, several years ago, to inquire into the nature of the wine manufacture in seven districts of Mount Lebanon. The results he published in the *American Bibliotheca Sacra* for May, 1846. He speaks of three different processes of wine-making.

1. Sometimes the simple juice of the grape is fermented without any previous preparation. The quantity thus made is small, and does not keep well. It is produced by treading the grapes in baskets, through which the juice runs, and is thus separated from the skins and seeds. The quantity of wine produced is in weight about half the weight of the grapes pressed. It is harsh and unwholesome, but possesses rather strong intoxicating powers. 2. Sometimes the grape juice is desiccated or boiled down before fermentation. The quantity made in this way is very great. The must is first separated from the skins, and the boiling is done before fermentation. The effect is to clarify the must, by causing the crude substances to rise in the form of a scum, which is removed by a skimmer. As soon as this ceases to rise, the boiling is stopped, and the must set aside for fermentation. The quantity is usually diminished only four or five per cent. by boiling, and the wine is commonly sweet. 3. A third process is to dry the grapes partially in the sun ere they are thrown into the wine-press. Large quantities are made in this way. The most approved method is the following:—The grapes, stems and all, are spread in the sun from five to ten days, until the stems are entirely dry. They are then pressed, and the must, with the skins and stems unseparated, is put into open jars. During fermentation it is stirred every day, in order that the scum which rises may sink to the bottom, and not, by contact with the air, contract a sourness which would spoil the wine. In this state it is left a month or so, after which it is strained off, and sealed up in close vessels. The object of leaving the wine upon the lees, or sediment of skins, seeds, and stems, is to refine it. It acquires a richer colour, and the dried stems absorb the sour and acrid particles. The longer it is left, within a limited period, the better it becomes. (See Isa. xxv. 6.) (See LEES.) Wine thus made is usually astringent, and keeps better than either of the kinds above mentioned. Grapes thus treated may yield about thirty per cent. of their weight in wine. Sometimes, Mr. Smith adds, there is a combination of these various processes. The practice of adding to the strength of wines by the infusion of brandy is unknown in these regions, and drugged wines are equally unknown. He says, "on the other hand, unintoxicating wines I have not been able to hear of. All wines, they say, will intoxicate more or less. So in regard to fermentation, when inquiring if there exists any such thing as unfermented wine, I have uniformly been met with a stare of surprise. The very idea seems to be regarded as an absurdity." Both the papal and Greek priests use in the Eucharist pure perfect wine. If unfermented, they will not employ it, nor will they use it if the acetous fermentation has begun.

We cannot say that such modes of manufacturing wine are common over all the East, nor do we know that they resemble the ancient practice. The probability, however, is, that

they are both a fair sample at once of general practice and ancient custom.

The wines of the ancients do not, on the whole, seem to have been as strong as many modern wines, which are enforced by large infusions of brandy. Milton says of Eve,—

> "For drink, the grape
> She crushes inoffensive must and meaths
> From many a berry."

We know that in cold temperatures the ancient wines sometimes froze. Xenophon, in his *Anabasis*, records that the ten thousand Greeks encountered such cold and snow in Bithynia that the wine froze in their vessels. The ancients, however, used sometimes large quantities of water in the wine which they consumed. The thicker wines and the stronger wines needed to be diluted. By the use of the *fumarium*, wine was often weakened. This fumarium was erected usually over a bath, so that the heat and vapour were brought to encompass the wine vessels; or it was an apartment constructed for the purpose, and filled constantly with smoke. One of the famous Greek wines was exposed at midsummer on the roof of the houses for five or six weeks—a process that was supposed to bring it to a fragrant maturity. The famed "Falernian" was not drunk till it was mellowed by age. The "Surrentine" was similarly treated. The wines of the old world, it is apparent, did not possess the strength of such as circulate most commonly in this country—too many of which might almost be named chemical compositions. The generous "blood of the grape" is vitiated by noxious and stimulating infusions.

Every one who reads the Bible cannot but see how solemnly and frequently it warns men against the abuse of these gifts of a gracious providence. Both in the Old and New Testaments awful denunciations of such a sin occurs. Intemperance exists to a fearful extent in countries where the vine does not grow, but where, among the majority of the people, intoxicating drinks of a harsher and stronger kind are the national beverages. Christians in every rank of society cannot forget the language of Scripture: they will beware of "surfeiting and drunkenness. There is the more need, too, that the followers of Jesus should show an example of uniform sobriety, because intemperance abounds among us, and because of its peculiarly ensnaring and dangerous character. Every reflecting and benevolent man laments it as a wide-spread evil—creating crime, leading to the profanation of the Sabbath, peopling prisons with miscreants, asylums with lunatics, and hospitals with incurable invalids. It is an evil destructive alike to body and soul; for while it directly induces many diseases, and exposes the constitution to the attacks of many others (so that medical men have marshalled their decisions against it, as one of the fellest destroyers of the human race), it rouses into action the fiercest of the animal passions, and renders irresistible those peculiar constitutional tendencies which reason might have guided or curbed. It clouds the mind, besots the heart, and indurates the conscience. "Death and hell" are seen following after it, as if they yet had power to kill the fourth part of the earth. Its haunts are numerous, and its grasp is tremendous. Its sport and prey are the life and soul of its melancholy victims. It is also a hardening evil, for it steels the heart against every impression which might operate as a remedy: females even have, through an unfortunate addiction to intemperance, lost the modesty of women, the fidelity of wives, and the affection of mothers; ministers of the gospel, too, have been deposed for being drunkards—have fallen vanquished by a vice against which they have often warned others, and have lost station, influence, health, and character, with a perfect consciousness that they had created their own ruin. How frequently have drunkards braved the certainty of temporal ruin and the prospect of eternal misery! With what miserable and anxious efforts do they attempt to argue themselves out of their fears, by confiding in the devotional fits of their sober moments, or by forging excuses to palliate the gratification of their depraved appetites! Warnings from the pulpit are treated as mere professional denunciations, and even the solemn anathemas of Scripture have sometimes, alas! become the theme of their unhallowed mirth.

Intemperance is an insidious evil! Though of all our appetites its indulgence is the most brutal in form and brutifying in effect, yet there is something powerfully seductive both in its nature and in those customs by which it is supported. This is its most dangerous property. Continued indulgence creates at length a habit which entrenches itself in the constitution so firmly as to laugh at every common attempt to dislodge it. Intoxication produces a feeling of mental release when restraints are thrown off, and merry sensations, mistaken for happiness, are welcomed and enjoyed. But though a sad revulsion follows (for the spirits flag, the head throbs, and the whole frame undergoes a sickening depression), these cautions are neglected, however, in a very short time, and a new temptation excites fresh desires. This evil is supported also by many of the most common usages of society, both in domestic entertainments and in transactions of business. The lyre, too, has been tuned to its praises; those strains which touch the finer feelings of the soul, and fill the breast with high emotion, are among the most fatal fascinations in the scene of revelry—they are the agents which infuse its luscious sweetness into the cup of death, and enamour the infatuated of the tempting draught. The words of inspiration need to be graven on the heart of society (Prov. xxiii. 29-32). Drunkards, says Paul, shall not "inherit the kingdom of God."

WINE-PRESSES (Job xxiv. 11). These were cavities in the ground (Matt. xxi. 33), built up or lined with mason work. They are

now found in this form in Persia, 8 feet square and 4 feet deep. In Isa. v. 2 and Mark xii. 1 the term wine-press rather means the open place or vessel which received the expressed juice from the wine-press. It was in one of those cavities that Gideon was threshing his crops for fear of being plundered by the Midianites (Judg. vi. 11).

In the East casks were unknown. The wine was kept in jugs or flagons, and improved by age (Luke v. 39), and by standing on the lees (Isa. xxv. 6).

It was necessary for the liquor to remain on the lees for a time after the fermentation had ceased. Whenever this first fermentation has been deficient, the wine will have a richer and sweeter taste. Unless, however, it undergo a further fermentation, the lying upon the lees will not secure strength or flavour, but, after repeated partial fermentation, will run into a thin acid. This beautifully explains Jer. xlviii. 11.

WINE-VESSELS. The Hebrews, as well as the Greeks, preserved their wine in large earthen vessels, or jars, which were buried up to their necks in the ground. (See CELLARS.) These jars are quite large, containing often as much as one of our barrels. The *must*, or new wine, after being poured into such vessels, is stirred for about twenty days, thrice a day, with wooden rods. When wine is to be transported, the Persians sometimes decant it into flasks or bottles; but skins are in common use, as they were among the ancients. The Hebrews poured even the *must*, or new wine, into skins; but for this purpose they used such as were fresh and flexible, and therefore not liable to be broken by the fermentation of the liquor (Matt. ix. 17).

The wines of Lebanon and of Helbon, near Damascus, were celebrated for their excellence (Ezek. xxvii. 18; Hos. xiv. 7); and the former retains its character to this day. (See HELBON.)

Drinking wine in bowls (Amos vi. 6) is supposed to refer to the richness and magnificence of the vessel, and not to the quantity of wine drunk.

The ancient Egyptian mode of expressing the juice of grapes may be learned from the following cut, from a monument in Memphis.

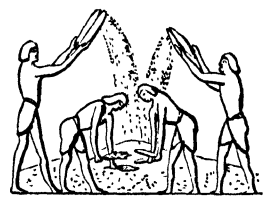
The fruit is placed in a cloth, which is twisted and strained until the liquor is wrung out into a vessel below.

WING (Lev. i. 17) is the organ of flight. It is often used in connection with birds, as in the phrase, "bird or fowl of every wing," and is so found correctly in the margin of our English Bibles. It is employed figuratively for the skirt of a robe, and is rendered "skirt," Ruth iii. 9; Jer. ii. 34; and "quarters" in Deut. xxii. 12. We speak of the wing of a house and the wings of a ship: so in Matt. iv. 5; Isa. xviii. 1. The word stands also for the farthest limit of a country or the world (Job xxxviii. 18; Isa. xxiv. 16). The wind had its wings (2 Sam. xxii. 11; Ps. cxxxix. 9); and the Sun of Righteousness arises with healing under his wings (Mal. iv. 2). Wings are naturally a symbol for shelter. Thus the psalmist prays, "Keep me as the apple of the eye, hide me under the shadow of thy wings" (Ps. xvii. 8); and he says, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Ps. xxxvi. 7). Every one remembers the touching appeal of our Lord,—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) Wings were a distinctive part of the cherubim

North-West Palace, Nimroud.

and of the seraphim (Isa. vi. 2). In the vision of Daniel (ch. vii.) the lion had eagles' wings, and the "leopard had on the back of it four wings of a fowl." Such symbols, though incongruous to us, were common in the East. The illustration represents a winged horse. (See ASSYRIA, CHERUB, NINEVEH).

WINNOW (Isa. xxx. 24). The process of winnowing among the Hebrews was like that in use in some places at the present day. The



grain was taken upon a shovel or other receptacle, as in this cut from the Egyptian

paintings, and thrown up in the wind, and the lighter chaff and straw separated, sometimes by the help of a fan (Isa. xli. 15, 16; Matt. iii. 12). (See FAN, THRESHING-FLOOR.)

WINTER. (See SEASONS.)

WISE MEN (Matt. ii. 1)—men of learning, devoted to philosophy, especially to astronomy, and to the contemplation and worship of the Deity. Those magi were of Persian origin, but had spread into Arabia and other neighbouring countries of the East, and were distinguished from other classes of their countrymen by their peculiar habits and pursuits. They worshipped only one God; and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was to the hazard of his life with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the magi,—chief governor over all the wise men of Babylon. As they thus acquired great honour and influence, they were introduced into the courts of kings, and consulted on all occasions. They also followed them on warlike enterprises; and so much importance was attached to their advice and opinions, that nothing was attempted without their approbation.

Magi came from the East to salute and worship the infant Jesus. They might be of Jewish extraction, as Daniel himself was an archimagus. The ancient prophecies and other divine lessons had taught them to expect the birth of the illustrious Redeemer. Science and philosophy never appear in a more becoming position than when they bend at the Saviour's feet. (See DARIUS, JESUS, PERSIA.)

WITCHCRAFT (1 Sam. xv. 23), WITCH (Deut. xviii. 10), WIZARD (Lev. xx. 27). A man who pretends to supernatural power, so that he can foretell future events, cure diseases, call up or drive away spirits, or disclose information beyond the reach of the natural powers, is called a wizard. A woman of like practices is called a witch; and the evil art itself is called witchcraft. No sin is more severely denounced by the sacred writers, not only under the Mosaic dispensation (Exod. xxii. 18; Deut. xviii. 11, 12), but under the Gospel (Gal. v. 20). As Jehovah was king, the witch who consulted an idol was introducing a new king, or a pretender to the throne. Those who consult such foolish and wicked pretenders are partakers of their guilt, and are abominable in God's sight (Lev. xx. 6; Nah. iii. 4). A famous pretender to supernatural power lived at Endor. This woman was a necromancer; she prophesied by means of the dead. It was, however, on this occasion a real appearance of Samuel, who uttered a genuine prediction. The prophet was sent to rebuke Saul—came not at the woman's bidding—for she was startled and alarmed at the supernatural apparition. If we take the narrative as a simple record, we can have no doubt that for a wise end Samuel was permitted to revisit the world. (See DIVINATION, SAUL, SORCERY.)

WITHS (Judg. xvi. 7)—a band of pliable twigs (as of the willow or osier kind), twisted closely together while green, and used instead of ropes. The marginal reading of the above passage is *small cords*.

WITNESS (Gen. xxi. 30)—one who gives testimony. Two or more were required in judicial investigations (Deut. xvii. 6, 7), and when the sentence of stoning was pronounced, they were required to commence the process of execution (Acts vii. 58). (See STONING.) A false witness was liable to the punishment which was due to the offence on behalf of which he had given testimony. The word is also applied to monuments of covenants, or solemn and public transactions (Gen. xxi. 30; xxxi. 47; Josh. xxiv. 26). (See PILLAR, TESTIMONY.)

The witness of the Spirit with our spirit (Rom. viii. 16) denotes the consciousness, more or less distinct, of the operations of the Spirit upon the mind, enlightening the understanding, and inclining the subject of them to do the will of God. The Spirit enables us to produce the fruits of adoption, and our perception of them becomes through him a proof of our sonship.

The expression, "faithful witness" (Ps. lxxxix. 37), is supposed to refer to the moon (Jer. xxxiii. 20) that rules the night, and will remain as long as the night itself, which, by the terms of God's covenant, shall not cease (Gen. viii. 22).

John often exhibits the Gospel in the light of a testimony (1 John v. 9); and Christ himself is called "the faithful and true witness" (Rev. i. 5; iii. 14), not only to the glory and perfection of the Father, but also to his own divine mission, and to the universality and perpetuity of his kingdom.

WIZARD. (See WITCH.)

WOE (Num. xxi. 29). This term often denotes a feeling of compassion or sympathy (Matt. xxiv. 19), or a simple lamentation, as, "Alas for me!" (Ps. cxx. 5.) In other connections it is equivalent to the threatening of punishment (Hab. ii. 6, 9, 15, 19; Zech. xi. 17).

WOLF (Isa. xi. 6)—a fierce, cruel, ravenous animal, in size and general appearance resembling a dog, and a most terrible enemy to sheep (Isa. lxv. 25; Matt. vii. 15; x. 16; John x. 12; Acts xx. 29). The rapaciousness of the tribe of Benjamin was foretold by Jacob by a comparison with the wolf (Gen. xlix. 27; see Judg. xx. and xxi.: and comp. 1 Sam. ix. 1, and xx. 31; Acts ix. 1; Rom. xi. 1; Phil. iii. 5). The sacred writers also illustrate the cruelty of Israel's oppressors by an allusion to the wolf (Ezek. xxii. 27); and the sallying forth of the evening wolf in search of prey (Hab. i. 8) is emblematical of the destruction which awaits wicked men (Jer. v. 5, 6). The allusion, Zeph. iii. 3, "they gnaw not the bones till the morrow," is to the circumstance that the wolf in its greediness often seizes on more than it can consume.

WOMAN (1 Cor. xi. 8, 9)—the companion and helper of man, and by express command made subject to him (Gen. iii. 16). The word when used as a term of salutation, as in Matt

xv. 26, implies no disrespect, but great tenderness and courtesy. It was thus that our Saviour addressed Mary under the most touching circumstances (John xx. 15). In early times women had greater freedom: there was no harem, and the sexes mingled freely together (Gen. xxiv. 65; xxix. 11). They went about openly carrying water (Gen. xxiv. 15), tended the flocks (Gen. xxix. 6), prepared food (Gen. xviii. 6), and were present at meals. So also in early Egypt, Pharaoh's daughter went to bathe in the Nile; and women participated in their feasts. But for centuries women in the East have been enslaved and degraded, and forced to live in seclusion. Their mind is left uncultivated, and the best affections of their heart are never developed. Christianity has elevated the female character, and given it a nobleness and a tenderness to which it is a stranger in heathen countries. Pious women were devotedly attached to Christ in the days of his flesh. They were the last at the cross and the first at the sepulchre.

WOOL. (See SHEEP.)

WORD—*Logos* (John i. 1)—one of the titles of Jesus Christ. It is not very easy to understand the origin of this appellation which is given to Christ. Its meaning, however, is both obvious and appropriate. Jesus, as the Word of God, has declared God to the world. He is the revealer of divinity, the visible image of the invisible God, bearing such a relation to the Father as speech does to thought. The source of such an appellation is usually traced to the peculiar phraseology which occurs in many of the Chaldee translations, called the Targums. They use the phrase, Word of Jah, or Jehovah, very often when the simple term Jehovah only is employed in the original Hebrew. Especially do the Targumists use this circumlocution when Jehovah is represented as being present with his people, as revealing himself to them, or speaking with them. It is, according to them, this Word of the Lord who talked with Adam in paradise, who conversed with Abraham, gave the law on Sinai, and was the God of the Jewish church. For example, in the Jerusalem Targum, Gen. i. 27 is paraphrased as follows:—"And the *Word of Jah* created man in his own likeness—in a likeness from the presence of Jehovah created he him." Gen. xix. 24, in which verse we read that "*Jehovah* rained upon Sodom and upon Gomorrah brimstone and fire *from Jehovah* out of heaven," is thus paraphrased in the following explicit manner:—"And the *Word of Jah* sent down upon them sulphur and fire from the presence of *Jah* out of heaven." Isa. xlv. 18-25 is paraphrased in the Targum of Jonathan,—"These things saith *Jah*, who created the heavens: God himself who founded the earth, and made it, &c. *Look unto my Word*, and be ye saved, all ye who are in the ends of the earth: by my Word I have sworn: the decree is gone forth from me in righteousness, and shall not be in vain: because before me every knee shall bow and every tongue swear. Howbeit he (God) said to me (the prophet) that *by the Word of Jah* he would bring righteousness and strength. *By his Word* shall be confounded and brought to confusion, with their idols, all the nations who attacked his people. *In the Word of Jah* shall all the seed of Israel be justified and shall glory." In Gen. xxxi. 13 the angel of Jehovah proclaims himself to be the God to whom Jacob vowed his vow at Bethel. Now, according to the Targum of Onkelos, it was to the *Word of Jah* that the vow of Jacob was addressed: "And Jacob vowed a vow, saying, If the *Word of Jah* will be my help, and will keep me in this way in which I am going, &c., then *shall the Word of Jah be my God.*" These passages show that the ancient Jewish church made a proper and personal distinction between Jehovah and his Word; and they identify that Word with the Uncreated Angel of the Covenant—with King Messiah. This name was therefore commonly applied to the second person of the Trinity—the promised Deliverer—both in the apostolic age and in that which preceded it. It is plainly used by the evangelist to designate the Messiah; but so prevalent was its use among the Gentiles also, that the evangelist is particular to define clearly the true doctrine respecting him to whom it was applied; and no language can more clearly express the idea of eternity and self-existence than the language he employs to describe the being and attributes of the Messiah. (See CHRIST.) The Scriptures are figuratively called the "word of God" (Rom. ix. 6); the "word of righteousness" (Heb. v. 13); the "word of faith" (Rom. x. 8); and the "word of salvation" (Acts xiii. 26).

WORKS (Ps. cxlv. 9). The "works of God" are the things created and governed by his wisdom and power.

WORKS, GOOD (Eph. ii. 10), are such as proceed from love to God, and are done in obedience to his law, and from a regard to his glory.

We are saved by faith; "but faith without works is dead"—*i. e.*, it is without any evidence of life. Works constitute the evidence, and determine the strength and character, of faith.

WORLD (1 Sam. ii. 8). This term is used by the sacred writers in a variety of senses, each of which may ordinarily be determined by its connection. Among them may be mentioned the following:—The habitable earth (Ps. xxxiii. 8); time (Isa. xlv. 17; Matt. xxviii. 20); present existence (John i. 9); future existence (Mark x. 30); the nations and kingdoms subject to Rome in the time of our Saviour (Luke ii. 1); an indefinite number (John xii. 19; Acts xix. 27); close of the Jewish dispensation connected with the final consummation of all things (Matt. xxiv. 3); the corrupt sentiment, disposition, and practices of sinners (Jas. i. 27; 1 John iv. 5). The phrase, "the world to come" (Heb. ii. 5; vi. 5), signifies the Christian dispensation, and was the name which the Jews usually applied to the age of the Messiah.

WORMS (Exod. xvi. 20)—a large class of animals without any of the senses belonging to

other animals, except feeling. Various Hebrew terms are so translated, such as may signify moths, maggots, or larvæ of different kinds. From the circumstance that one or more species of worms are found in putrefying flesh, we have the figurative expressions in Job xix. 26; xxi. 26; xxiv. 20; Isa. xiv. 11. Owing to the constant accumulation of filth and putrefaction in a valley near Jerusalem, it was always alive with worms, and fires were maintained day and night to consume the sources of pestilence. Hence the allusion, Isa. lxvi. 24; Mark ix. 44, 46, 48. At an advanced stage of some diseases worms are bred in the flesh (Job vii. 5; xvii. 14). This was the disease of Herod (Acts xii. 23), and, as history informs us, of Antiochus Epiphanes, and of Sylla, the Roman dictator. The meanness of the worm, and its liability to be trodden down unnoticed, afford the illustrations in Job xxv. 6; Ps. xxii. 6; and Isa. xli. 14.

WORMWOOD (Deut. xxix. 18)—a plant of which there are several species in Palestine, and all distinguished for intense bitterness, and probably some may be not only bitter and nauseous, but positively hurtful. Hence it is often joined with or used in the same sense as gall and hemlock, to denote what is offensive or injurious (Deut. xxix. 18; Prov. v. 4; Amos v. 7; vi. 12). To be obliged to use it as food expresses the extreme of suffering (Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19).

WORSHIP (Matt. ii. 2). This word, as used in our Bible, has various significations. In most instances it means simply an act of respect (Matt. ix. 18; Acts x. 25), and does not imply any religious emotion. Where the act respects the Divine Being, the only proper object of religious worship, the connection shows it (John iv. 24; Heb. i. 6; Rev. xxii. 9). It is used, however, in relation to idol-gods (Dan. iii. 5, 12, 14; Acts xix. 27).

WORSHIPPER. "When the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" (Acts xix. 35). The term rendered "worshipper" in this verse is *neocorus*—literally temple-sweeper, and it came to signify keeper or guardian of the temple. The title was given to certain cities on account of the veneration paid by them to certain divinities. It occurs on a medal of Nero's time in regard to Ephesus and Diana, struck about the period that the Ephesian riots took place. (See EPHESUS.)

WRITING. The origin of writing, like that of language, is involved in obscurity; and there is great probability in the supposition that both were imparted to mankind by divine revelation. In the fifth chapter of Genesis mention is made of "the *book* of the generations;" an expression which would seem to imply that written documents were then in use, as the term *book* would have been most inapplicable to a merely traditionary recollection of the generations of Adam. The book of Job is considered by some to be the most ancient written document extant; and in the days of that patriarch letters and books were known to his countrymen, who were a people quite distinct from the Hebrews (see ch. xix. 23, 24; xxxi. 35). Job is supposed by Hales to have lived at most 200 years before the exode. But long before that period the art of writing was known to the Egyptians, who, it is now ascertained, possessed this knowledge from the earliest era. According to Clement of Alexandria, there were three kinds of writing practised in Egypt, and existing remains confirm this account. 1. The hieroglyphic or monumental character. 2. The hieratic, or the character employed by the priests. 3. The demotic, or enchorial, which became the hand in general use. As no documents in this latter mode of writing are known which bear an earlier date than that of the Ptolemies, the conclusion has been very generally arrived at, that it is of comparatively modern origin. The hieratic is a running form of the hieroglyphics, in which a rude outline represents the figure which occurs in the manuscripts found in the tombs of Egypt. The hieroglyphic was the original mode of Egyptian writing, of which the other two are corruptions. It is wholly composed of pictorial representations, and conveys ideas partly by direct imitation, partly by symbolical characters, and partly also by arbitrary signs. Originally, there can be no doubt, hieroglyphic writing represented ideas entirely by pictures of the object intended to be expressed. Thus we find on the monuments that the picture of a man represented a man, and that of a horse, a horse. But this mode of communicating ideas is necessarily very limited and imperfect, and could express only a small portion of that which occurs to the mind. The picture of a man, for example, could not represent *what* man was meant; and to denote this it became necessary to employ symbolic or figurative characters,—that is, characters representing the form of one object, and conveying the idea of another, as when courage is represented by a lion, and a crown is put for its wearer. The symbols employed were of various kinds. Sometimes a part is put for the whole. Thus, the head of an ox is employed to represent an ox; the head of a goose to represent a goose. Two arms, the one with a shield, the other with a battle-axe, denote an army; and a pair of arms holding an oar signifies a rower. The cause is often put for the effect, the effect for the cause, and the instrument for the labour produced. Thus the picture of the sun is put for the day, of which it is the cause; a month is represented by a crescent, with its horns turned downwards; fire, by smoke issuing from a chafing dish; and writing, by the combination of the reed, inkhorn, and palette employed by the sacred scribes in writing the hieroglyphics. Sometimes the symbol is employed in consequence of some fancied resemblance between it and the idea:—thus, contemplation or vision is denoted by the eye

of the hawk, because that bird was supposed to possess the power of gazing upon the sun. A mother is represented by a vulture, because that bird is said to nourish its young with its own blood; a king, by a bee, because that insect submits to regular government; and a priest by a jackall, to indicate his watchfulness over sacred things. In some cases the emblem used must be considered completely arbitrary. Thus, a hatchet signifies a god; an asp, royalty. Osiris is represented by a throne and eye; a son, by a bird resembling a goose; and a physician, by a species of duck. A branch of the lotus indicates Upper Egypt, and a tuft of papyrus, Lower Egypt. Finally, the Egyptians employed various pictures of physical objects to represent, not ideas, but letters or words. The principle on which this was done is very simple. It consisted in representing a sound by the pictorial image of a physical object, of which the name had for initial articulation or first letter the word which this picture was intended to express. Thus, as in the cut, the picture of a lion, the name of which in Egyptian was *Labo*, was employed to denote the sound or letter *L*; the tuft of a reed, called *Ake*, stood for *A*; and a hand, called *Tot*, stood for *T*. This principle has originated many Semitic alphabets—as the Hebrew, the Arabic, the Phœnician, and those of some other nations. These phonetic hieroglyphics were frequently employed, and the annexed is portion of an alphabet.

A Tuft, called Ake, stood for A.

An Eagle, — Akhom, — A.

A Field, — Koi, — K.

A Cup, — Klapht, — K.

A Hand, — Tot, — T.

A Lion, — Labo, — L.

A Beetle, — Thore, — Th.

An Egg, — Souhe, — S.

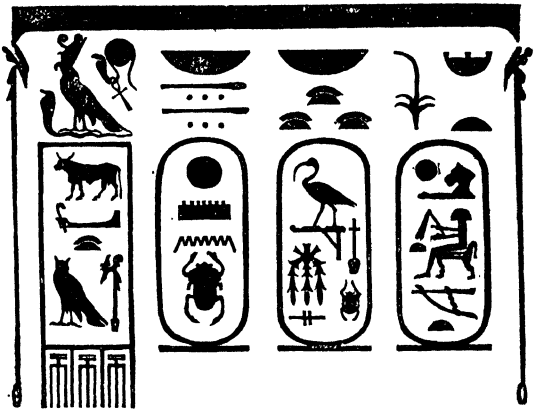
An Owl, — Mouladj, — M.

A Mouth, — Ro, — R.

A Water tank, — Sheii, — Sh.

The key to the hieroglyphic inscriptions which covered the walls of the Egyptian monuments has been discovered only within these few years. For many ages they were a sealed book which no man could open. Mystery had rested upon them even in the days of Rome's greatness, though it was then generally supposed that they contained a summary of truths known only to the priests of ancient Egypt. Prior to the commencement of the present century the researches of travellers and antiquaries had done little beyond establishing the existence of these interesting remains of antiquity, without affording much else of value regarding them. Their origin, object, and meaning were enveloped in the profoundest darkness. The difficulty of deciphering these inscriptions was increased by the ignorance in which we were left as to the language they were meant to represent; and it was not till 1808 that the learned work of Quatrêmere demonstrated that the language of ancient Egypt was identical with the Coptic, which ceased to be spoken about a century ago, though, as a dead language, it is still used in the Coptic Christian Liturgies in Egypt. This fact having been ascertained, one great obstacle to the deciphering of the hieroglyphic inscriptions was removed, and the key of these mysterious symbols, so long sought for in vain, was at length discovered by the accidental disinterment, near Rosetta, of a block of black basalt which for ages had lain under ground. This interesting monument is now deposited in the British Museum, where it has long been

familiar to the public under the name of the Rosetta stone. It exhibits the remains of three inscriptions, one below the other. The uppermost is in hieroglyphics, and much mutilated; the second is in the character styled in the Greek translation *enchorial*, or writing of the country; the third is in Greek, and purports to be a translation of the other two inscriptions. The Greek inscription was deciphered by the celebrated scholars Porson and Heyne, and ascertained to be a decree of the priests of Egypt, conferring divine honours upon Ptolemy Epiphanes. To our learned countryman, Dr. Thomas Young, however, belongs the credit of having discovered the key to the monumental legends. The process which he followed in deciphering the hieroglyphic inscription is exceedingly simple and obvious. On all the Egyptian monuments there are certain groups of hieroglyphics enclosed in an oblong frame or ring; and it had been conjectured with great plausibility that these groups of unknown characters were probably proper names. With these, therefore, Dr. Young resolved to begin, in the hope that if he could only obtain the knowledge of a single name enclosed in one of these rings, the decomposition of it into its primary elements or letters would give him the nucleus of an alphabet, which future investigations might easily extend. In the Greek version of this inscription there occur the proper names *Alexander* and *Alexandria;* and on examining the part of the hieroglyphic inscription corresponding in its relative situation, he found two well-marked groups of characters closely resembling each other, which he therefore considered as representing these names. Another group is repeated twenty-nine or thirty times; and as there is nothing which occurs so often in the Greek except the word *King*, he supposed this must be the interpretation. A fourth assemblage of characters is found fourteen times in the hieroglyphic inscription, agreeing in frequency with the name of *Ptolemy* in the Greek version, and generally occurring in passages corresponding in their relative situation; and by a similar comparison the name of *Egypt* was identified. The whole of the hieroglyphic inscription was in this way deciphered, and found to correspond exactly with the Greek translation. The key to this long-lost method of writing having thus been discovered, was successfully applied by the celebrated Champollion to the deciphering of an inscription on an obelisk found in the island of Philæ, situated high up the Nile.



Hieroglyphic Representation of the Names and Titles of Thothmes III.

These laborious investigations elucidated not less than fourteen hieroglyphic characters; and subsequent discoveries have gradually enlarged and at length completed the Egyptian alphabet; so that we are now in possession of the means of deciphering the whole of the pictorial representations which for many successive generations were sculptured on these interesting remains of antiquity.

It is the prevailing opinion that the Israelites were acquainted with letters when they were in Egypt as bondmen; and when they took possession of the land of Canaan they found a city called *Kirjath-sepher*, which means the city of *books* or *letters*, and indicates the existence of the art among that people. Through all the Mosaic history books and writing are mentioned as in familiar use. The practice of employing an amanuensis was much more common in ancient days than now. Hence Paul notices it as a special circumstance that he wrote the letter to the Galatians with his own hand (Gal. vi. 11). This fact also explains Rom. xvi. 22; 1 Cor. xvi. 21; Col. iv. 18; and 2 Thess. iii. 17. (See BOOK, EGYPT, PILLAR.)

X, Y

XERXES. (See AHASUERUS.)

YARN, LINEN. "Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price" (1 Ki. x. 28). There is a diversity of opinion as to the meaning of this term. There is very strong reason to doubt the correctness of the rendering in our translation. The Hebrew term here employed is not thus translated in any other place. Some make it a proper name of some district in Egypt.

Others, with more probability, suppose it to refer to the horses mentioned in the same verse, and to denote "strings of horses"—an assemblage of those animals collected in Egypt, and carried in bands to the royal studs in Palestine.

YEA, NAY (Matt. v. 37). In early English yea and nay were answers to a question framed in the affirmative, and yes and no were answers to a question framed in the negative. In a criticism of Sir Thomas More on a portion of Tyndale's version—his translation of John i. 21, "Art thou that prophet? and he answered, No"—occurs the following paragraph:—"*Nay* aunswereth the question framed by the affirmatiue. As for ensample, if a manne should aske Tindall hymselfe: ys an heretike mete to translate holy scripture into englishe. Lo to thys question, if he will aunswere trew englishe, he muste aunswere *nay*, and not *no*. But and if the question be asked hym thus lo: Is not an heretyque mete to translate holy scripture into englishe. To this question lo, if he wil aunswer true englishe, he must aūswere *no*, & not *nay*. And a lyke difference is there betwene these two aduerbes *ye* and *yes*. For if the questeion bee framed vnto Tindall by the affirmatiue in thys fashion, If an heretique falsely translate the newe testament into englishe, to make hys false heresyes seeme ye worde of Godde, be hys bookes worthy to be burned? To this question asked in thys wyse, yf he wil aunswere true englishe, he must aunswere *ye*, and not *yes*. But nowe if the question be asked hym thus lo by the negatiue: If an heretike falsely translate the newe testament in to englishe, to make hys false heresyes seme the word of God, be not his bokes well worthy to be burned? To thys question in thys fashion framed, if he wyll aunswere trew englyshe, he maye not aunswere *ye*, but he must aunswere *yes*, and say *yes* mary be they, bothe the translation and the translatour, and al that wyll holde wyth them."

YEAR (Gen. xvii. 21). That space of time wherein the sun finishes his course through all the signs of the zodiac circle of the heavens, consisting of the four seasons of spring, summer, autumn, and winter. It consists of 365 days 5 hours 49 minutes. Julius Cæsar fixed the Roman year at 365 days and 6 hours, which in four years make one day, and this in the fourth year is added to February, and occasions that year to be called *leap-year*. By this year we still reckon our time; but as it includes about eleven minutes too much, this, in 130 years, runs the reckoning forward one day, and in our reckoning had run forward the year full eleven days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by Pope Gregory, almost 200 years ago. With the Jews the year was civil or sacred, solar or lunar. The sacred year was reckoned from the period of the exodus, the month of their liberation being the first month of the year—first in sacredness and in numeration.

The chronology of Scripture has given rise to no little disputation. The Hebrew, Samaritan, and Septuagint chronologies all differ by a number of years. For example, the period from the creation of the world to the deluge is thus variously given—

In the Hebrew text,	1656 years.
Samaritan,	1307 —
Septuagint,	2262 —
Josephus,	2256 —

Usher follows the Hebrew, and Hales in this instance agrees with Josephus.

The phrase, "from two years old and under" (Matt. ii. 16), may mean all who were under thirteen months—all who had entered on the second year of their existence—and all whose age did not reach to such a period. (See MONTH, WEEK.)

YEAR, FALLOW. In the seventh year all agricultural labour was suspended, and spontaneous productions were left to the poor, the traveller, and the wild beasts (Lev. xxv. 1-7). This was—1. For the sake of the ground; 2. For the preservation of wild beasts; and, 3. To make the people provident and sensible of dependence. The nation could fish, hunt, take care of bees and flocks, repair buildings, manufacture clothes, and carry on commerce. This year was to be religiously observed (Deut. xxxi. 10-13). (See FEAST.)

YEAR OF JUBILEE. (See FEAST.)

YOKE (Gen. xxvii. 40). The yoke was laid upon the neck of the beast, and fastened with thongs to it, and to the plough-beam. It thus became a lively image of slavery, subjection, imprisonment, and severe rule; while the removal of the yoke indicated the corresponding deliverance (Jer. ii. 20). Breaking the yoke also represents the rejection of authority (Jer. v. 5; Nah. i. 13). The word also denotes a certain quantity—as much as a yoke of oxen could plough in a day (Isa. v. 10)—and rendered in our version by "acre."

Z

ZAANAIM—another form of Zaananim (Josh. xix. 33)—a city of Naphtali, in the "Plain of Zaanaim" (Judg. iv. 11), near the waters of Merom. But "plain" should be rendered "oak."

ZAANAN—*place of the flock* (Mic. i. 11)—most probably a city of Judah, the same as *Zenan*, mentioned in Josh. xv. 37, situated in the valley or plain towards the Mediterranean coast.

ZABUD—*conferred*. "Zabud was the king's friend" (1 Ki. iv. 5). He was the son of Nathan the prophet, who was so instrumental in securing the succession of Solomon to the kingdom. Solomon might for his father's sake elevate him to this post of

honour. The king's friend or favourite in Eastern government is often the virtual ruler of the state—the secret adviser and prompter of royalty.

ZACCHÆUS—*just* (Luke xix. 2)—a rich Jew resident in Jericho, and chief officer of the tax or tribute collectors in that place, and hence he is called a sinner; for the Jews regarded all publicans or tax-gatherers in this light. His curiosity to see Christ was so much excited that he took pains to climb into a tree by the road-side, that he might have a fair view of him as the crowd passed. Jesus, knowing his character and motives, proposed to spend the day with him, to which Zacchæus gladly assented. His mind was probably brought at once under the influence of the Spirit of God, and on that very day he and his family became interested in the salvation of the Gospel (Luke xix. 1-10). The expression, "Forasmuch as he also is a son of Abraham," probably denotes that he was not only a natural descendant of the patriarch, but that he had now become a partaker of the like faith and promises. Zacchæus, when the crowd around him began to murmur, said in self-vindication, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke xix. 8). The words are ordinarily taken as the expression of a vow as to his future conduct from that time forward; but probably they are a description of his past life, an assertion that he was not stained with the vices of his official class, and an answer to the charge contained in the previous verse:—"When they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner" (Luke xix. 7).

ZACHARIAH—*remembered by Jehovah* (2 Ki. xiv. 29)—was son and successor to Jeroboam II., king of Israel. He reigned but six months, and then fell by the hand of Shallum, who took the throne (2 Ki. xv. 8-11: comp. Amos. vii. 9). The name was a very common one.

ZACHARIAS. 1. (Matt. xxiii. 35.) (See ZECHARIAH.)

2. (Luke i. 5) A priest of the family of Abia (see ABIA), the father of John the Baptist. The character of himself and his wife is given us in the simplest yet most expressive language. They were a simple and pious pair, marked by an honest integrity and a pious harmony of life, attentive to the means of grace, and earnestly desirous of the divine favour (Luke i. 6). The birth of John was announced to him in a miraculous manner, and seemed so beyond the range of probability that his faith failed, and he asked for some extraordinary sign that the promise should be accomplished. He was immediately deprived of the power of speech, and remained dumb until the eighth day after the birth of the promised child; when being asked to give the infant a name, in obedience to the angelic direction, he called him John; and forthwith the power of speech was restored to him, and he employed it in a strain of the most devout gratitude and praise. His excited spirit poured out its raptures in the style and measure of the old Hebrew bards (Luke i. 57-80).

ZADOK—*just* (2 Sam. viii. 17)—the successor of Abiathar in the Jewish priesthood—was the son of Ahitub, of the family of Eleazar, and eleventh in descent from Aaron. He had high place under Solomon (comp. 1 Sam. ii. 30-36; 1 Ki. ii. 27, 35). Various other persons of the same name are mentioned in Scripture. (See ABIATHAR, SOLOMON.)

ZALMON—*shady* (Judg. ix. 48)—or SALMON (Ps. lxviii. 14)—a hill near to Shechem, which, it appears from the above passage in Psalms, was covered with snow. If literally taken, it is supposed to be white from the bones of the slain in the battle; but the true rendering is, "In the Almighty's scattering kings in it," or when he does so, "it snows in Zalmon"—a play upon the meaning of the word, which signifies "shadow;" perhaps from the forest covering its sides.

ZAMZUMMIMS (Deut. ii. 20), or ZUZIMS (Gen. xiv. 5)—a tribe of people earlier than the Caananites, of gigantic stature and strength, who inhabited the country east of the Jordan and the Dead Sea. They were called also Rephaim, were attacked and routed by Chedorlaomer, and afterwards expelled by the Ammonites.

ZANOAH—*marsh* (Josh. xv. 34, 56). There were probably two cities of this name, both in Judah—one in the valley or low country, perhaps Zanna; the other in the mountains, or interior, perhaps Sanûto.

ZAPHNATH-PAANEAH (Gen. xli. 45)—the name given so appropriately by Pharaoh to Joseph, and which in Coptic is said by some to signify *a revealer of secrets;* but more correctly by others, to denote *saviour* or *sustainer of the age.*

ZAPHON (Josh. xiii. 27), or SHOPHAN (Num. xxxii. 35)—one of the cities of Gad, situated in the valley.

ZARED—*embowered* (Num. xxi. 12)—or ZERED (Deut. ii. 13)—a brook rising in mount Abarim, and emptying itself into the Dead Sea, south of Arnon, in the land of Moab—perhaps the Wady-el-Ahsi. On its banks the Israelites encamped at the end of their journey from Egypt to the promised land.

ZAREPHATH. (See SAREPTA.)

ZARETAN (Josh. iii. 16), or ZARTANAH (1 Ki. iv. 12), or ZARTHAN (1 Ki. vii. 46), or ZEREDA (1 Ki. xi. 26), or ZEREDATHAH (2 Chr. iv. 17), or ZERERATH (Judg. vii. 22)—all supposed to denote one and the same place—viz., a town on the west bank of the Jordan, at the place where the Israelites crossed when the waters were gathered into a heap on either side. It probably was near Bethshean, and opposite to Succoth, and was distinguished as the birthplace of Jeroboam.

ZEBEDEE—*God's gift* (Mark i. 20)—was the husband of Salome, and father of two apostles. Zebedee was above the rank of a day labourer. He had hired servants with

him in the boat when his sons were summoned away as apostles, and his wife was enabled, out of her abundance, to minister to the wants of the Redeemer.

ZEBOIM—*hyœnas* (Gen. x. 19)—or ZEBOIIM (Gen. xiv. 2)—one of the cities of the plain destroyed with Sodom and Gomorrah. Its position is uncertain; but there is a place called Talâa Sebâan between Kerak and the Dead Sea. There was also a city and valley of this name in the lot of Benjamin (1 Sam. xiii. 18; Neh. xi. 34).

ZEBULUN—*habitation* (Gen. xxx. 20)—or ZABULON (Rev. vii. 8)—the sixth son of Jacob and Leah. The portion of his descendants in the promised land was assigned prophetically by his father and their ancestors. A portion of the coast belonged to Zebulun, and he possessed a haven for ships (Gen. xlix. 13).

ZEBULUN, TRIBE OF, possessed that fine district of Caanan which lay between the sea of Galilee (Matt. iv. 13) and the Mediterranean; bounded south by Issachar and north by Asher and Naphtali. The last tribe allied itself to the tribe of Zebulun, and joined the forces of Barak and Deborah against the army of Jabin (Judg. v. 18).

Elon, a judge of Israel, was of this tribe, and was buried within its bounds (Judg. xii. 12).

ZECHARIAH. The word means *remembered of Jehovah*, or *whom Jehovah remembers*. The name frequently occurs in the sacred writings, and was borne by many individuals. Zechariah and Zacharaiah are only different spellings of the same word. (See ZACHARIAH.)

1. Zechariah, the son, or more likely the grandson, of Jehoiada, priest of the Lord in the times of Ahaziah and Joash (2 Chr. xxiv. 20). After the death of the venerable Jehoiada, who had been the friend, protector, and guide of Joash, the king and people "left the house of the Lord God of their fathers, and served groves and idols." Zechariah, the king's cousin, who now filled the priest's office, was fired with indignation, and, under the Spirit's influence, condemned and denounced the iniquitous rebellion both of monarch and subjects. This roused their anger, and even "within the courts of God's own house"—"between the altar and the temple"—the ungrateful king and infuriated populace attacked the priest, and stoned him to death. In the true spirit of the theocracy he appealed to "the great king" of Judah to avenge his murder—"The Lord look upon it and require it." Christ probably alludes to this grievous outrage in Matt. xxiii. 35; Luke xi. 51, where he calls Zechariah the son of Barachias, who was most probably the son of Jehoiada.

2. Zechariah, a person who lived in Judah in the time of Uzziah. Little is recorded either of his person, character, or office. We are told (2 Chr. xxvi. 5) that he "had understanding in visions of God," an expression which may simply denote eminent piety, but more likely refers to a species of prophetic knowledge. His counsel to Uzziah was most valuable in leading him in the way of duty, and to the attainment of prosperity. Possibly he was father of the wife of Ahaz, and grandfather of Hezekiah (2 Ki. xviii. 12; 2 Chr. xxix. 1). He may have been the son of Jeberechiah, mentioned in Isa. viii. 2.

3. Another person of this name was the son of Sherechiah, whom Isaiah took for a "faithful witness" of his intercourse with "the prophetess," on occasion of the conception of his typical son. He was probably a descendant of Asaph (2 Chr. xxix. 13).

4. Zechariah, "the son of Berechiah, the son of Iddo," comes next in order. He is ranked eleventh among the minor prophets. In Ezra v. 1 and vi. 14 he is styled simply, "the son of Iddo," most probably because his father, Berechiah, had died in early manhood, and, in accordance with Jewish custom, his genealogy is traced at once to his grandfather Iddo, who would be better known. He appears to have been a descendant of Levi, and was thus entitled to exercise the priestly, as he did the prophetic, office (Neh. xii. 16).

Zechariah entered upon his prophetic duties in the eighth month of the second year of Darius. This was about the period when permission was first granted to the men of Judah to return from their captivity in Babylon; and the great business of the seer was to encourage and stimulate the dispirited people, not only to shake themselves from the bands of the yoke of Babylon, but to arise to spiritual life and activity, and restore all that was truly excellent in the land and commonwealth of Judea. Jewish tradition relates that the prophet died in his native country, after "a life prolonged to many days," and was buried by the side of Haggai, his associate in office.

The book of Zechariah opens with a brief introduction, extending to *v.* 6 of ch. i., in which allusion is made to the sin and punishment of the fathers of the captives, and a pointed exhortation given them to be unlike their ancestors in all that was unholy in their character and rebellious in their conduct.

Then follows a series of visions, which extends to the end of ch. vi., wherein are set forth, under several striking and beautiful emblems, the fitness of that time for God's fulfilling his promises to restore and build Jerusalem; the destruction of the enemies of his people; the conversion of heathen nations; the advent of Messiah—the Branch; the outpouring and blessed effects of the Holy Spirit's influences; and the importance and safety of maintaining a strict, persevering adherence to the worship and service of Jehovah, in accordance with the principles and laws of the Mosaic institutes.

Ch. vii. contains an inquiry of the people concerning the propriety of commemorating their return to Jerusalem by sacred religious services, to which the Lord, by the prophet, answers in the affirmative. Up to the end of ch. xi. there follows a number of predictions referring to the times of Alexander and the Maccabees, and showing the safety and triumphs of the chosen people. Notice is also

taken of the coming fate of surrounding kingdoms, as Persia, Babylon, &c. And the three closing chapters contain a cheering view of the glories that await Israel "in the latter day," when fidelity to the Messiah shall display itself in deeds of eminent holiness. Between the first and second portions of Zechariah's prophecies there is considerable difference of style and allusion; and some have on this account ascribed the latter half to another author, though there are many connecting points of similarity between the two parts. A difficulty has always been felt about the quotation from Zech. xi. 12, found in Matt. xxvii. 9, but there assigned to Jeremiah. The MSS. present a variety of readings in the place, and some change may have crept in, in the course of transcription; perhaps the evangelist wrote simply "by the prophet," no proper name being added, as Augustine testifies; or the copyist might mistake Ζοτου, the contraction for Zechariah, for Ιρτου, the contraction for Jeremiah.

6. The last of the name in sacred history was the father of John the Baptist. He was a priest of the course of Abia (see 1 Chr. xxiv.), much distinguished for his piety. (See ZACHARIAS.)

ZEDAH, or ZEDAD—*broad* (Num. xxxiv. 8). A comparison of this passage with Ezek. xlvii. 15 shows the place to have been on the north-eastern frontier of the land of Israel; but its exact position is not known. A place of similar name is found 50 miles north-east of Baalbeck.

ZEDEKIAH—*Jehovah's justice* (2 Ki. xxiv. 17)—the last king of Judah, was the son of Josiah, and the uncle of Jehoiachin, his immediate predecessor on the throne. His proper name was Mattaniah; but Nebuchadnezzar changed it to Zedekiah. He commenced his reign at twenty-one, and reigned eleven years (2 Chr. xxxvi. 11). He is represented as a weak or wicked man; and the nation during his reign was remarkably bold and obdurate in sin. For this cause the prophet Jeremiah was commissioned to threaten them with severe judgments, which were visited upon them in the most fearful manner. He joined in a general alliance of the neighbouring kingdoms against Nebuchadnezzar, and specially made a treaty with Egypt, so that the Babylonian monarch at once marched his army into Judea, and took all the fortified places but Tarshish and Azekah. In the eleventh year of his reign, on the ninth day of the fourth month (July), Jerusalem was taken, after a siege of sixteen months, with all its horrors of famine. The king and his people endeavoured to escape by night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was seized and carried to Nebuchadnezzar, then at Riblah in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then loading him with chains of brass, he ordered him to be sent to Babylon (2 Ki. xxv. 1-11; 2 Chr. xxxvi. 12, 20). It is worthy of special remark that two prophecies, seemingly irreconcilable, were both literally fulfilled in the case of Zedekiah. Jeremiah declared to him—"Those eyes shall behold the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." But Ezekiel says, ch. xii. 13, "I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there." Both predictions are correct. He saw the king of Babylon after he was captured; but the despot put out his eyes; and though he was carried captive to Babylon, and died there, yet, being sightless, he never saw it (Jer. xxxii. 4, 5; xxxiv. 3: comp. Ezek. xii. 13: see also Jer. xxix. 22).

There were two or three false prophets of this name—one of whom withstood Micaiah in a most insolent manner (1 Ki. xxii. 11-37).

ZEEB—*wolf* (Judg. vii. 25). He, along with Oreb, was a leader of the great Midianite invasion, the kings being Zebah and Zalmunnah. The two leaders were slain at places named after them in subsequent times—Oreb at the rock Oreb, and Zeeb at the wine-press of Zeeb.

ZELAH (Josh. xviii. 28)—a city of Benjamin, which contained the family burying-places of Kish, and where the bones of Saul and Jonathan were interred.

ZELOPHEHAD—the name probably means *first-born* (Num. xxvi. 33)—was of the tribe of Manasseh. He died in the desert, and his family consisted only of daughters. A special law of inheritance was ordained on their account. As, however, they were to inherit the patrimony, they could not marry out of their own tribe.

ZELOTES. (See SIMON.)

ZEMARAIM, MOUNT (2 Chr. xiii. 4)—was in mount Ephraim. A city of the same name was in the territory of Benjamin (Josh. xviii. 22). It seems now to be called Es-Sumra.

ZEMARITE (Gen. x. 18). The Septuagint and Vulgate connect it with Samaria; but the conjecture has no foundation. It seems to have belonged to Phœnicia. (See NATIONS, DIVISION OF.)

ZENAN. (See ZAANAN.)

ZENAS (Titus iii. 13). He is termed a "lawyer," as perhaps he had been devoted to the study of Jewish law.

ZEPHANIAH (Zeph. i. 1). The word means "defended of Jehovah." As a proper name it was much used among the Jews. In Scripture the following are mentioned:—

1. Zephaniah, one of the Kohathites, the seventh descendant in that line from Levi, the son of Jacob (1 Chr. vi. 36).

2. Zephaniah, the son of Maaseiah the priest. He filled the office of second priest, while Seraiah held the pontificate, during the reign of Zedekiah. His lot was cast in those wicked and troublous times which immediately preceded the Babylonish captivity; and often was he sent by the king to Jeremiah the prophet, to inquire of the certainty of the coming woes which he had denounced, and to implore the seer's intercession with Jehovah to avert his threatened judgments. Zephaniah, in

company with a number of captive Jews, was put to death by the king of Babylon, "in Riblah, in the land of Hamath" (2 Ki. xxv. 18; Jer. xxi. 1; xxix. 25, 29; xxxvii. 3; lii. 24).

3. The next Zephaniah was "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah." No details of his history are given in the sacred volume. We are merely informed that he was called to perform the duties of a prophet "in the days of Josiah, the son of Amon, king of Judah." This enables us to fix the age of his writings between the years B. C. 642 and B. C. 611, and more particularly from the fact that he foretels (ch. i. 4, 5) the removal of every remnant of idolatry, which Josiah effected in the commencement of his reign; and from the fact that he predicts (ch. ii. 13) the overthrow of Nineveh, which happened in Josiah's eighteenth year, we are pretty safe in fixing the date of these prophecies at a period not later than the twelfth year of the "good king." Zephaniah was therefore contemporary with Jeremiah, to whom the word of the Lord came in the thirteenth year of Josiah's monarchy, and doubtless, in company with his prophetic colleague, he did much to aid their sovereign in banishing idol-worship from the realm.

The writings of this prophet are brief, but weighty and impressive. From the beginning till *v.* 7 of ch. iii. it is a book of denunciation and woe. The times demanded severe fidelity; and Zephaniah certainly cried aloud, and spared not. In ch. i. the iniquities of Judah and the inhabitants of Jerusalem are the subjects of special reprobation. Several species of their more prominent transgressions are denounced with most terrible threatenings. Escape was impossible. "The whole land shall be devoured with the fire of God's jealousy." Ch. ii. contains the doom of some of the surrounding nations, as the Philistines, the Moabites, and the Ammonites, who should be swept away with the besom of destruction; and also the desolations that were soon to overtake Nineveh and Ethiopia, in order that men might learn from these terrible judgments the duty and safety of worshipping Jehovah. Again, in the beginning of ch. iii. does the prophet pour forth curses upon Jerusalem and its tyrannous princes, its unjust judges, its unfaithful prophets, and its sacrilegious priests, because they profited not, but rather became more corrupt, in the presence of the Lord, and despite the judgments he was working around and in the midst of them. Towards the close of the oracle the prospect brightens. Israel is exhorted to wait upon the Lord, and assured of safety and acceptance. The dispersed shall be gathered into one; iniquity and deceit shall no more prevail among the chosen people; the God of love shall dwell among them and protect them; and joy and gladness shall prevail throughout all their borders, "thanksgiving, and the voice of melody."

4. Zephaniah, the father of two persons of some note among the captives who returned from Babylon (Zech. vi. 10, 16).

ZEPHATHAH, VALLEY OF (2 Chr. xiv. 9-13), was in the south-western section of the territory of Judah, near Mareshah, and is memorable for the battle of the Jews with the Ethiopians. There was also a city of this name (*Zephath*) within the bounds of Simeon (Judg. i. 17).

ZERAH (2 Chr. xiv. 9)—an Arabian king, who with an immense army invaded the kingdom of Judah in the reign of Asa. The pious king of Judah, depending on the arm of the Lord, went out against him without fear, and obtained a signal victory. The prayer of Asa on this occasion is worthy of all admiration (2 Chr. xiv. 11). Zerah may have been one of the kings named Usarken, of the twenty-second dynasty. Other persons of the same name are found in Scripture.

ZERED. (See ZARED.)

ZEREDA. (See ZARETAN.)

ZEREDATHAH. (See ZARETAN.)

ZERESH—*gold*, in Persian (Esth. v. 10)—the wife of Haman, and his counsellor and instigator in iniquity.

ZERUBBABEL—*born in Babylon* (1 Chr. iii. 19)—or ZOROBABEL (Matt. i. 12)—was the leader of the first colony of Jews that returned from the captivity in Babylon (Ezra ii. 2), and was of the family of David, through Neri and Nathan, Matthew giving it through Jechoniah and Solomon. To him Cyrus committed the sacred vessels that were to be returned to Jerusalem. He was appointed governor, and he laid the foundations of the temple (Zech. iv. 6-10), and was chiefly instrumental in restoring the usual religious rites of the nation. He loved his people, and laboured to re-erect that sacred edifice in which the God of their fathers was to be worshipped. Religion and patriotism adorned his character (Ezra iii. 2-13.) (See TEMPLE.)

ZERUIAH (1 Chr. ii. 13, 17)—one of David's two sisters, and mother of Abishai, Joab, and Asahel. It is remarkable that she is never called a daughter of Jesse; but Abigail, her sister, is called a daughter of Nahash, and both are named "sisters of the sons of Jesse." Some make this Nahash to be king of the Ammonites, and the first husband of Jesse's wife. It is not stated who Zeruiah's husband was. (See NAHASH.)

ZIBA—*statute* (2 Sam. xix. 17)—a servant of Saul, whom David appointed a sort of steward to Mephibosheth, and who acted a treacherous part (2 Sam. ix. 2-12). (See MEPHIBOSHETH.)

ZICHRI. At least twelve persons of this name, but of no note, are found in Scripture. Yet the name means "remembered," or illustrious.

ZIDON. (See SIDON.)

ZIF. (See MONTH.)

ZIKLAG—*pressed* (Josh xix. 5)—a city in the southern extremity of the territory of Judah, though allotted to Simeon. In the time of Saul it was in the hands of the Philistines; and Achish, their king, granted it to David as a temporary residence when he was fleeing

[illegible] wicked monarch [illegible] during the absence of David and the principal men on a campaign, the Amalekites burned the city, and made the women and children prisoners. David pursued them, under divine direction, and surprised the Amalekites, and not only defeated them, but recovered all that had been taken, (1 Sam. xxx.) Its site has not been identified. Some would place it at Azluj, 60 miles south-west of Hebron.

ZILLAH—*shadow* (Gen. xiv. 19)—wife of Lamech. Her companion's name, Adah, signifies loveliness.

ZILPAH (Gen. xxx. 9)—the handmaid of Leah, and the mother of Gad and Asher.

ZIMRAN (Gen. xxv. 2) was the eldest son of Keturah. Some would identify his descendants with the Zamarim, a tribe in the heart of Arabia.

ZIMRI (Num. xxv. 8)—the Simeonite who sinned so defiantly, and was slain by Phinehas in his tent, that tent, as the word implies, being of a domed shape.

ZIMRI. (See OMRI.)

ZIN, DESERT OF (Num. xx. 1), or WILDERNESS OF (Num. xiii. 21)—not to be confounded with Sin. It lay to the west of the Arabah, and south-west of the Dead Sea. It is often mentioned in the journeyings of the Israelites, and is connected with some of the most interesting events of that period.

ZION—*sunny* (Ps. cxxxiii. 3)—or SION (Deut. iv. 48). The last name seems to have been applied to mount Hermon. (See HERMON.) Both names are applied principally to the hill or fortress (called the "castle of Zion" 1 Chr. xi. 5) which was taken from the Jebusites by Joab, one of David's chief captains. Thither David removed from Hebron, whence it was called the "city of David" (2 Sam. v. 9; vi. 10). It was the southernmost of the hills on which Jerusalem was built, having the valley of Kedron on the east, and the valley of Hinnom or Gehenna south and west, Acra to the north, and Moriah north-east. On it was erected Solomon's palace, called "the house of the forest of Lebanon;" and afterward the magnificent palace of Herod, destroyed by the Romans. The temple and its courts on mount Moriah were called Zion (Ps. lxv. 1; lxxxiv. 7), and the appellation is appropriated figuratively to *the church*, whether on earth or in heaven, as the living temple of Jehovah (Isa. ii. 3; Heb. xii. 22; Rev. xiv. 1).

Zion is to be revisited—God shall build and repair it, and exhibit his glory. His promise shall come to pass.

Two rabbis, approaching Jerusalem, observed a fox running upon the hill of Zion; and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the mount of Zion, which is desolate, the foxes walk upon it." "And therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled his *threatenings* to the very letter, I have thereby a pledge that not one of his *promises* shall fail, for He is ever more ready to show mercy than judgment." (See JERUSALEM.)

ZION, DAUGHTER OF (Isa. i. 8), means Jerusalem, and is so called because Zion was the original, or mother settlement. Hence also the kindred expressions, "sons of Zion" (Zech. ix. 13), "children of Zion," &c. (Joel iii. 23).

ZIOR (Josh. xv. 54)—a village in the mountainous district of Judah, and it may be identified with a hamlet called Sair, which lies more than 5 miles north-east of Hebron.

ZIPH (Josh. xv. 24). There were two cities of this name in the lot of Judah—one south, and towards the border of Edom (Josh. xv. 55), the other (Josh. xv. 24) a few miles from Hebron on a hill, on the border of the "wilderness of Ziph" (1 Sam. xxiii. 13-24), into which David fled from Saul, and concealed himself. The latter was probably the one which Rehoboam fortified (2 Chr. xi. 8). There is a hill about 3 miles south of Hebron called Tell Zif.

ZIPHRON (Num. xxxiv. 9)—in the vicinity of Zedad. (See ZEDAD.)

ZIPPORAH (Exod. ii. 21)—the wife of Moses, and one of the daughters of the priest of Midian. One of her children does not seem to have been circumcised at the proper time; on which account the Lord was so displeased with Moses, that his visible punishment warned Zipporah of the neglect. At once, but not in a good spirit, she performed the rite; and hoping that her husband would now be restored to health, she cast the foreskin at his feet, and said, "Behold a spouse of blood art thou to me." In consequence of this incident, probably she and her children were sent back to her father; and Moses did not join them till the people came to Rephidim (Exod. xviii. 2).

ZOAN—*low* (Num. xiii. 22)—by the Greeks called *Tanis*, and by the Arabs *San*—was one of the oldest cities of the world, founded only seven years later than Hebron, and situated on the Tanaitic arm of the Nile. Some identify it with Avaris, the capital of the Hyksos kings. It was evidently the residence of a line of princes (Isa. xix. 11-13; xxx. 4), and probably the place where Moses wrought the Egyptian miracles (Ps. lxxviii. 12, 43). Ezekiel prophesied against it (Ezek. xxx. 14). Its ruins still present numerous pillars and obelisks, as evidences of its former magnificence. Many of its remains are said to belong to the Hyksos period. The twenty-first and twenty-third of Manetho's Egyptian dynasties are called Tanitic.

ZOAR—*small* (Gen. xiv. 2)—a small city, originally called *Bela*, is supposed by many to have been at the south-eastern extremity of the Dead Sea, in the mouth of the valley of Kerek. Travellers have noticed peculiar ruins, which may have belonged to the ancient city. But some would place it at the north of the Dead Sea. It was near Sodom; but the locality of Sodom cannot be distinctly ascertained. It was the boundary of the vision vouchsafed to

Moses from Pisgah; but we cannot reason from this till the site of Pisgah and Nebo be definitely fixed. Its king, with four others, rebelled against Chedorlaomer, and was conquered. It was afterward threatened with the same destruction as Sodom, but spared at Lot's request, who fled to it for safety from the storm of divine wrath (Gen. xix. 20, 22). It is mentioned by Isaiah (xv. 5), and by Jeremiah (xlviii. 34). It was apparently connected with Moab; and Josephus regards it as an Arabian city.

ZOBAH, or ARAM-ZOBAH (1 Sam. xiv. 47)—a town and province of Syria, lying along the Euphrates, north of Damascus, and extending towards Aleppo, whose king, Hadarezer, was smitten by David when he went to recover his border on the Euphrates (2 Sam. viii. 3). Some regard it as Aleppo; others as Nisibis. The name is found on some of the Assyrian inscriptions. (See ARAM.)

ZOHELETH, THE STONE OF (1 Ki. i. 9)—the scene of Adonijah's treasonable coronation feast. It was near En-rogel. (See EN-ROGEL).

ZOPHAR (Job ii. 11)—one of Job's three friends. He is called the Naamathite, probably because he dwelt in Naamah (Josh. xv. 41), a town assigned to Judah. Only two of Zophar's addresses are contained in Job, and they are characterized by bitter vituperation, expressed in bold figure and vehement style. He mistook completely the character of Job, and hurled against him as a hypocrite the fiercest denunciations. He does not indeed say so to Job personally, but he draws a picture in which he means to portray the afflicted patriarch.

ZOPHIM, THE FIELD OF (Num. xxiii. 14)—the spot on Pisgah where Balaam had his second survey of the Israelitish encampment. It has not been identified; but some would connect it with Mizpah-Moab. Porter says, referring to Main or Baalmeon, "Around the ruins of Ma'in is a fertile plain, still cultivated by the Arabs; and this affords an additional argument for the identification of this place with *Pisgah*. Balak is said to have brought Baalam 'into the *cultivated field* (the Hebrew has this meaning) of Zophim, to the top of Pisgah' (Num. xxiii. [illegible] says that he has discovered [illegible] Nebo, because from the summit [illegible] could see "the utmost sea," and [illegible] only spot in the neighbourhood fr[illegible]ich a glimpse of the Mediterranean can be obtained between the hills north-west of Jerusalem.

ZORAH—*hornet's nest* (Josh. xix. 41), or ZORAN—a city belonging originally to Judah, and afterwards to Dan, near the boundary line between them; the birthplace of Samson (Judg. xiii. 2), and probably fortified by Rehoboam (2 Chr. xi. 10). It is called *Zoreah* (Josh. xv. 33), and its inhabitants are called *Zorites* (1 Chr. ii. 54), and *Zorathites* (1 Chr. iv. 2). It may be recognized in a place called *Surah*, about 9 miles west of Jerusalem.

ZOROBABEL. (See ZERUBBABEL.)

ZUPH (1 Sam ix. 5). The *land of Zuph* probably derived its name from Zuph, one of the ancestors of Samuel the prophet (1 Chr. vi. 35). Ramath, which was within the province of Zuph, was thence called *Ramath-Zophim*, or *Ramathaim*. Some identify it with Soba, 7 miles west from Jerusalem (1 Sam. i. 1). (See RAMA, ZOPHIM.)

ZUR—*stone* (Josh. xiii. 21)—a Midianitish prince (Num. xxv. 15) who was slain, with others, by the Israelites, when the Midianites suffered the judgments of God for their sins (Num. xxv. 17, 18).

ZUZIMS. These people belonged to an early race, akin to the Emims, and Horims, and Avims, who held the land prior to the later races of Moab, Ammon, and Canaan. They were connected with the Rephaim, who afterward settled on the west of the Jordan. The Zuzim may be the same as the Zamzummim. The name which they gave themselves we do not know. The Ammonites called them Zamzummim, which may mean turbulent, restive under a foreign yoke and a violent dispossession; and the epithet Zuzim may mean prominent ones or giants. "They were a people great and many, and tall as the Anakims" (Deut. iii. 21). Such a record carries us back to old times, and shows that the Canaanites, Moabites, and Ammonites had no aboriginal right to the territory—that they were only second in possession of it. (See ZAMZUMMIMS.)